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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIII

NOVEMBER 15, 1969

NO. 1

ISAIAH

CHAPTER 26

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Trust Ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:

For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

The foot shall tread it down, even the feet of the poor, and the steps of the needy.

The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.

LORD thou wilt ordain peace for us; for thou also hast wrought all our works in us.

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# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## EXPLANATIONS TO FREQUENT INQUIRIES MADE IN BOOKLET FORM: "WHAT WE BELIEVE AND WHY"

Primitive Baptists are occasionally confronted with inquirers who usually ask such questions as, Why do Primitive Baptist not have Sunday Schools? Why do they practice baptism by immersion? Why do they not use musical instruments—organs and pianos—in their churches? Why do they not practice tithing? Why do they not countenance secret orders or societies? Why do they practice close communion? (that is, why do they not commune with any except those of like faith and order?) Why hand-shaking at the close of their meetings is scheduled by some of their churches? While they do encourage education yet they contend that an education is not an absolute necessity or qualification for one who is called to preach.

We have recently edited and received from the press an ample sized booklet, "What We Believe and Why," which fully discusses and explains each of these topics, stating clearly what we believe concerning each of them and why. We believe every lover and believer of the truth will want a copy of this booklet for the information it affords, not only for yourselves, but for your children.

Over a period of years our list of subscribers to Zions Landmark

has gradually become reduced by the many deaths that have occurred among us, therefore, for the Landmark to be self-supporting, we must necessarily replenish or increase our number of subscribers for it has now reached the point that it is not self-supporting. So everyone who wants this little book of thirty-two pages can have one for himself or herself by obtaining a new subscriber to Zions Landmark and we will also send one of these little books to the new subscriber.

Also if anyone who is not a subscriber to Zions Landmark and desires to send his or her own subscription, we will be glad to respond by promptly adding the subscription to our list and sending the little book to each subscriber.

Thank you,

The Editors

## BAPTISM BY WATER

A sermon preached by Elder H. E. Carr at Gower St. Memorial Chapel, London, England, on Tuesday evening, January 10, 1950 and submitted for publication by the widow of our deceased Bro. A. D. Alston, whose writings have been many times used in Zion's Landmark.—Ed.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and



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the Spirit like a dove descending upon Him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the Spirit driveth Him into the wilderness."

And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him." Mark 1:9-13.

Now I have purposely read to you out of two of the other gospels, an account of this holy ordinance of baptism; and we have it in the four gospels as you know, though only briefly in John's gospel. So we might call it a four-fold in regard to this very great and very important subject of baptism, and that under the approbation of God. So here, Friends, we have the record of what John said unto those who came unto Him. "I indeed baptize you with water, but He shall baptize you with the Holy Spirit." Now you remember that in another Gospel, when Jesus came to John to be baptized of him, John said in tender humility: "I have need to be baptized of Thee." And the Lord Jesus answered: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness."

Now Friends, we, as a denomination, are spoken of as Strict Baptist, believe in this baptism by water, because we have, as I have already said, in the Gospels alone, a four-fold confirmation of this rite. It is a holy rite; it is a God-ordained rite; it is a God-honoring rite. And so we feel we stand on solid ground because it is accord-

ing to the Scriptures and everything which is done to the honor and the glory of God in this ordinance is according to the Scriptures; it is in harmony with the Scriptures, according to the mind and the will of God.

"And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him." Now here we have this, a very beautiful record of the Lord Jesus Christ for His dear followers, those who believe in Him, believe in His commandments, believe in His righteousness. Here we have the Lord of life and glory, the Creator of heaven and earth, the seas and all things therein, by Whom and for Whom all things were created, the Mighty God, the eternal Father, the Prince of Peace. And so Friends, we feel that we have here, as I have already said, Scriptural ground for our carrying out this ordinance in our churches where we see the work of the Holy Ghost in the soul and in the heart of those who would put on a public profession.

Now friends, we are glad to know that in this church the one who is to put on this public profession by baptism before you and before the Searcher of all hearts, he has told the church here what he feels the Holy Spirit has wrought in his heart. And so, we can say that he has come to this ordinance tonight rightly. He has not come carelessly, but has come prayerfully. And the church has

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accepted him without a dissenting voice. That is indeed a very blessed thing when there is no dissension, no fear that the candidate may be deceived. It is very good, very wholesome, very sweet and very encouraging when a church or a people can say to a poor mortal, "Come in, thou blessed of the Lord; why standest thou without?" We feel that our friend has that gracious invitation in spirit and heart from the people who constitute the church of God here.

Well now, I feel that we do not speak fully of baptism, unless we have in mind the Lord of life and glory, and how He consented to be baptized by one of our fellow-mortals, John the Baptist. Then there is this further phase regarding baptism: there was the temptation in the wilderness after the Father had said at the baptism of Christ, "Thou art My beloved Son, in whom I am well pleased." After these words were spoken by the Father, we read this: "And immediately the Spirit driveth Him into the wilderness; and He was there forty days, tempted of Satan: and was with the wild beasts; and the angels ministered unto Him." Now I believe the last Lord's day before you as a people, I recited a little instance in my own life of my deepest and most agonizing soul trouble after I had been baptized, and I was not aware of what is written here. In our little chapel at Sheffield we had one man, a very Godly man, who felt he heard more of the truth of the gospel within our little place of worship than in any other place in the whole of Sheffield denominations,

and at least he found a home amongst a few of us who constituted the Gospel Standard Strict Baptist church there. But there was one thing which he could never seem to see; he never could agree with us in regard to water baptism. He felt he should be received at the Lord's Table although he had not been baptized. Now Friends, this is the singular part about it; when I was brought into such deep soul trouble, there was no one amongst the denomination that told me anything about the terrible temptation that the Lord Jesus went through after His baptism, when He was taken by the Spirit into the wilderness and tempted forty days and forty nights. And very singularly this man, who could not and would not believe that baptism is one of the blessed ordinances of God in bringing a person into the church, this man, though he had set his face against water baptism to enter the church, came to me, though so opposed to baptism, yet he came to me for he had heard I was in deep trouble. He came one dark, winter's night and asked me to accompany him a little way. As soon as we had gotten out into the street, this good man — I feel sure he is now in heaven — said to me, "Have you ever considered what the Lord Jesus underwent after His baptism?" Oh, I could take you to the very foot of ground where that good man said that to me on that dark, cold, winter's night. And when he said that, it was like a beam of light in my heart, and I had to say, "No, I have never considered that before." And not one of my dear

friends had ever told me about it. I feel it is essential that we should consider this thing, that though the Lord Jesus Christ had had the approbation of His Father in that blessed word in saying, "This is my beloved Son in whom I am well pleased," He must needs go into the wilderness to be tempted of the devil.

Now, my friends, I feel that this is one of the things that is vitally connected with water baptism. I would like, if the Lord will, to impress it upon your minds, that in the future in God's good time, and by the influence of the Holy Spirit, some will be enabled to take up their cross in this way and follow their Lord and Master in this ordinance. I should like very much to hear this. But do remember what the Lord Jesus Christ endured after His baptism. Sometimes a man or a woman has been grievously assailed with unbelief after their baptism and we might call unbelief one of these wild beasts. Unbelief is that which will seem to shake a poor sinner to pieces, will seem to take all his evidence, but as the hymn-writer says:

"Blind unbelief is sure to err,  
And scan his work in vain."

So some poor sinners have had to walk with the Lord Jesus, after they had received His approbation, though they had felt it was right for them to come before the church, after they had been baptized by water, Satan has assailed them. I believe Satan rages at these ordinances. When a poor man or woman desires to put or make a public profession of the Lord Jesus Christ, you may be sure that Satan is not far away, and that this poor man or woman will be a peculiar mark for his fiery darts.

"It came to pass in those days, that Jesus came from Nazareth of Galilee and was baptized of John in Jordan." Baptism is a pouring out. The word does here, we believe, mean baptism by immersion. You know, Friends, when the Lord by the Spirit takes a poor sinner in hand, He brings him to see himself a poor, guilty sinner in a greater or a less degree. Not all are tried as some may be tried. Some of the Lord's dear people have been tried almost in their fears to despair; to despair almost of hope, but not quite despair. A child of God will never, never be brought to utter despair, but may be brought in his feelings to the edge of despair. Some poor men have been brought: they have said, "I have put on a public profession and I feel I have made a mistake. What shall I do?" They do not realize this is a part of following in the steps of their dear Savior, the Lord Jesus Christ. They have to go into the wilderness with the wild beasts. Let us notice these Scriptures. Do not let us read these things carelessly. "He was with the wild beasts." And sometimes a child of God may be assailed by those near and dear to him. A poor woman said to her husband once, when he was in deep trouble, the poor man was in such deep soul trouble that he began to pray unconsciously in the hearing or presence of his wife. She knew nothing of this inward conflict that was going on. The poor man began to say, "Lord," and then he realized that his wife was in front of him. She said: "What is the matter with you?"



She was afraid. The poor man said, "Well, if you want to know, I feel God has forsaken me." This was after he was baptized. The poor woman said, "It has been that way with you ever since you went to that chapel. You see, the Lord's people sometimes have to follow in the steps of their Master. The Lord Jesus had the trial of His own brethren. They believed not in Him. What a painful trial, when ones own flesh and blood turn against him! They are likely to say, "Why do you go to that place?" Everything seemed right before, but since you have been there, it is all so wretched!" But let us remember this: "Straightway coming up out of the water, He saw the heavens open and the Spirit like a dove descending upon Him." Now, we do not expect anything upon our dear young friend. What we do desire for him is to feel the Lord's blessing resting upon him. But as sure as a man walks in this ordinance of baptism by immersion, there will be the concomitant things that are with it — the temptation. Follow Me, says the Lord Jesus to His disciples. He means, follow Him in the ways the Lord Jesus had to go, and we shall have to follow Him in the path of suffering. Satan will assail us. We shall be his peculiar target.

"He saw the heavens opened and the Spirit like a dove descending upon Him and there came a voice from heaven saying, "Thou art My beloved Son, in whom I am well pleased." Here is the trinity of persons, the Son, the Holy Ghost and the Father. Blessed ordinance. Blessed testimony. A threefold

cord cannot be quickly broken. What a blessing: what a favor; what a wonderful approbation of God on His dear Son. But listen: "And immediately the Spirit driveth Him into the wilderness." Immediately following this blessed token of His approbation. Take particular notice of that: the Lord does approve of His people.

Our friend has been exercised about this ordinance for a considerable time. We feel that the Spirit of God has led him to do what he is about to do. But we want him to be fully armed, to be on his watch tower, to have a right experience of the things of God. We want to forewarn him that it may be after his baptism. The Lord may try him and allow Satan to hurl his fiery darts, one after another, but what an honor to walk in this way of baptism by immersion, going under the floods in the name of the Lord Jesus Christ, and what a mercy to be found in the way to heaven, which is a way of tribulation. Let us ever keep this in mind, that it is through much tribulation we must enter the kingdom. He led them forth, says the 107th Psalm, a beautiful Psalm, by the right way that they might go to a city of habitation. And if the question were asked, you and me; What was the way they went? What were the marks of that right way these pilgrims to Zion went? Some of us would say, It was a reeling way, it was a staggering way, it was a wits-end way.

Look at the different phases of the way and if you want to read it again, read Psalms 107 for your evening portion before you retire

and see what the right way was. It led them to a city of habitation. That is where it led them. What were those expressions between those phases of experience? "Oh that man would praise the Lord for His goodness and for His wonderful works to the children of men." This is mentioned four times. We also read that He brought them to their desired haven. How so? Read it again. "They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble." This is the way to heaven, Dear Friends, or shall I say more properly, it is a part of the way to heaven? We sometimes see the sun beaming upon us and sometimes we cannot see a single glimpse of the sun. There are black and dense clouds and everything seems dark, wretched and miserable. But the sun arises. When the sun goes down, you know what that means — the beasts of the forest creep forth. How true that is in a spiritual sense! But there is another side — when the sun ariseth they go into their dens. This is the way a child of God travels in his daily experience. This is the way that leads to a city of habitation. And my dear friends, we shall each know in a greater or less measure, of having to walk in that way, the 107 Psalm way. But it will certainly lead to that city of habitation, heaven. It is a right way. We shall sing; "O that men would praise the Lord for His goodness and for His wonderful works to the children of men." How does that Psalm end? You dear young people, notice how that Psalm ends. "Whoso is wise and will observe

these things, even they shall understand the loving kindness of the Lord." "They that observe these things — weigh them up," as men say. Read that, mark that, inwardly digest that. It is a good thing to do that, and not to slip over parts. It will not do to read the pleasant parts of the Word of God and to leave the unpleasant parts alone. No, it will not do.

We shall have to mount up to the heights and go down to the depths. There will be nights in our religion, and there will be the day dawn. There is to be winter and summer and light and darkness; to walk in the provision of the full glory of the Sun of Righteousness and then sometimes we walk without a glimmer through a vale of temptation, between the rocks. But we shall also walk in the light of the day. The right way has two opposite experiences; sometimes darkness; sometimes smooth and sometimes rough.

Dear Job, that man whom God described as a perfect man, said: "Oh that I knew where I might find Him." We shall have to walk Job's pathway in a measure. We are to have companionship with the people of God in heaven when we reach there and shall have no companionship in their experiences here? I had lived to be thirty-five years of age and I knew practically nothing at all about Lamentations III. In fact, the very name would drive me away from that book in the Bible. I did not wish to read a book entitled Lamentations. But Friends, I cannot believe that any child of God will reach heaven without having some



of the experiences brought out in the book of Lamentations — at least in some measure. The Lord laid heavy affliction upon me and in this affliction, He hid His face from me. That was a trial. But one day these words dropped into my mind: "I am the man that hath seen affliction by the rod of His wrath. He hath led me and brought me into darkness, but not into light." When I reached home, I said: "I will find them." And so I did and they were in Lamentations, third chapter.

O, Friends, I have a special love for Jeremiah. I had found a companion. I had cried and poured out my heart to the Lord, and told Him my state, but I received no answer; but when I read Jeremiah, I found that he says, "I cry and shout, but He shutteth out my prayer." What a companion he was to me! How many of you have felt a little companionship with Jeremiah in Lamentations?

Those who are baptized by the Holy Spirit, and those who under the Spirit of God follow the Lord Jesus Christ in this holy rite, in this God-ordained rite, will have to walk a little of the pathway of Jeremiah, and he will be their companion. There was one prayer that seemed to take hold of me. "Hide not Thine ear, at my breathing, at my cry." Our natural lungs must work and yet for the most part we do not realize that we are breathing. Has your prayer been not much more than a breath? Lord, have mercy upon me. Lord, save or I perish. What an intense love I felt to dear Jeremiah! And what a love I feel to that dear black

Ethiopian, Ebedmelech! He too, loved this poor man in the dungeon, and went to the king and said among other things, "There is no more bread in the city, and this man is likely to die." He loved Jeremiah. The king seemed to say, "Do what you can for him." Have you ever felt a love to that dear Ethiopian, that black-skinned "nigger," as men say? Look what he did to Jeremiah. He said in his heart, "If I put those ropes under that dear man's arms, they may cut into his flesh." It does not say that, but he felt it. So he took some old rotten rags and told Jeremiah to put them under his armpits. This was love. That was tender solicitude for this dear man in the dungeon.

It was not a Jew who got Jeremiah out of the dungeon; it was an Ethiopian. I feel I can say before God, I feel to have a great affection for Ebedmelech. You will have a love to this man. A strange thing, it is not, to love these blessed prophets, to love John the Baptist, to be a fellow Baptist with him. What an honor! What a singular honour!

"And straightway coming up out of the water, he saw the heavens opened and the Spirit like a dove descending upon Him; and there came a voice from heaven saying, "Thou art My beloved Son, in Whom I am well pleased." We believe our dear friend has felt the approbation of God and something of the love of God in his heart. We shall not say we hope he will not have to walk the other path, neither shall we say that we hope he will have to walk in a path of temp-



tation. But we want to warn him, and warn all that are concerned in this, that there is another side—the temptation in the wilderness where no water is. Oh Friends, this is a revival place to be brought into. I do not like to speak about myself; it does not do; but what I tell you is real and true. I have had to go into the wilderness. Sometimes the Bible seems to be a wilderness, and I have had to have a little fellowship with the Lord Jesus Christ. He hungered and there was no bread and then the devil came and said, "If Thou be the Son of God, command that these stones be made bread." What did the Lord Jesus Christ say? He quoted the Scripture (Deut. 8:3) "Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Now Friends, here in the pathway connected with baptism. A way of temptation; a way of trial. This holy, harmless, undefiled, Son of God had to walk this way after He had heard His Father's voice saying: "This is My Beloved Son in Whom I am well pleased," and after all that were around Him had seen the Spirit descending upon Him like a dove. And then He must go into the wilderness, His Father must leave Him alone to be for forty days tempted by the devil, and he was with the wild beasts, but ministered to by angels.

I feel that what I have said in broken language and in feeble words is a truth. I feel I can say it is according to the Scriptures that there are these two opposite phases. Oh what a solid foundation for our faith! We see the three

Persons in the Godhead, the Father, the Son and the Holy Ghost. Oh Friends! Emmanuel is One that suits us. He knows a sigh divine.

He knows what more temptations mean,

For He has felt the same.

He is a Brother born for adversity; He is a Friend. What kind of friend? One that sticketh closer than a brother. Is not that wonderful? Are there two brothers here? If one of you saw someone attacking and injuring your brother, what would you do? You would go to his aid. You would say, This is my brother. I must help him. His father was my father. A brother born for adversity. Our dear young friend, I humbly believe, will be tried. There is the trial, but the Lord says He will be with His people in the fire. That is our consolation. One hymn-writer says, "I to the end shall endure." He would not have said anything about enduring, had he not had his faith tried.

"And there came a voice from heaven." How sweet when God speaks to His dear people from heaven. Some of you can say, Well, I hope I am not mistaken that the Lord said this or that to me, on such an occasion, and I believe it came from heaven. There are those of you who feel that God spoke to you from the very heavens. And so it was that when the Lord Jesus Christ came, the Father spoke to His beloved Son in the sight of that mass of people that were there. "Thou art My beloved Son, in Whom I am well pleased. And immediately the Spirit driveth Him

into the wilderness, and He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him." It was all right at last. And heaven will make amends for all; all the trials, all the forsakings. Sometimes God is silent. I would just repeat this prayer: Oh Lord my Rock, be not silent to me lest if Thou be silent to me, I become like them that go down into the pit." Has God ever been silent to you? Is not that a trial? It seems as if He will not hear you. It is like death or deep despair.

I will not say any more. May the Lord bless His own word. May He bless these words to your souls and to mine. And now we will go through this God-honoring ordinance.

Amen.

### THE HOUSE OF THE LORD PSALM 77

In my sorrow I cried unto my God  
with my voice  
And He heard me and made my  
poor heart to rejoice  
And now of His love and mercy,  
I'll sing  
And speak of the glory of Jesus,  
my King!

Mine eyes were held waking; My  
soul full of grief,  
All comfort refused and all hope of  
relief,  
I considered the days that are  
passed and the years  
When the Lord by His presence  
subdued all my fears.

I called to remembrance my song  
in the night;

When the favored of God filled my  
soul with delight!  
I communed with my heart of His  
wonders of grace  
And my spirit made diligent search  
for His face.

Has the Lord in His anger forgotten  
poor me?  
His t e n d e r compassion no more  
shall I see,  
Are His mercies clean gone? will  
His favor no more  
To me the sweet joys of salvation  
restore?

Then a glorious light sweetly  
dawned on my heart  
Which bade all my fears in a  
moment depart,  
'Twas the light of the knowledge of  
Jesus, that Friend  
Who, having once loved His own,  
loves to the end.

And I said, My infirmity causes  
this fear,  
But now from all doubtings my soul  
shall clear;  
For I will remember Thy wonders  
of old  
And the years of thy right hand  
again shall behold.

How sweet to recall Thy past  
mercies to mind,  
The light of Thy face that upon me  
hath shined;  
And unspeakably s w e e t, while I  
think on Thy Name,  
To remember that Thou art forever  
the same.

(Elder) Silas H. Durand

— — — — —  
The above seems to be an ex-  
perience of many in uprisings and  
down sittings, as well as does the

testimony of Truth give light and comfort — just so do the beautiful poems and Hymns which are set to fellowship and give comfort.

As well as dream and vision do they give out all glory to the Kingdom of God.

### HE MAKETH NO MISTAKE

Dear Brother Adams,

If I may call you Brother. I feel so low and such a sinner! I do not feel that I am as good as the very least. I am writing you to let you know my address is changed and to beg you and all the dear saints of the Lord to pray for me. I feel that I do need the prayers of all of you.

It pleased the Good Lord to take my dear companion from me the sixth day of June. Sometimes it seems to me I cannot endure this great loss. People tell me the Lord will not put any more on men than He will enable me to bear, but I think He was talking to His people when He said that and I do not know whether I am His or not. I have only a little hope and most of my time, it seems so little I just have to hope for a hope, yet I would not exchange it for this whole world!

I do believe my dear husband has gone to rest, but I am so lonely! Oh! if it could have pleased the Lord to have taken me with him! He was a good husband to me and a good father to the children. We had been married forty-two years. It seems to me that I just cannot go on without him. Everybody is so good to me! They are better to me than I deserve and far better than I feel worthy of, but no one

can fill his place. I am living alone and the nights are so long and lonesome!

I hope to see you at the New River Association. I have a little poem I want to send to you for it expresses my feelings. My new address is: R. F. D. 2, Box 508, Mount Airy, N. C. 27030.

Your sister in hope,  
Mrs. Robert Arnder  
R.F.D. 2, Box 508  
Mount Airy, N. C. 27030

### HE MAKETH NO MISTAKE

My Father's way I may never learn,

My heart may throb and ache,  
But in my soul I'm glad I know  
He maketh no mistake.

Though night be dark and it may seem

That day will never break,  
I'll pin my faith, my all, in this:  
He maketh no mistake.

For bye and bye the mist will lift  
And plain it all He'll make,  
Through all the way, though dark  
to me,  
He made not one mistake.

Written by Mrs. Robert Arnder  
R.F.D. 2, Box 508  
Mount Airy, N. C. 27030

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The Editor



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"Remove not the ancient Landmark  
which thy fathers have set."

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Vol. CIII

No. 1

Second Class Postage Paid at  
Wilson, N. C. 27893

Wilson N. C. 27893      Nov. 15, 1969

### **FROM LAW UNTO GOSPEL**

By the request of a friend, I submit the following:

"The child grew and was weaned: and Abraham made a great feast the same day that Isaac was weaned." Gen. 21:8.

This portion of scripture was written in olden times and it portrays in types and shadows the experience of those who have been led from the law to gospel: to those who are no longer under the law, but under grace. Paul said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

Isaac was the son of Abraham and his mother was Sarah. Abraham was a hundred years old when Isaac was born and Sarah, Isaac's mother, was ninety years old. "And God said: "Sarah, thy wife, shall

bear thee a son indeed: and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Gen. 17:19.

It was strange to Sarah to know that she would bear a son in her old age. She said: "Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son in his old age." Gen. 21:7. It is the law of nature that a child should be fed from the breast of its mother until the time comes for it to be weaned. This was true of Isaac. At what age he was weaned is not stated, but it is most certain that he was now able to take the heavier foods for his body had grown stronger and was in need of meats and bread. However, be this as it may, apparently a time was set by his parents when Isaac should be weaned: at which time Abraham prepared a great feast and it is most certain that Abraham invited his kindred and friends to be partakers at this great feast.

The things which were said and done in the legal dispensation, portray in types and shadows, the experience of God's humble poor in the gospel day. Likewise, the new born babes in the kingdom of God are first fed with milk, for they are not able to take the heavier foods, they are not able to digest or accept them. This was true of the Corinthian Brethren of whom Paul wrote. He said, "I, Brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you

with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." I Cor. 3:1-2.

To the Hebrew Brethren, Paul said, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:12-14. Here the Apostle is saying: The Hebrew Brethren have made no growth in understanding and are still babes in Christ and as long as the babes are under the law they cannot separate good and evil or they cannot separate law from gospel and in this condition they still believe in the work system. We all believe in good works, but the only good works there are in this life are the works produced by grace within our souls, and we deny that our good works produce grace for when we see ourselves as God sees us we are ready to confess that "All of our righteousnesses are as filthy rags." So in the flesh we have no good works. Those who are under the law are fed with milk, but when they are redeemed from under the law, they have no confidence in the flesh and they can then eat meat—the flesh of the Son of Man — and drink His blood. Having been redeemed, they are no longer under

the law; they are now under grace. Paul said: "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.

"The child grew and was weaned. Abraham made a great feast the same day that Isaac was weaned." The greatest feast that the children of God ever know is when they are led from law to gospel. Before they were redeemed from under the law they were without faith. Paul said, "But before faith came we were kept under the law, shut up unto the faith, which should afterwards be revealed. Wherefore, the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3:23-25. They have now become dead to the law by the body of Christ. They no longer trust in their own works for life and salvation; neither do they trust in their own righteousness and self-confidence. They trust in the true and living God. They are circumcised in the heart. They worship God in Spirit and in Truth. They rejoice in Christ Jesus and have no confidence in the flesh. Abraham made a great feast the same day that Isaac was weaned, even so the Lord prepares a great feast for those who are weaned from the law and are led to Christ

While writing, my mind is carried back to the words: "When Isaac was weaned, Abraham made a great feast." I have been to many natural feasts which satisfied my natural appetite, but these

feasts are nothing as compared to the "Great Feast." This great feast is prepared for those who hunger and thirst after righteousness. They are the blessed of the Lord. Jesus said, (in His sermon on the Mount, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. The Prophet said, "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I, the Lord will hear them. I, the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Isa. 41:17-18. If you are high in your feelings or if you are down in the valley, the Lord is ever present to supply your need for the Lord brings those that are upon the mountain down and those that are in the valley are exalted. The Prophet said: "Every mountain and hill shall be brought low and the valleys shall be exalted." Through the work of God's Spirit, the high and the low are brought on one level. It is then that the subjects of His grace can sit together in heavenly places in Christ Jesus and worship Him in Spirit and have no confidence in the flesh. This is a feast for those who have been led from law to gospel.

Abraham made a greast feast when Isaac was weaned. This is a type of our experience when we are weaned from having any confidence in the works of the flesh and are taught from whence our salvation comes. Then we rejoice

in the heavenly feast which comes only to the poor and needy. Jesus is the Great Shepherd of His sheep. He performs miracles when little or no food is available. This was true when He fed the multitude with two fishes and five loaves. Jesus blessed and broke the bread and fed above five thousand men; beside women and children. He gave to His disciples and they gave to the multitude. The multitude was commanded to sit down on the grass in companies of fifty. Take notice that they were not fed until they sat down. This is true in our experience. We are made to sit down. This is the time when we can hear His word. Martha and Mary were sisters, but their thoughts and feelings were different. Martha was cumbered about much serving, but Mary chose the good part. She sat at the feet of Jesus and wiped them with her hair. We see the type of this in the person of Ruth. She lay at the feet of this mighty man of wealth, Boaz. He gave her six measures of barley and she took this back to Naomi, her mother-in-law. Surely they had a great feast.

We read of another account of the Lord's goodness and mercy to the poor and needy. "A certain man made a great supper. He sent his servant out at supper time and bade many. The first made excuse by saying, 'I have bought a piece of land, I must go and see it.' The second also made an excuse. He had bought five yokes of oxen and must go and prove them. The third one said, I have married a wife therefore I cannot come." All of these are types of the law worship-



ers. They were neither hungry nor thirsty. Neither are those who trust in their own works for life and salvation. The servant made his report. He was sent out the second time with a command and not an invitation. "Go out unto the streets and lanes of the city and bring the poor, the maimed, and the halt, and the blind." See 14th Chapter of Luke, 16-23. This supper was a great feast for them. They were poor and needy. The servant reported to the man who made the supper. He was sent out the third time to bring others, as there was yet room. He received the command to go out in the highways and hedges and compel them to come, that his house may be filled. This compelling power was not a force against their will. God makes His people a willing people in the day of His power. They are compelled through the love and mercy of God. This compelling power is in the form of a yearning to go, it is so strong there is no resisting this great desire and it brings joy and relief. They were without food, drink and shelter and had no where to go.

We have another account of a son who spent all his living with harlots. He was a long way from home. Faith was given to him to return to his father's house, who had plenty. When he returned after spending all that he had, his father had compassion upon him. The best robe was put upon him. A ring was put on his hand and shoes on his feet. The fatted calf was killed for him. See Luke 15:11-24. He is now weaned and led from law to gospel. This son was now

clothed with the robe of righteousness and the garments of salvation. The calf is an emblem of Jesus Christ who was delivered for our offenses and raised again for our justification. Those who are crucified with Christ, eat His flesh and drink His blood. This is strong, substantial food which they can eat when weaned from the law and led to gospel. This feast cannot be described by mortal tongue, but if you have tasted that the Lord is gracious, you can witness with those who are partakers of this heavenly feast. "Abraham made a great feast the same day that Isaac was weaned." To make this point clear, I will relate a portion of my own experience. For a long period of time, I could not take the strong food — meat — I thrived on milk—the sincere milk of the Word. I believed and taught that salvation was by grace — this I now believe — but I thought when one is born of the Spirit of God, he could please God by his own righteous works. I had not yet been taught the truth of the scripture—Isa. 64:6 — "We are all as an unclean thing—" I continued to believe this until I had a vision. I stood before the Lord naked — except for a black band across my abdomen. The skin was off of my body and the worms were devouring my flesh like the maggots in a dead carcass. I was corrupt from the sole of my feet to the head. I saw myself, as Paul did, to be the chief of sinners, vile and corrupt!

Through this experience, I was taught a lesson that I shall never forget. That is, man cannot perform any service that is acceptable

to God, without the Spirit of God, Himself. I learned through this experience that we are blessed to do and not blessed for doing. Jesus said, "Blessed are they that hunger and thirst after righteousness for they shall be filled." We read: "Blessed are they that do His commandments that they may have right to the tree of life, and enter in through the gates into the city." Rev. 22:14. A short time after, I had another vision. The Savior appeared again to me. The ten commandments were laid in His hand and were spread open before me. I acknowledged meekly that I had transgressed these commandments, His just and holy law. Jesus turned His head toward me and said: "I have fulfilled these commandments for you and I have set you free." I rejoiced because I was now weaned from the law and I saw for the first time, Jesus the Way, the Truth and the Life. For six weeks my soul feasted upon the precious words of Jesus to me.

During that six weeks, I was not concerned about the things of this world. John said: "Love not the world, nor the things of the world." This was my condition and experience for a season. This was a great feast and an experience that words cannot describe.

"And the child grew and was weaned, and Abraham made a great feast the same day that Isaac was weaned." This feast was a natural feast, but it portrays in types and shadows the heavenly feast, when God, through His Son, Jesus Christ, pardoned all your sins

and transgressions and gave you a precious hope in Him. I have had many feasts since, but nothing to compare to the great feast, when I was given a hope that my iniquity was pardoned and my sins were covered.

T. F. Adams

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Zion's Landmark has from the beginning of its existence published obituaries and memorials for the benefit of the Primitive or Old School Baptist. Through the past several years we have observed the increasing number sent for publication.

Obituary notices are mainly for local interest. In order to make room for accommodations of more people who send memorials and obituaries for publication, it has now become necessary to ask that they be limited to a length of TWO HUNDRED to TWO HUNDRED-FIFTY words. By limiting in this manner will permit us to catch up the printing of those on hand or presently accumulated, and will ultimately provide more space for other articles.

We earnestly solicit your assistance in helping us with this request, and your continued patronage of the paper.

EDITOR



DEC 31 1969

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VOL. CIII

DECEMBER 1, 1969

NO. 2

ISAIAH

CHAPTER 26

O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.

LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

We have been with child, we have been in pain, we have as it were brought forth wind: we have not wrought any deliverances in the earth, neither have the inhabitants of the world fallen.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

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# ZION'S LANDMARK

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*Devoted To The Cause of Jesus Christ*

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## EXPLANATIONS TO FREQUENT INQUIRIES MADE IN BOOKLET FORM: "WHAT WE BELIEVE AND WHY"

Primitive Baptists are occasionally confronted with inquirers who usually ask such questions as, Why do Primitive Baptist not have Sunday Schools? Why do they practice baptism by immersion? Why do they not use musical instruments—organs and pianos—in their churches? Why do they not practice tithing? Why do they not countenance secret orders or societies? Why do they practice close communion? (that is, why do they not commune with any except those of like faith and order?) Why hand-shaking at the close of their meetings is scheduled by some of their churches? While they do encourage education yet they contend that an education is not an absolute necessity or qualification for one who is called to preach.

We have recently edited and received from the press an ample sized booklet, "What We Believe and Why," which fully discusses and explains each of these topics, stating clearly what we believe concerning each of them and why. We believe every lover and believer of the truth will want a copy of this booklet for the information it affords, not only for yourselves, but for your children.

Over a period of years our list of subscribers to Zions Landmark

has gradually become reduced by the many deaths that have occurred among us, therefore, for the Landmark to be self-supporting, we must necessarily replenish or increase our number of subscribers for it has now reached the point that it is not self-supporting. So everyone who wants this little book of thirty-two pages can have one for himself or herself by obtaining a new subscriber to Zions Landmark and we will also send one of these little books to the new subscriber.

Also if anyone who is not a subscriber to Zions Landmark and desires to send his or her own subscription, we will be glad to respond by promptly adding the subscription to our list and sending the little book to each subscriber.

Thank you,

The Editors

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## ERRATUM

The November 1, 1969, issue of the Zion's Landmark contains the following errors. On page 377, Article by Sister Miriam Lee, seven lines from top of page, first column reads: "Though cast down, but not destroyed, with all patience set your affection on things of the earth." This should read—Though cast down, but not destroyed, with all patience set your affection on things above.—Colossians 3:2.



Colossians 3:2.

The next line reads "For where your treasures, there will your heart be also." This should read—For where your treasure, (not treasures) is, there will your heart be also.—Matthew 6:21.

We regret the above errors very much and herein acknowledge same to Sister Lee with the hope that she can forgive us.

### RELATES EXPERIENCES

Dear Elder and Sister Adams,

I have just returned from a thirty-two days stay in the hospital and the following was written upon my hospital bed just a few days before I left. I was lying there thinking and meditating on my past experiences and my ups and downs, during my stay there and all at once I had a desire to write some of them down while they were fresh in my memory; so I raised up in my bed and wrote with more strength than I seem to have now. I wrote the little poem the same night after the nurse had been around with the last pill for the night.

During all this time my mother was a patient in the same hospital with a bad heart condition. She is Sister Holley and has been there forty-three days, but the doctor says he thinks she can be back with us now in about a week and that is something I have to be thankful for.

The colored lady I referred to in my meditations passed on in a few days and I believe she is at rest.

I would be so glad for you to visit the church here in Newport

News and visit us in our humble home.

A sister I hope,  
Clemmie Ball or  
Mrs. C. R. Ball

### MEDITATIONS

I have been here in the hospital twenty-eight days and while lying here meditating on the wonderful mercies of our God, I am minded to pin down some of my thoughts. We dread sufferings and afflictions and shun them with all our strength and where is our strength? I have been meditating on my stay here on earth and the suffering as well as the blessings that have come my way and I feel to say surely the Lord has been with me and the thought I want to present is this: I have come to the conclusion that if we are children of God (and sometimes I am enabled to hope that I am) that these troubles, trials and afflictions remind me of the scripture that says, "We know that all things work together for good to them that love God, to them who are the called according to His purpose. Really I feel that the past twenty-eight days, I have spent in the school of grace.

When I came here I had no feeling of anything spiritual. I could not even have a desire to pray. I was seemingly dead spiritually and had been for sometime. I felt that if I should have some dreadful disease that would take me away, I could not even have a desire to stay here longer. I studied and wondered and meditated then ere long this thought came or was given: the Lord giveth and the Lord

taketh and all things are in His hands and I was so willing for it to be so.

I would like to mention one experience when I felt so badly, I could hardly move. Even my fingers hurt and I was swollen and sore and looked like my legs and ankles were so swollen they could not swell any more and that afternoon I felt that prayer was offered in my behalf. I feel I know someone or a multitude were praying for me and that night my husband came, I told him I thought I was better and the next morning the swelling was gone down almost like puncturing a balloon. I had gotten up and gotten my water and had my bath when the nurse came in and the morning before I could barely move. I thought of the scripture where Jesus said: "Take up thy bed and walk."

There have been other complications and worries and there have been other blessings. Such meditations and communion with God. I just wanted to write a few of these thoughts while they are so sweet and fresh in my mind. Things like this one never forgets, really there are times when the world and all its problems are put aside for a little while and for a little season there is peace and the world knows nothing of.

It was communion at the church in Newport News Sunday and somehow I had wanted to attend worse than usual but as the week was passing by and I was so weak, I realized it would be impossible as I was, even if I should get out of the hospital, but I did not get out that early, so for me Sunday was

spent in meditation and prayer for the most part and I was blessed with a sweet communion with the Good Lord. This was such a sweet and comforting experience I have had a desire to share it with others who have had like experience. It was an experience that I had not been blessed with for a long time and those who have had such experiences I am sure can witness with me in this. It means so much to a child of God to be so visited by the Spirit of God our Savior. This still lingers with me and causes my heart to rejoice.

Since I have been here, I feel that I have been down in the valley of dry bones and I feel that I can almost say with Moses, "I have viewed the promised land."

Mixtures of joy and sorrow  
I daily do pass through,  
Sometimes I'm in the valley  
And sinking down with woe,

Sometimes I am exalted  
On eagles wings I fly,  
Rising above Mt. Pisgah,  
I almost reach the sky.

The first twenty-five days here, I shared a room with a colored lady that had mental problems as well as physical and that in itself was an experience, but I will not undertake to write it all, but she finally got so bad, she could not rest day or night and I was not getting much rest either. I did not want to hurt anyone's feelings, but all at once about five o'clock one morning, I thought: "If she does not be quiet, I will die." I did not see how I could possibly stand it any longer, but I did not say any-



thing until her daughter came at lunch time to feed her and I talked it over with her, telling her my nerves were so aroused, I could not rest; yet I did not want to hurt her mother's feelings or herself. She told me the family had talked it over with their doctor and was trying to come to a decision as to what action to take because it was not treating me right and that I had been a wonderful patient.

I was awfully nervous until about three o'clock that afternoon when suddenly something came into my mind, I had heard her saying a day or two before. She was saying, "Oh Lord! have mercy. Oh Lord help me to be quiet" and I found myself saying: Oh Lord enable us both to be quiet. I repeated it over and over and the next thing I remember the telephone rang and awoke me. I had gone to sleep and I did not get that nervous anymore. Her family moved her to a private room, but they brought her back to see me later in a wheel chair and a nurse carried me to see her in a wheel chair.

During my stay here, I have thought many times of an old Negro spiritual we used to sing as a child: "I'm sometimes up and sometimes down, sometimes my soul seems heavenly bound." These words came back to my memory latter:

"Oh! Lord I pray make room in  
Thy house for all,  
Not only the great but also the  
small.

There are those Dear Lord that  
seem to float on clouds of ease,  
And there are those Dear Lord that

seem to stay on bended knees;  
But in Thy house we read there's  
room

When Jesus smiles and bids them  
come.

Sometimes we wonder why things  
are thus and so,

Then sometimes we realize its not  
for us to know

Sometimes the load seems so hard  
to bear.

Sometimes we feel that Jesus is  
near,

We hope, we pray, we try again;  
Yet sometimes it seems to be all  
in vain

Sometimes we know and are bound  
to tell

Our Jesus has done all things well.

Mrs. C. R. Ball

A patient in Dixie Hospital  
Hampton, Va.

# I SEE MEN AS TREES WALKING

These are the words of the blind man when Jesus anointed his eyes and asked him if he saw ought. (Mark 8:23). And men are spoken of as "trees" in many different places in the Bible as THE TREE OF LIFE, which I believe to be the Christ, the Son of God. The 1st chapter, 8th verse of Zechariah says: "I saw by night and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom." This vision of Zechariah has a great meaning and in it every person, place, or thing is a representation of something. It was night for the Lord's chosen people, Israel, at that time, for they had been in captivity now about seventy years, but Zechariah only saw these things by

night (or in darkness that is). How then can this worm of the dust think to see these things to expound them? And to begin with, I only thought to write about trees and how they are used to represent people in the many books of the Bible. So in the above scripture, I believe the myrtle trees that were in the bottom represented prostrate Israel at that time. As far from God as they could roam, or in the bottom as low as they would get.

Christ used the fig tree as a type of Israel when here on earth, and He cursed the fig tree, and said, "Let no fruit grow on thee hence forward for ever." But the representation of some trees are not found out so easily, for in Zechariah 4:3-4, he asked the Angel of the Lord, "What are these two olive trees upon the right side of the bowl and upon the left side thereof?" Again he asked in the 11th verse, "What are these two olive trees upon the right side of the candlestick, and upon the left side thereof?" And in the 12th verse he asked again the third time. Quote: And He answered me and said, knowest thou not what these be? And I said, No, my Lord. Then said He, these are the two anointed ones that stand by the Lord of the whole earth.

These things are greatly to be wondered at, but there is more comfort in the hope of being one of these described in the 1st chapter and 3rd verse of the book of Psalms, "And He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall

prosper." He describes the blessings of the man that walketh not in the council of the ungodly. We find not all are so blessed that are spoken of as trees, for the 11th chapter of Zechariah begins: Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir trees, for the cedar is fallen, because the mighty are spoiled: Howl, O ye oaks of Bashan; for the forest of the vintage is come down.

People are represented as trees in "life" but not in death, for the 14th chapter, 7th verse of the book of Job says: For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and flood decayeth and drieth up: So man lieth down, and raiseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

In life they are spoken of as trees for the 61st chapter, 3rd verse of Isaiah says: That they might be called trees of righteousness, the planting of the Lord, that He might be glorified. There is a tree spoken of in the Bible that I believe represent both the good and bad. Those whose names are written in the Lamb's Book of Life, also those who are numbered with the wicked, and though some will not follow with me in this, yet I have under-



taken to expound my views on the representation of trees, so please bear with me.

In Genesis 2:9 it says: The tree of life also in the midst of the garden, and the tree of knowledge of good and evil. He used a tree there to represent Him who in the foreknowledge of the Father was very God, and very man, the Saviour of His people, even He that called them friend and brother,, wife, sister and mother. Then what is wrong with the next line: "And the tree of knowledge of good and evil," representing him who was partaker of the first transgression, he who the Lord God spoke of in Gen. 3:22. And the Lord God said, Behold, the man has become as one of us to know good and evil. Being that very tree of knowledge of good and evil, and his fruits manifested what manner of tree he was.

From an unworthy  
worm of the dust,  
Roger B. White

### FEELS UNWORTHY AT TIMES

Dear Brother Adams,

In my weak and feeble way, I want to write a few of the things that the Good and Great Lord has done for me. I do not feel worthy to call a person like you, Brother, for you are so good and such a knowing man and I am just a poor ignorant sinner. I feel most of my time to be the worst person alive after hearing such good preaching at the association at Aaron's Corner, Friday, Saturday and Sunday, to me it was a Bethel spot and a real privilege to be present. However, I sometimes fear I am no

judge, but if I am what I profess to be, I hope I am one of His little ones. Sometimes my hope gets so small, I have to hope that I have a hope. I wonder if my Brethren and Sisters in the Lord have such miserable experiences!

After I came home Sunday and retired for the night, I fell asleep and awoke soon after with tears streaming down my cheeks and a prayer on my lips. I lay as in a daze for a while and then it came to me: What a great Savior I have! When I was a little girl about five or six years old, I dreamed I got lost in the tobacco field and I thought I called for my Dad and he did not hear me. I was crying because I had heard people say if you died and were bad, you would go to torment and it seemed that I thought I was bad for running away. As I wandered and called for my Dad, I said, Oh! Lord, how will I ever find my way home? I did not see anyone, but someone turned me around and led me toward home and in a short distance, I met my Dad and he scolded me for going so far. The hand or whatever had led me to my father, let my hand fall to my side, yet I saw no one.

Who had found me, I did not seem to be afraid any more. Even though that has been many years ago, I have never forgotten how I was found and led home by an unseen hand or person or at least I could not see any one. This stands out as if it had been only a short time ago. From then until now I have been a beggar and the older I get the more I seem to have to beg for mercy for a sinner of

which I am chief. I have been carried down so low in the valley, I could see no way out for me and all I could do was to cry for mercy. Sometimes I have felt better for a little while, but not for long.

One night about seven years before I sought a home at Good Will Church, I was awakened from a dream which I thought I was singing. The hymn I was singing was "When I can read my title clear." As I sang the last lines, it seemed I never heard such sweet music in my life and as I lay awake I thought, Oh Lord, if I could be as happy as I am now! surely Thou doest love me! But my happiness did not last long. Yet, I cannot praise the Lord enough when I am caused to realize he is with me and is keeping me in the way He would have me go. I have ups and downs and I am down more than I am up—in this life, but I hope things are all for my good. I am sometimes cast down so low, I can see myself as nothing but filthy rags and I have felt there was no hope for me. The way has been so narrow and so rugged, yet it seemed then that something was pushing me forward. Sometimes I have seen a little light and I would be so happy, but just for a short while. If I am one of God's little ones, saved by His grace, I desire to give Him all the praise, for there is none due me.

I dreamed one night of being in a big building and as I looked, I saw no doors nor windows in it, and the floor was of dirt and I thought surely, surely I would have to die. I screamed out, "Oh, Lord! 'have mercy on my soul! and there

appeared a crack in the wall about two or three inches wide and as I drew near it, the opening became larger and larger and when I got to it there was room enough for me to get out. Then I awoke and I was trembling, I was so frightened. It was quite sometime before I became calm.

My ways are so repulsive to me that I hate myself, but I find that I cannot do anything to improve them, for I have really tried to improve them and the more I try, it seems to me the greater failure I am and the more I realize it. So all I know to do is beg the Lord to guide my footsteps in the right way and keep me humble at His feet.

Even while I was too young to know what this kind of life was all about, I would go off to myself and beg the Lord above to show me the right way to go and how to live, for it seemed that everything I did was wrong and full of sin.

I was brought up by poor but good parents or I thought so. They tried to teach us right from wrong and they were so good to me. They were members of the Primitive Baptist Church and when they went to church, I would beg them to take me with them and many times they would. I would sit way back in the rear of the church and I would find myself crying like my heart would break and when I was asked why I was crying, I would say I did not know why. Yet I could not help it.

Brother Adams, you do not know me too well, but when I heard you preach at Aaron's Corner at our Association you told my experience better than I could ever



tell it, for I have been carried just as low as it seems possible to be carried and shown what a nobody I am. Yet the Good Lord has been so good to me. I know I cannot write and explain things like others can, but I know there has been something done for me that I could not do for myself.

Brother Adams, if you think this scribbling is worthy of a place in the Landmark, you may use it, but if not, just throw it into the trash can. From one that does not deserve anything good for I am so vile and full of sin and mistakes! Yet, I hope I love you good Old Baptist for Christ. I hope you and Sister Adams are well and I hope to meet you again soon, for I have been thinking about you lately. May God continue His blessings with you both.

Your little sister in hope, if one at all.

Mary Clifton  
702 Kemper Rd.  
Danville, Va.

Sister Mary, if you have an experience of grace, I have too, for so much of yours is so like my own. Many of us can witness with you in feeling little, unworthy, ignorant and unlearned; one alone and out-of-place. We are still beggars and so in need of mercy! But the Lord visits us in mercy now and then and now enables us to praise His Great and Holy Name. This builds us up for a short while, but ere long He seemingly withdraws His presence and hides His face from us, and we soon almost sink in despair again before He sees fit to give us another taste of His glory.

He endears us to Him and weans us from this cold, distracting world. His loving kindness, Oh how great!

Lovingly,  
PWA.

---

**"TO THE STRANGERS  
SCATTERED ABROAD"**

Ridgeway, Va.

Elder T. F. Adams,  
Willow Springs, N. C.

Dear Brother Adams:

This is the letter from the book that I am hoping to have published ere long, if it be the will of our God. It is entitled:

Written by  
Elder Layton Wingfield  
Ridgeway, Va., Box 45, 24148

---

**TO THE STRANGERS  
SCATTERED ABROAD**

Everyone who has a hope in the Lord Jesus Christ and has been made to feel to be a stranger to the world and to themselves, but not a stranger to the household of faith; being taught of God, made to speak in the "Unknown tongue," the language of experience, to all who do not have a hope in Christ Jesus.

To you, Dear Friends, I dedicate this book: The following is a letter on one of the most precious points of the doctrine we preach and believe, which will be published in this book. It was published in Zion's Landmark, August 15, 1963: Dear Kindred in Christ:

Being burdened with a certain subject on my mind and in my heart, I will once more write, hoping the Lord will guide my pen,

mind and heart, that I may plead in defense of the precious fundamental point of the doctrine — the resurrection of these mortal bodies from the dead — at which time this scripture shall be fulfilled. It is found in Phillipians 3:20, 21: "For our conversation is in heaven. from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

I am glad of one thing: Even though this vital point may and often is, denied by some, even among us, The Old Primitive Baptists, it is still the truth, like the sunshine on a clear day. A blind man could say he did not believe the sun was shining, because he could not see it, but one simple fact remains: The denial of the blind man would not make it true. The sun would still be shining, regardless of whether or not the blind man could see it. So is the resurrection of these mortal bodies from the dead.

I hope to write what I believe to be the indisputable truth — the truth which is upheld and declared by the scriptures without fear of offending and not necessarily seeking to please. The Bible says: "For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." Gal. 1:10. The above is the Apostle Paul's writing, when he unhesitatingly declared the whole truth as it is in Christ.

The time has come, when we

should both speak and write clearly; not seeking to embellish, polish, nor make any compromise when it comes to defending the truth. The Apostle Paul is both plain and emphatic in declaring this truth. He said: "But though, we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accured. As we said before, so say I now again; If any man preach any other Gospel unto you than that ye have received, let him be accursed. As we said before, so ber Paul is here speaking to those who already believe and the truth has been revealed within them. The Prophet Isaiah said: "All thy children shall be taught of the Lord; and great shall be the peace of thy children. Isa. 54:13.

Paul in speaking of Abraham, said: "Now it was not written for his sake (meaning Abraham) alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus, our Lord, from the dead; who was delivered for our offenses, and was raised again for our justification. Rom. 4:23-25. You see there were two vital accomplishments; without either of which, we would never have seen God.

The first accomplishment: He was delivered for our offenses. He came here to and did, fulfill the law for us; thus blotting out God's wrath; and satisfying His judgment against us, He paid the debt of sin for His people by His death on the cross; that is, He imputed our sins unto Himself and imputed His righteousness unto us — justi-



fied us in the sight of God, forever, and said: "F a t h e r, the hour is come; glorify Thy Son, that Thy Son may glorify Thee; As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. St. John 17: 1, 2.

The second accomplishment was: He was raised again for our justification. We also had to be justified and this He did, when He arose from the dead. "If the dead rise not, then is not Christ raised: aid if Christ be not raised your faith is vain; ye are yet in your sins." I Cor. 15:16-17. Also says Paul: "Now if Christ be preached that He rose from the dead how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead then is Christ not risen: and if Christ be not risen then is our preaching vain and your faith is also vain. Yea and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain, ye are yet in four sins." He further says, "Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." I Cor. 15: 18, 19.

What did the Apostle mean by the above scriptures? Simply that it took the death and resurrection of the literal, physical body of the Lord Jesus to justify the Church and if the dead rise not, Christ is not risen, hence, the church is not

justified. Thus, our hope, our preaching and our faith is vain, void, without meaning; our hope can never be justified, and never fulfilled. Dear Children, Readers do you see the awful consequences if the theory of the non-resurrectionists were true to its final conclusion?

Thank God, this is only theory. It is not true! for Christ is risen! "But now is Christ risen from the dead, and become the first-fruits of them that slept: for since by man came death, by man (Christ) also came the resurrection from the dead. or as in Adam all die, even so in Christ shall all be made alive." I Cor. 15:22. Furthermore we find scriptural proof that Christ is risen from the dead in I Cor. 15:3, 8: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried and that He rose again the third day according to the scriptures; and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then all of the Apostles. And last of all, He was seen of me also, as of one born out of due time." (Note: the twelfth apostle: was he the Apostle Paul?)

Thus was Jesus seen of the twelve. Paul also meant, he did not feel worthy to behold Christ, when He arose from the dead. Now if language has any meaning whatever, here is scriptural proof that Jesus Christ, the One who was cru-

cified, the very body that was laid in Joseph's new tomb, arose from the dead. This fact cannot be denied, except by denying the Holy Bible, the written Word of God. Who can be that presumptuous, Who dares dispute God's Word; When God by inspiration of the Holy Ghost, inspired or caused the Apostle to pen down a true record of this momentous event, who would dare deny it? Yet, there are those who do. Is there no fear of God in such a heart? I know in nature we deny the truth, but not in Spirit. In the truth of it, the reality of it, lies our hope, our eternal joy, our salvation! How we rejoice in the scriptural testimony, of the resurrection of these our mortal bodies! In conclusion, the Apostle Paul was not admitting for a moment that Jesus Christ had not arisen from the dead. By his expressions found in I Cor. 15:16, 17: "For if the dead rise not, then is not Christ raised? and, if Christ be not raised, your faith is vain; and ye are yet in your sins."

Instead, Paul was driving home a point: giving indisputable, absolutely, undeniable evidence and proof that Christ did rise and that our dead bodies shall also be raised. If not, just what are we hoping for? He was proving the inconsistency of the denial of the resurrection of Christ and His people. Also he was here setting forth the terrible consequences embodied in the non-resurrection theory. Paul knew there would be plenty who would deny this truth, after his day on earth was over. So he hereby gave us who do believe this blessed doctrine, these scriptural testimonials

or assurances and undeniable proofs, to refute the arguments of those who deny it.

We do not fight with carnal weapons, but the Word of God, the sworn of the Spirit. "For the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ: And having in readiness to revenge all disobedience, when your obedience is fulfilled."

The Spirit within us testifies to the truth. It denies that which is not the truth, but affirms the truth, whether written or spoken. The sweetest moments I have ever known upon earth, have been when I was blessed to preach or hear preached, this Holy and blessed doctrine of the resurrection of the dead bodies of the saints of God, from under the dominion of Death, forever.

I had just as soon hear a person deny the very existence of God, saying with the infidel, "There is no God" as to hear him deny the resurrection of the dead. It is comparatively the same to me.

Now, one final witness, the Lord Jesus Christ, Himself, says, "Marvel not at this: For the hour is coming, in which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Now would any man or woman dare deny the testimony



of the Living God, Himself? In doing so, he would deny the truth as it is taught in the Word of God. David said, '(As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake with Thy likeness.'" Psal. 17:15. This is my hope.

In bonds of Christian love and hope,

Layton Wingfield

### **ENJOYS ZION'S LANDMARK**

Dear Brother Adams,

I am a few days late, I am sorry to say, but I am sending a check for another year's subscription for Zion's Landmark. I enjoy it and always get great comfort from its contents. Often, I am made to stand still in patience and see the salvation of the Lord. Oh, the trials of life, we all have! His purpose will be our good, not what we say, for not one can stay His hand. November 1st paper contained your comments on Ephesians 1:3-6 and was enjoyed so much. I had shortly before read that book. Now I am reading Hebrews. May we all be reconciled to His sovereign will and prayerfully seek both knowledge, wisdom and guidance.

Your sister in Christ, I hope,  
Mrs. Frances D. Harrison  
R.F.D., Box 149  
Woodland Ave.  
California St., Md. 20019

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The Editor

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EDITOR

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Zion's Landmark has from the beginning of its existence published obituaries and memorials for the benefit of the Primitive or Old School Baptist. Through the past several years we have observed the increasing number sent for publication.

Obituary notices are mainly for local interest. In order to make room for accommodations of more people who send memorials and obituaries for publication, it has now become necessary to ask that they be limited to a length of TWO HUNDRED to TWO HUNDRED-FIFTY words. By limiting in this manner will permit us to catch up the printing of those on hand or presently accumulated, and will ultimately provide more space for other articles.

We earnestly solicit your assistance in helping us with this request, and your continued patronage of the paper.

EDITOR

## *Zion's Landmark*

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"Remove not the ancient Landmark  
which thy fathers have set."

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Vol. CIII

No. 2

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### **MEANING OF TRUE SABBATH**

Dear Brother and Sister Adams,

The meeting the past weekend seemed to me to have been a tune of one accord in which we were given a small foretaste of what heaven must be. The conversations in your home were of one accord and edifying. Your editorials also bring much comfort and if I see the true sabbath, it comes not as a day set aside by the calendar of the year, but at such times as we are given to feel a rest for a small moment, when we can feel we are taken to rest from the weary cares of this world.

I would love to see you write an article on the meaning of the true sabbath, for publication. If I am not deceived, your opinion would be my experience.

Yours in a blessed hope and fellowship,

Carolyn P. Alston  
691-C-5 White Pine Dr. 30032  
Decatur, Ga.

It appears that our Sister has already answered her request for I am in full accord with her sentiment. The true sabbath is not that which is set aside by the calendar of the world. However, the natural is a type of the spiritual; for the sabbath to the child of grace is the time or day when God, through His Son, Jesus Christ spoke peace to our benighted souls — our troubled souls. He pardoned our iniquities and covered our sins and set our spirits free. Those who have felt this great deliverance know the real meaning of the sabbath to a sin sick soul. David said: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. Psalms 32:1-2. David committed a great sin when he had Joab — his general in battle — to put Uriah in the forefront of the battle that he might take Uriah's wife to be his wife and it was she who was the mother of Solomon. Apparently David had little or no remorse of conscience for this great sin which he committed, for Uriah seemed to be a good man. David, the king, sent a message to Joab, the general, saying, "Let not this thing displease thee, for the sword devoureth one as well as another; make thy battle more strong against the city, and overthrow it; and encourage thou him." II Samuel 11:25.

David did what he did secretly. See II Sam: 12:12. Be this as it may, the seriousness of this act was not felt by David until God sent his Prophet to him and the



Prophet disguised the tenor of the affair in such a manner that David did not know to whom he had reference. The Prophet, Nathan, said: "There were two men in one city, the one rich and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him and with his children; it did eat of his own meat and drank of his own cup and lay in his bosom and was unto him as a daughter. And there came a traveler unto the rich man and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb and dressed it for the man that was come to him.

David's anger was greatly kindled against the man; and he said to Nathan, "As the Lord liveth the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing and because he had no pity. And Nathan said to David: "Thou art the man." II Sam. 12:1-7. David acknowledged his sins and transgressions and David said unto Nathan, "I have sinned against the Lord." And Nathan said unto David: "The Lord also hath put away thy sin; thou shalt not die." II Sam. 12:13. When the Lord pardoned David's iniquity and covered his sins, this surely must have been the beginning of the sabbath with him.

The only way I can explain or reconcile the sabbath day in one's experience is by relating my own.

In a vision, I stood before God, a vile, wretched sinner and I acknowledged my sins and transgressions before Him, confessing that I had violated the commandments of His law, which He gave to Moses, when Jesus said, "I have fulfilled these commandments for you and set you free." Jesus said, "If the son therefore shall make you free, ye shall be free indeed." Jno. 8:36. Immediately this was and has been from then till now, a real sabbath to me and from then until now, I have ceased from my labor and entered into that indescribable rest. Paul said, "For he that entered into his rest, he also hath ceased from his own works, as God did from His." Heb. 4:10.

When Jesus reveals Himself to the subjects of His grace as their Savior as the one who has paid all of their debts, redeemed them from their sins, died for them that they may live forever and ever in the eternal life that He bestowed on them before the foundation of the world, they enter into the great Sabbath. This is the day of all days here in this life with a child of God. This day in my own life was the fairest among ten thousand and altogether lovely. It was one of praise and thanksgiving, not a cloud in my sky, not a pain in my body, not a groan, not a frown on my face nor a thought of evil in my heart — but a perfect day of praise and thanksgiving to the God who had revealed to me that I was fully redeemed and eternally saved from all sin. Paul said: "We which have believed do enter into rest as He said: 'As I have sworn in my wrath, if they shall enter into my

rest: although the works were finished from the foundation of the world." Heb. 4:3.

It is true that we labor today, but not in the way we did before our deliverance and our deliverance came when it was revealed to us that the Lord had forgiven and delivered us from all our sins and iniquities. Before our deliverance we endeavored to appease the wrath of God as a convicted sinner under His just and Holy Law. Jesus satisfied the just demands of God's law and set the chosen vessels of His mercy free. Under the law the seventh day was a day of rest and is known as our sabbath day naturally speaking. In the gospel the sabbath day is when God, through His Son, Jesus Christ, pardoned your iniquities and covered your sins. This was the time that you received a better hope. Paul said: "The law made nothing perfect but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. 7:10.

There is a great contrast between law and gospel. The law binds, but the gospel loosens. The former condemns and the latter brings life and peace. Paul said: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God send-

ing his Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

The old Covenant was written on tables of stone, the new covenant is put into the mind and in the heart. Paul said: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds and write them in their hearts and I will be to them a God and they shall be to me a people; and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Heb. 8:10-11.

When Jesus reveals Himself to the subjects of His grace as their Savior, the one who has paid their debts and redeemed them from their sins, they cease from labor and enter into rest. This is the beginning of the sabbath day with them. They are translated from darkness into light. They work, as God works in them, both to will and to do. Paul said, "Wherefore, my beloved as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12-13.

T. F. Adams



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BY

*PRIMITIVE OR OLD SCHOOL BAPTIST*

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

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VOL. CIII

DECEMBER 15, 1969

NO. 3

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ISAIAH

CHAPTER 27

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In that day the LORD with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan the crooked serpent; and he shall slay the dragon that is in the sea.

In that day sing ye unto her, A vineyard of red wine.

I the LORD do keep it: I will water it every moment: lest any hurt it, I will keep it night and day.

Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

By this, herefore, shall the iniquity of Jacob be purged: and this is all the fruit to take away his sin: when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

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# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## THE LORD CALMS THE STORM

My Dear One:

We departed Hawaii on Saturday night and arrived here Monday morning. When we left Honolulu the steward said there was stormy weather five hours ahead and to brace for it for there was no way around, so we would work through it. The whole trip was in the night for we left after dark and arrived before light, but the Lord tempered the winds and made the storm a calm! Somehow He enabled me to relax and to doze most of the night. We have reclining seats like those on a train. The ride was smooth enough except in that two hour (250) mile stretch and even that was not bad. It had been calmed and tempered too. We are now in the air, headed for Tokyo — our last hop to our destination.

Somehow last night as I dozed, I felt to praise God for His keeping and His making the storm a calm. The bumps did not hurt, nor were we sick — nor did we perish in the mighty sea. We flew at eight thousand feet above most of the disturbances. Yesterday while coming into Hawaii, we surely saw some pretty sights—the handiwork of God. The heavens declare His glory! The sun shone brightly on top of the clouds which were covering the earth. We could see through once in a while to the ocean surface. The big white snow-

like clouds beneath us — sunshine above, made them whiter than snow. How unsearchable is His glory! The clouds disappeared in the distance as great banks of snow. The sky above, clear and blue — crystalline in its purity. Truly when we are so low in the valley of the earth and self and overshadowed by the dark clouds—there is still the bright sunshine on the upperside of those clouds. Yes, it is there, for I saw it. Last night that which was below, was black, but looking upward, was a clear sky filled with stars in the heavens — all was right — God was in His Heavens!

So when our times seem so black — so impossible — there is yet on the other side of our great and dark cloud of trouble, the bright shining blessing coming out of the mercy of a loving Savior! Oh, that our faith fail not! That we may ever trust in God and go on when all seems lost, breathing just one breath at a time. How can we do more! Yet we do fume and fret and try to prepare for the next moment and hour and day and year. My faith is so little and my Lord so great — so wonderful! All these heavens and earth cannot contain Him. No wonder He said, "If ye had faith the size of a grain of mustard seed, ye could move mountains — mountains of trouble and sorrow, as we know them! O the wonders of God! How little is



man in His sight! David said: "What is man that thou art mindful of him? or the son of man, that thou visitest him?" Just before he said: When I consider the heavens and earth and all that is in them (this is not the exact quotation). Last night I thought again of the stanza in "God moves in mysterious ways, His wonders to perform, He plants His footsteps in the sea and rides upon the storm." Surely, last night His footsteps were in the sea and surely He was here riding upon the storm! No need to tell me differently! O, that you and Saralyn and Mildred could view the wonders of His glory in the heavens that I have seen from this seat. I usually try to get a wing seat, one near the center of the plane, over the wings. Well, I did this time—it is smoother, though you cannot see the ground so well, the front and rear of the plane goes up and down, while the center acts as a pivot.

Well, I found myself sitting in seat number "13" again. I did not know it until sometime later, when I found the number. Well, I started to mention the stanza — "Ye fearful saints, fresh courage take, The doubts ye so much dread, Are big with mercy and shall break In blessings on your head."

I dreaded the clouds last night — yes, I dreaded the storm — it was dark and black and truly I was helpless and truly know that I was in Hands beyond any man. The very blackness of the night, the very h e l p l e s s n e s s of my strength, caused me to turn unto Him entirely . . . the depth of my despair was made a blessing. "He

shall call upon me and I will answer him!" I could only shut my eyes and ride. The Lord spoke a calm and I was at ease and dozed to sleep. I could not look out and see any great depth below me — nor think of our disaster should the machine fail. The stormy clouds were only anticipated, they were calm and in it all, there came a blessed thankfulness to a loving Savior for His keeping through the night and to another day. On top of the storm, cloud or trouble, there is a brightness, brighter than the noonday sun; but we must pass through the cloud to see it. We must face the enemy, go through the trouble to come to the blessing.

Then I am so much dreading this awful cloud before me and before us: What troubles are before us? What has the Lord in store for us? We must pass through it — we must call upon His Name — we must trust in His salvation. There must be a blessing in it for us — it is promised, but we know not His will in the matter. Oh that He may please to judge us according to His loving kindness and tender mercies — blot out all our transgressions! and may it please Him to break this great and dark cloud now over us and cause His sunshine of blessings to come through and reach down to us who dwell in the valleys!

Our direction is now northward — a northwest course. It has been a little south of west all the way and the sun has been on my side of the plane, now it is on the other side. This afternoon it will be clearly on my side, I suspect right in my eyes.

The hour is now four in the afternoon with you, "our" company has about all gone home and I am bold enough to assume that you missed me — some? I feel sure you did, if no one else did and I know others did too, for I missed them so very much for I do love them. They are my dearly beloved brethren, are they not Lord? Oh may this cloud be broken! May it be shattered into bits! and may His sunshine of blessings pour through! May the Sun of Righteousness pour through and shed its light upon Zion; direct her and keep her from all evil. Such is the desire of my heart and such is my prayer.

All of my love,  
Douglas (Alston)

### TRIED TO GO IT ALONE

Dear Brethren and Sisters  
in Christ:

I have had a mind for sometime to write a little for Zion's Landmark, but each time I think I will write, something hinders me and then I, each time, have decided had there been anything to my desire to write, I would not have been hindered. I realize the Lord has to lead and direct both my mind and my hand if I write anything that will be of any comfort to God's people, because I feel they are a people that can not hinder if God be the director.

I have been under the care of a doctor several months and do not seem to get much improved, but I realize my stay here on earth is not much longer. If I could only be assured that there is a better place for me after this life, I would be

reconciled to leave this world, but at times I am afraid I do not even have a hope, then it seems at times,, I would not take this whole world and what there is in it for the little hope I have. I am often not able to attend church, but when I am blessed to read the Bible or the good old Landmarks, and can read some writings that coincide with my own travels here in this life, my hope seems to revive and I feel much better for a while.

My doctor tells me that I must have both my eyes operated on in the near future, but I realize it is all in God's hand and I hope I have been made to beg the Lord for reconciliation to His will, for I know I cannot be reconciled within myself. I am glad that the Lord has shown me that I am a helpless sinner and that no one can know this within himself or herself. I do not know how it was that I began reading my Landmark, but the next thing I knew I had laid it down and was trying to write. (My memory is not good and I often start to do something and forget what it was.) The weeks are so long they seem almost like months to me and my life is often filled with sadness, but I do believe our Dear Heavenly Father gave me a great love for the doctrine and the Old Primitive Baptist Church. The last time I was with my dear old Dad at Cypress Creek Church before I was baptized, I told him just after we came out of the church, if Jesus Christ would forgive me for coming to church that day, I would never bother him again about coming again, and he said: "The Lord can make you want to come again." I remember saying, "He



will have to do that before I come here again." It went on that way seven years. I did not go there again, during that time. It was at the Big Association. I had heard the Old Baptist preachers since then, but they meant nothing to me. I went to a funeral that was conducted by an Old Baptist minister and that was the first preaching I had ever heard. From that day on, my soul troubles began.

I did my best to bring up my six children alone — my husband was no help to me for thirteen years — and I tried to farm with two small boys to begin with. People farmed with horses and plows then, so we had no tractor. The second year I tried to farm, my tobacco barn burned down when I was drying some green stems. This was in the first of my trouble, but I did not tell anyone what a condition I was in. I would sometimes get out of bed in the dead hours of the night and go behind the house so no one would see nor hear me trying to beg the Good Lord for mercy. I did not want to be with anyone. I wanted to talk to my Good Lord alone, and while I was in the field or anywhere else, begging for mercy and I knew there was none other who could help me.

I went in this condition for nearly a year. I would have convulsions at times and one afternoon I had such an attack and one of my children went after my mother. After I became conscious and thought I was alright, my mother went home, but awhile after she left, I have never been able to tell anyone what my condition was. I felt that I had to die and I was afraid to die. I could not prevent my children from

seeing me cry and they would ask me what was wrong with me and I would tell them, nothing was wrong. My husband and my father were off at work at that time and I was afraid to stay at home with the children alone. So I decided to go to my mother's home. I told them to be going on for I was going too immediately. I wanted them to go ahead so they would not see me crying. When we reached there, only my sister was in the house, the others were doing some work in the field. On my way there, I had to stop and try to pray two or three times along by the side of the road. I thought I was going crazy and I told my sister if I had to be sent off, I wanted her to take care of my baby. I went down to the cemetery where my dear old granddad was buried for it seemed to me if he could only talk to me, I would be alright. I got down on his grave with my face to the ground trying to beg for mercy and I heard someone coming. It was almost sunset in the afternoon and when I arose from my knees, I met my father and my husband. My father took me in his arms and told me I was right where he wanted to see me and I said: What! you want to see me dying? He said: "Yes, I feel you are dying to your sins." We went to the house and stayed until around nine o'clock when my husband, the children and I came home.

I felt better when I reached home. We went to bed, but I could not sleep. I got up and went behind the house and I believe I prayed. It seemed when I arose

from my praying position that my hair was tangled in a rose bush. I looked around and I know the moon and stars were shining most beautifully. It seemed like heaven to me. For a week or so, I was alright when one afternoon a man came to see my husband about a raccoon dog. He had one the man offered him \$75.00 and for another, he offered him twenty-five dollars, but he would not sell either of them because when he was able he loved to go hunting. It was not long after this when one morning we got up and my husband thought he would go hunting and one of the dogs was sick. He could not even stand up. He took the other dog and went on hunting and when he came home that one could not stand or eat. In a few days both were dead and we got nothing for them. That was in hard times for it was during the depression.

I bought my fertilizer on a credit that year and we primed our tobacco one time and cured it in my father's barn and saved it. The next priming, I put it in my father's barn again and the barn and tobacco all got burned. It seemed to me it was more than I could bear. We primed it again and kept it scattered at night and piled it up in the morning for three days and night when a good neighbor said I could cure it in his barn. That week the good neighbor's barn with my tobacco burned and I was still owing for the fertilizers.

No one will ever know what I went through. I even begged to die, but you see it was not the Lord's will for it to be that way. Not long after that my brother-in-

law came and asked me if I did not have a big red sow and pigs. I told him "Yes," and he said: someone has run over her and killed her leaving the eight little pigs." I stayed alone as much as I could. I would say: "O Lord, what have I done!" I could not sleep at night. I walked the floors begging the Lord for mercy.

We raised the pigs and I went to the man and told him I would give the pigs or I would sell them and pay him. I will never forget what the man said that helped me more than anything he could have said. He looked at me and said: "Bessie, how much better off would you be if I took those pigs? I tell you what: I will keep those pigs and get them so we can butcher them and you keep them for your children, then you pay me when you can." No one will ever know what I have been through and what I have felt in this life.

We began helping my neighbor grade tobacco and one morning I had started to help him and going along the road, I said: "Lord, you have spared my children, I am not as bad off as Job was for he lost his children." I went a few steps further and I said: Lord, I cannot carry this burden any further. The next thing I knew, it seemed I had been asleep and awoke and heard myself praying: I was in a ditch beside the highway. I got up and look around to see if anyone saw me. But thanks be to my God, I left my troubles in that ditch and they have never returned to me since. The Lord blessed me to pay for my fertilizers and have something to eat and He is still keeping



me. I thought my trouble was gone and more trouble came back. I sent for Brother Rudolph Batchelor to come to see me so I could tell him to take my name off the church book for I felt that I had made a mock of my dear Lord. I told Brother Batchelor what I have just written and he said: "If you had told me you were having no troubles and was doing fine, I would have had no hope for you."

When I have been afflicted with these troubles over and over again, I have sent for Bro. Batchelor to come and talk with me and that has been worth so much to me.

At this time my son was called into the service. He stayed two years and the Lord brought him back to me. Oh! the happiness this brought me!

Please excuse my many mistakes and this long letter. I did not mean to write so much when I began, but this is not half of my difficult travels in this life, but I can never tell it all! I want all of you to pray for me and remember I love all of God's people. I only hope I am one of the least if one at all.

If you feel it worthy, you may publish this, if not just drop it into the wastebasket and all will be well. I am also sending my subscription for another year to Zion's Landmark. Please pray for me when at the throne of grace. I feel the need of the prayers of God's people.

Bessie M. Foy,  
R.F.D. 1, Box 183,  
Richlands, N. C. 28574

## LIKE THE PRODIGAL SON

Dear Elder and Mrs. Adams,

I am sending a poem which I would like to see in the Landmark. I think it is good reading. I am also enclosing four dollars to renew a subscription for Mrs. Annie Bell Griffin, R.F.D. 1, Box 161, Oakboro, N. C. 28129. This is a gift from her daughter who works with me. I will make the check out for \$8.00 to do what seems best with the extra four dollars.

I did not go to church today, because I did not feel up to making the effort. So I rested in bed, reading and sleeping at different intervals and of course I thought of all of our ministers everywhere who were compelled to go, because without their presence there would be great disappointment to the audiences of the churches they serve. I thought of how disappointed we would be to go to a church and have no preacher, to remind us of this great love of our God — the one who rules both heaven and the earth. I am often reminded to pray for them that they may be given strength and understanding in their effort to declare the greatness of God and His sure salvation of poor sinners.

While I was resting today, I read an editorial by you Elder Adams. The Landmark was dated July 1, 1952 and something came to me that I had never seen before. It was on the prodigal son. It took me back to when I was a child and when I constantly read my Bible and Daddy's Landmarks. Like the prodigal son, I wanted it all then and there. I could not be satisfied. I wanted to know all concerning the Bible and the Lord's way. So

like the prodigal son, I searched for, wished for and asked for all my "Gods," and like him, I gathered mine together and I went out full, discussing the scriptures, talking to everyone I saw about what the various scriptures meant to me into a far country, drifting into more sin and sinful pleasure, worldly things: to me the far country is our position when we finally waste all our "good," cast them aside and start looking for worldly pleasures that religion does not afford us. I started going to the churches with my little girl friends, classmates, and I realized too that I had spent all.

I had gotten so far from the way of life that my early Bible and Landmarks and parents had taught me! It seemed I had tried so hard to find pleasure like my girl friends were enjoying and I was trying so hard to live my life my way, until when I was in my twenties, I found that I had really spent my all and there was a mighty famine in "That land." So I went back to the churches with my friends, and except for the grace of God, I, too, would have joined myself to a citizen of that country — a church, not to the church. I went to revival meetings and Sunday Schools and tried so hard to get back to God. But I could not find what I wanted, what my soul was in need of and longed for, in those churches. Yes, they did bid me to "Go out and feed the swine," beg the young people to come to church and be saved, beg them to come to revivals. They said: "Get your brothers and sisters to come and we will save all of you." Yes, and I too,

would have "Filled my belly with the husks that the swine did eat." In the sense that the preacher would always quote a Bible verse and it would mean so much to me and I would enjoy some of the sermon, but he would always get so close to what I believed and then back up and not get to the point or when they did get to the point they would go on and say something that took all the honey out of the comb, for me. And I too, found that they could not give me what my soul desired. I was still going to church every third Sunday with my parents. Yes, and I finally stopped going to any of the Free Will and Missionary churches. This was after my Daddy was gone that I realized that I had spent all my substance in "riotous living."

I remembered my Father's church and I was really fed spiritually one Third Sunday, when I was in my late twenties, by an Old Baptist preacher, who fed my hungry soul and enabled me to realize that my Heavenly Father had servants and could supply bread enough and to spare. The real bread of life, the whole thing, not just a hint now and then.

By that time I had nothing to offer, nothing to give, nothing, just nothing. But my God is a good, merciful God and He has supplied all my need and I thank Him so often because He did not answer all my natural prayers and supply all my natural wants. His will shall be done and I do know that all things have worked together for my good all through my travel in this wilderness of woe.

A nurse of another faith gave me this poem by Charlie Cox,



which I am herewith enclosing. She said her older sister clipped it, cherished it and read it often and kept the rest of her family reminded that "All things work together for good to them that love God, to them who are the called according to His purpose." This girl was killed in an auto wreck two weeks before she finished school and six weeks before her planned wedding day. This nurse said her mother had the poem read at her sister's funeral and the whole family has framed copies of it and cherish it as a wonderful keep-sake from their dead daughter and sister.

Pray for me, I beg.

Humbly,  
Bessie Jo Pittman  
Apex, N. C.

#### ALL THINGS WORK TOGETHER FOR GOOD. ROMANS 8.28

Just how this state may be true,  
Perhaps has often puzzled you;  
You wonder how that all things  
could  
Work out for your eternal good.

How trouble, sorrow and unrest  
Could work together for the best.  
How could this be, you did not  
know;

And yet you felt it must be so.

Now "All Things" means both good  
and bad,

Yea, things that really make you  
sad,

It means your sickness and your  
health,

Your poverty as well as your  
wealth.

Of trouble, you will have your  
share,

While in this world of toil and care.

But rest assured you have a friend;  
Who knows your life from start to  
end.

Should God permit dark clouds,  
someday,  
To cast a gloom across your way;  
Just take it as your Father's will;  
You're in His care, He loves you  
still.

Be not alarmed, nor be cast down,  
'Tis through these trials you'll win  
a crown.

All earthly sorrows, soon, shall  
cease,

While joys eternal shall increase.

There's so much we don't under-  
stand;

But "All things" are within His  
hand,

Remember God's mysterious plans  
Cannot be altered by mortal man!

But when with understanding we  
are blessed

We then will see that God knew  
best.

The things we had not understood;  
We'll know for sure, they were for  
good.

Charlie Cox

#### WILL A MAN ROB GOD?

Dear Elder Floyd,

To the household of faith today  
abides. The joyful sound (pure  
doctrine) spoken many times by  
you and God's chosen He sends to  
feed His lambs. Your welfare and  
Sister Pauline I hope is fine.

I am what I am by the grace of  
God in constant need of His chas-  
tening rod. Which opens blind eyes  
that I see myself nothing in sight  
of all. Vile and seemingly one in  
a vast world whose worth is naught  
to me. God holds my life for His

use not my wayward forgetfulness. Will a man rob God? Give your heart to God, I hear. God owns the heart of man. It will only achieve what God intended. He knows His own, the purpose breathed into man. Man can do nothing of himself. Prayer is mostly unuttered and unexpressed nor indeed can it be uttered. The Spirit intervenes breaking the barrier by words man is unable to utter of himself. The Bible with its wisdom is as good a teacher as I have ever found. When persecution comes our way, (cross) God is able to lift our fallen spirits and a witness can always be found in His word "Settle it therefore in your hearts, not to meditate before what ye shall answer: or I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist." St. Luke 21:14-15. And ye shall be hated of all men for my name's sake. St. Luke 21:17.

Before Christ comes there will be wars and rumors of wars. I once thought rumor meant many. I find it different. To voice over and over as heard this day points to God's holy word. "And when ye hear of wars and rumors of wars, be ye not troubled: for such things must needs be: but the end shall not be yet." Mark 13:8. If in a cave I must needs be; better if only I can worship thee.

I was as if listening but as I stood, my mind dwelt on Moses. My frame was so calm and steady. I was making preparation for the evening meal at the time. Yet I was a stranger so to speak to what I was doing for my mind was taken away and I was as a plaque on the

wall when these words came, "Put off thy shoes from off thy feet for the place where on thou standest is holy ground." God as I hope was ever foremost. With a spirit of obedience, I felt, to do so as I was bidden. My shoes were loosed from my feet. Then I saw the words no longer as comfort only God can send speaks in shadows of doubt. I usually have daily inspiration, leading me to read for myself in an effort to prosper on the holy of the holiest. Exodus 3 displays a God always present, nowhere absent. God's people are a peculiar people to the worldly wise. Afflicted in mind, soul and body largely.

I am attracted by a beautiful scene — the marriage supper. There be few as time and place is yet to come. Few stand as in wonder, am I invited? Others seated, waiting the hour fastly approaching. There is resemblance of our small gatherings.

O! to be robed by the grace of God, ready to hear the Master's voice. "Come ye chosen of the Lord." Before the foundation of the world was each child of God chosen. Christ is the door, only by Him does one enter, robed by grace in the robe of righteousness. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10. It cannot be hid. Though seemingly small, it lights the house (soul) with a ray here



and there; such an one is quickly awakened.

I have been physically weakened lately which is for my good. The stars shine much brighter on the darkest nights. Growth by the grace comes after the darkest moments. No more sought are pleasures or a place of my own to lay my head. Therefore, we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. For we walk by faith, not by sight: we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." II Cor. 5:6-8.

I feel as Paul, "But what things were gain to me, those I counted loss for Christ." Phil. 3:7. I long to hear when God calls the roll am I deceived or am I chosen.

In bonds of love,

Miriam Lee

### SUFFERS HEART ATTACK

November 6, 1969

Brother T. F. Adams,

Brother Buddy Smith has had a heart attack (Myo Cardial infarction) in Vietnam, and is in the hospital there. The family received a cablegram Monday, Nov. 3, that he was in serious condition. We do not know the details, but an Army doctor in California read the cablegram and said, from the way he read it, Brother Buddy must have received a heavy blow in the chest. It would be much appreciated, I'm sure, from Brother Buddy and also the family, if any of the brethren would be given a mind to send a card or letter to him and also to his wife and four sweet, wonderful

little boys. The boys have gone to meetings with him and sing the songs of Zion, but I'm sure they are at this time much grief stricken. His address is:

SFC B. K. Smith RA 13452560  
Hospital Mail Section  
APO San Francisco, California  
96381

The home address is:  
5227 Elizabeth St., Apt. 15  
Cudahy, California 90201

The control of all things is in the hands of our dear Lord, and we know that not even a sparrow falls to the ground without the knowledge of our Father. His will be done.

We are all waiting word from Washington and I'm so thankful Mom and Dad are near Toshi and the boys, for I talked to them on the phone last night and they were comforting to me.

An unworthy Sister in hope  
of eternal life.

Nancy Clay  
2059-A Oakridge Drive  
Charleston, W. Va. 25311

### THANKS FOR PAMPHLET

Dear Brother Floyd,

I feel a deep desire to thank the Editors of Zion's Landmark for their kind interest, their time and effort in compiling and publishing the pamphlet entitled, "What We Believe And Why."

It is, indeed, a worthy contribution of facts concerning the doctrine and traditional practices so dearly loved, and upheld by Primitive, or old School Baptists wherever they may be.

It is truly edifying and comforting to those who believe, and are

made to know these wonderful truths. And to those who feel to enquire into these truths of doctrine and practice, or perhaps even doubt them, may it be a means of enlightenment through the spirit of God's grace in their hearts. The Apostle Paul said, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13:2. Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit." Jno. 3:8.

God moves in a mysterious way,  
His wonders to perform. How unsearchable are His judgments, and His ways past finding out.

In love and fellowship,  
Meta Belle Rohrbaugh  
87 S. Colony Road,  
Newport News, Va.

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### FEELS EXILED

Mrs. C. T. Smith  
Robersonville, N. C.

Dear Thelma,

I do hate to be so much trouble to people, but I feel like I'm in exile from my church and friends which at times makes me miserable. Reckon you are busy as usual, that is, the way of this world. Some cannot do anything now, and did not do what we should before being disabled, at least, we feel this way.

When I look back over my past life, I can see nothing but mistakes and shortcomings but without chastisement we are none of His. See Hebrews 12:6, 7, 8. Job said, "When He has tried me I shall

come forth as gold, for He knows the way that I take."

Job also said He had received good at the hands of the Lord, why not receive evil also, and afflictions did not cause him to lose faith in God. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

The poet said: "His purpose will ripen fast unfolding every hour, the bud may have a bitter taste but sweet will be the flower." I try to count my blessings but the carnal mind interrupts and causes me to murmur and complain. God will sustain us by His grace. Cast all our cares upon Him for "He is the Rock of Ages and His work is perfect."

I did not intend writing all this, but I have to write what is uppermost in my mind. Remember me.

Love,  
Sue Moore  
Jamesville, N. C.

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### IMPORTANT NOTICE TO SUBSCRIBERS

Dear Subscriber:

We hope you enjoy Zions Landmark, many say they do. But please, everyone of you, check the expiration date on the label of your Landmark. If due or past due, as some are, kindly send in your renewal at once, please! If we hear nothing from those whose subscriptions have expired, we will assume you are no longer interested in having the Landmark come to you.

EDITOR

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### NOTICE

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# *Zion's Landmark*

"Remove not the ancient Landmark which thy fathers have set."

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Vol. CIII

No. 3

Second Class Postage Paid at  
Wilson, N. C. 27893

Wilson, N. C. 27893      Dec. 15, 1969

## **VIEWS ON HEBREWS 2:14-15**

Elder T. F. Adams

Dear Elder, find enclosed check to renew my subscription to Zion's Landmark another year.

If you have a mind to write and feel like it, would you please write your views upon *H e b r e w s* 2nd Chapter 14th and 15th versus.

Yours in hope of mercy,  
Bycie Greathouse  
Route 2, Box 129  
Elkin, W. Va.

Not having any new light upon this subject, I am submitting what I have previously written.

The verses of which our sister requested or inquired for my comments, reads as follows: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of

death, that is, the devil; And deliver them who through fear of death, were all their lifetime subject to bondage." Heb. 2:14-15.

This scripture which was written by Paul was given by the inspiration of God. All the scriptures from Genesis to Revelation were written by the inspiration of God. Paul said, "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16-17. By this we see that it is the men of God who are the beneficiaries of the inspired word of God. Paul said, "But the natural man receiveth not the things of the Spirit of God: For they are foolishness unto him: neither can he know them for they are spiritually discerned." I Cor. 2:14.

Before we proceed to answer this inquiry, it is important to know who these children are and of whom the Apostle is speaking. They are not the children of the world. Neither are they all Israelites. They are all spiritual Israelites, but not Israelites by nature. Paul said, "For they are not all Israel which are of Israel: neither, because they are the seed of Abraham are they all children. but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of promise are counted of the seed." Rom. 9:6-8. God established His covenant with Abraham, and to Abraham's seed after him.

"And I will establish My cove-

nant between thee and me and thy seed after thee in their generations for an everlasting covenant to be a God unto thee, and to thy seed after thee." Gen. 17:7. This promise embraces all the spiritual seed among the Israelites and all the spiritual seed among the Gentiles. To make sure that there be no misunderstanding about seeds and seed, the Apostle to clarify this, said, "For the promise, that He should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith." Rom. 4:13. Again the Apostle said, "Now to Abraham and to his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed which is Christ." Gal. 3:16.

It was the seed of Christ to whom the Apostle was speaking when he said, "Forasmuch then as the children are partakers of flesh and blood, he also Himself likewise took part of the same; that through death he might destroy him who had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." God did not destroy the devil as to his being, but disarmed him as of his power.

These children fell in the ruins of Adam, like all the human race. They were under the curse of the law. Who knows this better than those who are quickened by the spirit of God, and made to feel the justice of God on condemning them because of sin and transgression? The wrath of God is poured out upon them without mercy. Their

souls cry out unto God, like the publican who stood afar off and said, "God be merciful to me a sinner." Under this soul conviction they are made to weep and cry. They mourn and sigh. They may often wish that they had never been born into the world. They see themselves captives of Satan, whose stronghold is in their hearts. This condition remains until God sees fit to take away the hard and stony heart and put within them a new Spirit and a new heart. See Eze. 36:26.

Christ assumed a human nature, a partaker of flesh and blood, made like unto his brethren. The difference is this, his brethren were sinners. He was without sin. Jesus Christ was both human and divine. In His human nature, He ate, He slept, He suffered, He sorrowed. With this body of flesh and blood, He died, all of which was for the great love He had for those whom the Father gave to Him before the world began. He loved them with such great love that He gave His life for them. It was through death that He destroyed him that had the power of death, that is, the devil. Paul said, "—When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; Yet peradventure for a good man some would even dare to die. But God commandeth His love towards us, in that, while we were yet sinners, Christ died for us." Rom. 5:6-8.

It was through death that Jesus Christ delivered His children, who through fear of death were all their lifetime subject to bondage. The



fear of death and conviction of sin causes this bondage and to be in bondage and the fear of death are the most miserable days that a converted sinner has ever experienced in this life. You are conscious of the fact that you have a soul that will forever be banished from the presence of God without His love and mercy. With all the efforts you may put forth to excavate yourself, you wake to find that you are in a horrible pit and miry clay, a place where there is no standing. All works of their own righteousness have failed. Their works of righteousness become as filthy rags. They now feel to be without God and without hope in the world. They have been a slave to sin, Satan and the devil.

God in His great love and mercy has now condescended in the person of His Son Jesus Christ and forever put away their sins by the sacrifice of Himself. When this deliverance comes accompanied by pardon and peace which comes through Jesus Christ, it gives to them hope through Him, they are no longer servants of sin, but have now become adopted sons through the love and mercy of Jesus Christ. Paul said, "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba—Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:4-7.

Before a slave or servant is adopted by his master, he has no right, neither would he attempt to call his Master, Father, but when he is adopted, he is an equal heir according to law and has all the rights and privileges of his Father's sons who are natural born children. Even so, those who adopted by God have an equal right to all that their Father possesses. Those who have been redeemed from under the law, can now speak and understand the words of the Prophet, "or unto us a child is born, unto us a son is given; and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isa. 9-6.

The subjects of His grace who before they were delivered were in bondage under the law, but now having been delivered from the sentence of death and redeemed from under the law can now cry Abba Father, which is to say, He is my Father. They are no more under the law, but under grace. See Rom. 6:14. Paul said, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. Jesus said, "If the son therefore shall make you free, ye shall be free indeed. Jno. 8:36.

This does not mean that the subjects of His grace are free from sinning they do now, and will continue to sin in the flesh. Paul said, "For I know that in me (that is, in my flesh) dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not. For the good that I

would I do not: but the evil which I would not, that do I. Now if I do that I would not, it is no more I that do it but sin that dwelleth in me." Rom. 7:18-20. Another scripture is presented to my mind which may be a comfort to our readers: Paul said, "How shall we that are dead to sin live any longer therein." Rom. 6:2. There is a great difference in being dead in sin, and being dead to sin. Those who are dead in sin, love sin and cannot see that they are sinners nor that they love sin. They are lovers of themselves. They are boasters and are proud and as Paul said, "They are lovers of pleasures more than lovers of God." See II Tim. 3:1-4.

Those who have been redeemed from under the law may often wonder if they have been made free from the law of sin and death. The evidence that you have is that you are dead to sin. Rom. 6:7-9. That is, you do not love sin, but you hate it with a perfect hatred. ( perfect hatred is not a hatred in malice nor with any evil intent, but it is penitent hatred carrying with it an humbled desire to be kept by our dear Father from all evil). We hate our evil ways and all the evil we see in ourselves, for there is where we mainly see it. His people would do better if they could. The words of Paul are so fitting in your experience! He said: "For that which I do I allow not: for what I would that do I not; but what I hate that I do." Rom. 7:15. If you hate evil, this is evidence that you love the Lord, David said, "Ye that love the

Lord hate evil: He preserveth the souls of the saints; He delivereth them out of the hands of the wicked. Psalms 9:7-10. Solomon said, "The fear of the Lord is to hate evil: pride and arrogancy, and the evil way and the forward mouth to hate." Pro. 8:13. This is true of all the redeemed family of God.

The purpose of Jesus Christ who was a partaker of flesh and blood came to earth that He might through death destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. May I again repeat that the devil is not destroyed as to his being, but he is destroyed as to his power. Jesus Christ died for our offenses and rose for our justification. Those who are become dead to the law are crucified with Christ. Paul said, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me."

Naturally speaking when a man dies the law has no more dominion over him. Even so when Jesus Christ died the law did not have any more dominion over him. Those who are crucified with Christ, are out of the reach of the law and the dominion of sin. Paul said, "or sin shall not have dominion over you: for ye are not under the law but under grace." Rom. 6:14,

T. F. Adams



# ZION LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIM *Ex* OR OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIII

JANUARY 1, 1970

NO. 4

ISAIAH

CHAPTER 27

When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire; for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

CHAPTER 28

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

Behold, the LORD hath a mighty and strong one, which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

And the glorious beauty which is on the head of the fat valley be a fading flower, and as the hasty fruit before the summer; which, when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

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\$4.00 PER YEAR — 2 YEARS \$7.00

TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### TELLS OF EXPERIENCE

Experience of Mrs. Jewel Willis, which she wrote to her Father and Mother, Elder Sam J. Corn and wife.

I have felt cast down and low in spirit for some time now. I have been ill and in the hospital, and I could not attend church regularly recently. My burdens are many, and I feel to be the very least among you if one at all. I love the church and I love to go to church and hear God's word preached, but most of my time now, I return home wishing I had remained there. Before I united with the church, I felt like I could not live away from you good people, and I was afraid to ask for a home with you. I felt and still feel, so unworthy and little. I knew not where to go nor which way to turn. My burden was so great, and it seemed I could not talk to anyone about my troubles. I stayed awake night after night, and it seemed there was no peace for me anywhere. My husband had seen the church and felt he would have to go and ask for a home. I felt so alone and lost for I did not feel like I was fit to wipe the dust from these good people's feet. I felt that if he offered and I could not, I would be left behind and alone. I begged the Lord to help me night and day and most of the time I went about my duties with tears in my eyes and trying to pray. Shortly before I offered to the

church, I was sitting in my kitchen just between dawn and day. I had been unable to sleep all night and tears were streaming down my cheeks. I felt like I was the greatest sinner in all this world and my sins were so great I could never be forgiven. I felt that I would surely die and hell would be my doom.

I looked out my window that morning into the dawn of the morning, and I saw a cross appear in the heavens and on the cross Jesus was hanging and the blood was rolling off His hands and feet, and a second cross appeared beside Him, and Brother Sam Gilbert was on this cross and the same blood that rolled off Jesus was rolling off of Brother Sam and this same blood rolled over me and my sins were washed away in this blood. I saw a river and it was like nothing I had ever seen before. I looked up this river and my daddy and Brother Sam were in this water together and daddy's head was just beneath the water and a light was shining around his head. I thought Jesus was beside me, and I said, Lord I am so unworthy to enter this water! my sins are great, and he spake to me and said, "Look into the water." I looked and saw great grains of sand at the bottom of the water, and Jesus said unto me, "'If you walk in the water and not one grain of sand rises to the top, your sins be forgiven you.'" I thought, in that same moment, Jesus led



me by the hand into the water and not one grain of sand stirred from the water and Jesus led me to where daddy and Brother Sam were, and they baptized me and I was made to rejoice and feel like my sins were surely forgiven me.

The day my husband united with the church I was sitting on the seat and could not stand up or move. I felt like I was alone and would always be alone. I felt like I had been left behind. The next thing I knew I was talking to the church and begging for just a little place to sit at their feet. I feel like I am at their feet and I feel so unworthy to sit there! The day my dear husband and I were baptized it was raining and I was so burdened! But my husband seemed so happy, he had a dream a few nights before and had dreamed it was raining when he was baptized and the rain was falling from Heaven, but he had not told me of his dream, and as I was dressing I thought I would not be baptized that day. I thought it would not stop raining in time. I was upstairs dressing and I heard the most beautiful singing. I walked across the hall to where my mother was and I asked her if she were singing and she said, "No." I went back to my room and the singing continued; it was like nothing I ever heard before.

We went to the river and it continued to rain and the baptizing was set for 10:00 a.m. My husband told me his dream about the rain, and he said he would not have felt satisfied if it had not rained. Shortly before we were to go into the water, the rain stopped, and the

sun came out and we were baptized. I felt as though everything was peace, contentment and beauty. I felt that I could all but reach out and touch the Lord. It seemed to me that He walked and talked with me daily. I had felt so many hurts in my lifetime and he had so many burdens to bear. I had been talked about and all but spit upon, but it seemed now I could say forgive them Father, for they know not what they do. How could anyone have known what was in my heart and the truth of my situation, but the Father of Heaven and earth who sees and knows all things? This wonderful feeling did not last long and it seemed I was cast into a wilderness. I went with tears in my eyes and a burden in my heart again. My husband and my mother became very ill and I was in fear of losing them both. I tried to do all I could for both of them and stay with them in the hospitals, but they were in two different hospitals, fifty miles apart and I had a two year old son to be taken care of. My daddy did all he could to help but he was so worried and he is old. I tried to help and comfort him all I could. I was told by my husband's doctor if he lived he would never be able to work or do anything again. My mother was in critical condition and not expected to live. I tried to beg the Lord to spare their lives and if it were His will that He would restore them to health. I had been able to get but very little sleep for several nights and days and when I lay down I felt like I could not sleep. But I must have fallen asleep instantly

on this occasion when I dreamed of my mother, and she was as a little girl, walking beside still water, with her hair hanging down her back and everything was peaceful and good for her. She was able to walk and was well and happy. In the same night I dreamed I was in my husband's room at the hospital and I looked at his bed and he was in it and a light was shining down on him and he was bathed in gold, and the whole bed was lighted up and looked like gold. I thought this light was a heavenly light like nothing my eyes have ever beheld in this world. I dreamed I walked to the door of his room and looked back at his bed, and he was no longer in it. The bed was made up and it was as though he had never been in it. My husband was so burdened and had felt for a long time he would have to stand and try to preach the Word to God's little children; he was so worried and afraid! Each time he entered the hospital he was made willing through suffering to go to the church and ask for liberty to speak. The Lord would see fit to raise him up so he was able to attend church for three months every first Saturday and each time when he got there he was unable to present his body a living sacrifice and relate his impression to proclaim and extol the name of Jesus, the Saviour of sinners. The last time he entered the hospital he was bleeding so badly; I felt I would never be able to drive him fifty miles in the rain and dark and there was no one to help me. I walked out in the back of my father's home and raised my

face toward Heaven and felt the rain drops falling. I tried to pray for strength to do what I felt I had to do, and for the poor one who was bleeding inside the house. I returned to the house and helped him into the car. It was raining hard, and was very dark. My husband was very quiet and as I turned on the windshield wipers a voice seemed to say, "I will give thee strength all the fifty miles to the hospital." This same still voice seemed to say over and over, "I will give thee strength."

I feel the Lord gave me strength and He was with me every mile of the way. Shortly after we reached the hospital my husband stopped bleeding. The doctor had him admitted and all kinds of tests were run and x-rays made and he could not find any cause for my husband's bleeding. He said, "His condition is a mystery to me." But the poet says, "God works in mysterious ways; His wonders to perform." My mother had told me before I left home the doctors would not be able to find out what was wrong with my husband. She said she believed all of his illness was connected with his call to preach. I feel in my heart she was right. While in the hospital he was near death and while undergoing one of the tests, he felt the strength draining away from him he said. He looked up and said, "Father, I am in Thy Hands." And during this stay in the hospital, he was given a wonderful dream and was made willing to go to the church, and on the first Saturday in August of that year he asked these dear people to let him speak in God's all



prevailing name. I feel like the good Lord heard this sinner's prayer, and my husband and my mother were both restored to health.

I believe I saw in a dream several years ago, that my life here on this earth would not be easy. I dreamed one night I was walking in a very small green meadow, and I came to the end of my way, and I was surrounded by roots and stumps and rocks, and it was all I could do to walk through this terrible place. It was a long walk, and last in my dream I came to a very small green meadow again and was able to walk with ease, and it was so beautiful I walked across this small meadow and came to a great mountain. If I looked straight up I could not see the top; there was no way of turning back and no way that I could see to go around and I stood still and asked the Lord, "What can I do now and in that same moment, a voice spoke and said, "Come up here and live with me," and I was carried in that same instant up to a most beautiful, peaceful place! It was like nothing in this world and the same voice spoke unto me and said, "This is your home." And all was beauty and there was the most wonderful peace and contentment within me. This dream has been a comfort to me and I hope when my time comes, I will be carried to that wonderful place more wonderful and more beautiful than human eyes have ever beheld.

I have been wonderfully blessed with a good mother and father, a kind and loving husband and a sweet little son. I hope if not ask-

ing too much, all of you will remember us when blessed to pray.

A little sister in hope,  
Jewell C. Willis  
Winston-Salem, N. C.

### THANKFUL FOR BLESSINGS

May 14, 1920  
Kellum, N. C.

I have never made an attempt to write you before. But I have often thought if I could write like other brethren and sisters I would be glad to make an attempt to write for publication in your paper. Dear Brother, if you will permit me, I would like to tell you some of my feelings.

Dear Brethren and Sisters, I want to thank all of you for the love and kindness you have shown towards me and all the rest of the people everywhere I have been. I do not feel fit to be one in the number. We have been blessed so much to rear thirteen children and five are now grown. The rest of them are at home. They have all been obedient to me and their mother. We have not had any very serious sickness in our family and I thank the good Lord for it. But when the war broke out two of my sons had to go in service; one went overseas and stayed fourteen months, which was very heart touching. The other son did not have to go overseas. But they both returned home and I was happy and thankful to God that they returned without harm. I thank the good Lord for He had heard my prayers and protected them from danger. I had to go to myself and fall on my knees and try to pray for them and all the other boys who went out of Ameri-

ca; and that the Lord might make peace with each nation. When my sons returned home, I could not help from shedding tears of joy that the good Lord had heard my feeble petition. Then one of my daughters had to go to the hospital for an operation for appendicitis. This caused anxiety too, but thanks to the good Lord, she is doing just fine, and I want to extend my thanks to all for their kindness towards me while in so much trouble. Everybody was so kind to us! May God bless them all is my feeble prayer for Christ's sake. I do have to go on my knees and ask the Lord to bless my many friends and for all their many neighbors' kindnesses.

Now Dear Readers, after all this, we are all a blessed people, for in spite of my vile way in my youth, the Lord has been merciful to me. I was a vile boy, but all the way through life, I had some serious thoughts along the way. Before I was first married, one night I went to a party and some time after that I had trouble with the devil but he did not devour me.

After I was married the first time, my wife died in about eighteen days. Then it became very serious to me. I began to think of my case and it looked mighty dark and dreary. I thought there was something I must do to improve the possibility of my being saved after I too was sieged by death. So I kept my testament in my pocket and every time I got an opportunity I would read it. After a year or two the Free Will Baptists were holding a meeting a mile or so from my home. I went a few

times and decided to join with them. This I did and I remained there a year or so.

About this time I was married the second time, and we became the parents of thirteen children. She belonged to a Missionary Baptist Church. I wanted to be with her so I turned over like Adam and became a Missionary Baptist member.

We both went on that way for several years and sure enough trouble did begin. I felt like I did not have a friend on earth nor One in Heaven. It caused me to weep and mourn a long time — seven or eight years. I was taken sick and I gave up all hope of ever seeing the Lord. When on the third week of my bitter and distressing trouble, my wife woke me up singing, "How Happy Are They Who Their Saviour Obey." I dropped off to sleep again and she woke me this time and I was singing, "When I Can Read My Title Clear." Oh how happy I was that I had seen my Saviour and my God again. Now He was my Saviour. All things had become new and old things had passed away. It was a glorious time to me, and my little old log cabin was a sweet, sweet home to me. All things seemed to be praising God for His loving kindness and Oh how sweet the dear Brethren were. This was the first time I ever saw the church, and it was shown to me that The Old Primitive Baptists were the people of God. I saw those people were the ones God had shed precious blood for, and I loved them sincerely and I have loved them ever since. Oh! they have been mighty



good and kind to poor me, far better than I deserve. Many thanks to all of them everywhere. I truly thought my troubles were over. But Oh! my dear people, when you were good enough to poor me to take me in your homes and bid me welcome, I felt so unfit! but I rejoiced and I thought my troubles were over. Some few days were nothing but happiness to me, and everything was praising God — the birds were singing sweetly and Oh, how glorious! But by and by the troubles came and from then until now I have been uphill and downhill. The troubles grew worse and worse until I had to make the attempt to speak in the name of the Lord. Then I thought my troubles were over, for I felt at ease in mind.

I went with that trouble about four years more before I ever would make another attempt. I decided I was mistaken, that I had no call to the ministry and I ceased to make an attempt. Everything was against me and things the Lord had blessed me with were going to be destroyed, it seemed to me. So I had to come and tell the Church what my trouble was. Then I felt at ease again for a short time, but from that time, if I had never made the attempt, I would not if I could help it. See Act 26:14.

So dear Brethren, I have just made a sketch of some of my ups and downs. I hope you will not think hard of me and pray for me when you can. Dear Brother, please pardon all mistakes and correct them, and if you do not see fit to publish this, throw it in the

wastebasket.

I will close by saying,  
Your Brother in Christ  
if one at all,  
H. T. Morton

Dear Brother Adams,

This is an old copy of a portion of Elder H. T. Morton's experience. He wrote this while he was living, but did not ever send it in and I was requested to copy it over, but it was so old! I did the best I could. His son, Brother Jay Morton, gave it to me to see if I could copy it requesting I do the best I could.

Very truly yours,  
Elder J. T. Whitley and Wife  
Star Route, Box 2  
Maysville, N. C. 28555

### ARISE AND STAND

If we believe spiritually, it is by and through our daily experiences, that the inwardfield is continually being cultivated. The droughts are as necessary as the rain. But oh how weary the travelers get. So much of our time we feel to be in the mire, down where the Lilies grow, and must of necessity turn there faces upward. We can read Scripture or hear it preached, and it has no meaning to us, unless we have had an experience that brings us into fellowship and causes us to be a witness to what we see, hear or read.

I have felt so low I did not seem to have the strength or feel to be worthy to speak the name of our beloved Savior. Feeling that I had no friend on earth and even worse, not one in heaven.

In nature we tear the ground to

pieces, the hills are digged, the seed bed is prepared: before the ground is valuable and ready for planting. Then it is ready to receive the seed, the sun and the showers of rain, bring forth the harvest.

Paul was on his way to Damascus. At midday he saw a light above the brightness of the noon-day sun. It being midday, and a light, brighter than the sun, was evidence to Paul that it was the power from God. Again the voice said, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." Paul said, "Who art thou Lord? This was evidence that Paul recognized that it was God. And he said "I am Jesus whom thou persecutest. But, **Arise, and stand upon thy feet;** for I have appeared unto thee for this purpose, to make thee a **minister** and a **witness** both of these things which thou has seen and of these things in which I will appear unto thee. Delivering thee from the people, and from the Gentiles, unto whom now I send thee; to open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

These words are so precious to me; "**Arise and stand upon thy feet.**" To arise, one must of necessity be down. "Arise and stand:" Have you ever been at the bottom of the bit with no power to return, seeing yourself completely depraved, knowing if God withdraws His sustaining arm, that we are no match against Satan. We know that

Satan admitted that God had Job, hedged in, and he could go no further with him, than God allowed him to go.

Oh: God knows just what His children need, and it takes it all every breath, every experience, to bring us through every degree that it takes to make the mansion ready for the Father's House. We must of necessity be brought through every trial, **the fixed condition, the fixed circumstance**, will bring us into every trial that we have to live through. It is a trial, but also a Blessing. Because each child has to know that it is not of him that willeth nor of him that runneth, but through God's mercy; that Salvation is by the Grace of God.

We seem to forever be seeking evidence that we have a hope. But we can only glean in the fields that God ordains. He maketh us to lie down in green pastures, but God has the key to the gate that opens into the pasture. Jesus says, "I am the Vine ye are the branches" so the substance from which we thrive must of necessity come through the Vine,, then into the branches. There He gives us the strength to **Arise and stand** for through Jesus cometh all our help.

Mrs. Mabel Hager  
Four Oaks,  
North Carolina

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#### 'MY CUP WAS RUNNING OVER'

Elder Floyd Adams,

I do not feel worthy to address you as a brother, yet I just want to tell you how much I enjoy the Landmark. Last Sunday was our meeting time at M o n t g o m e r y Church, but I was not blessed to be



there, and I was so cast down that I shed tears Saturday night, and on Sunday I was lonely and sad. I have been a widow seventeen years this October and live alone. I do not often have a way to go. Then on Monday the August issue of the Landmark came, and when they handed it to me I said, "It looks awfully little," but when I read it through my cup was running over. I thanked God for the good things contained in it; they seemed to fill the aching void I felt in missing the meeting. I enjoy your writings every time I get the Landmark, but at this time it seemed unusually good because I needed just what it contained.

I was made to remember a dream I had some twenty years ago. In this dream I saw a beautiful river clear as crystal. I could not tell where it began nor where it ended. It was so calm—not a blade of anything moved. While I looked at it in wonder, a voice said, "There is a river, the streams whereof shall make glad the city of God." All the next day it kept coming into mind and I thought, is that scripture or did I just dream it? I just had to find out. So I got my Bible and looked it up in concordance. It is found in Psalm 46:4. When I found it to read as I had dreamed, I was made to shout for joy, that the Lord would let me see that river, and I believed the streams of that river are the Gospel sermons we are blessed to hear and read as we travel in this veil of tears and disappointments.

I hope I have not worried you but the impression to write was so strong I could not sleep. I lay

awake most of the night last night trying to ignore the desire to write, fearing to do so that I might take too much of your time. Do with this as you see fit..

A sinner saved by the grace of God, if saved at all,

Ella Nunn

RFD 1

Blacksburg, Va.

Dear Sister, never hesitate to write us when you are so impressed. We appreciate your doing that and so do the subscribers of Zion's Landmark. It is food for the people of Zion.

#### HE RULETH OVER ALL THINGS

Beulaville, N. C.

Feb. 2, 1969

Dear Brother Adams,

I am down to it at last trying to write you a few lines. This leaves me well and truly hope you are all well also.

I am sending in my Landmark payment now. Please forgive me being so late with my renewal. I want you all to know in the Little River Association that I love you, and I truly hope I am Primitive Baptist. I can't enjoy the pleasure things of this world. For my God and Saviour Jesus Christ has caused me to not love them from a youth until now. He is all I have to keep me company from day to day. He keeps me as I am and will keep me on while I am here in this low ground of sorrow. He rules over all things of this life. He has shown these things to me long ago. He has a promise for us all. He will never leave us alone. But we have many things in this life to try

us and He is a real God and beside Him there is no other God.

I enjoy the Zion's Landmark very much. So send it to me. As far as I know everything is going along very well. I haven't seen Elder Owen Kennedy since the first Sunday in December, but I hope he is well. I live about six miles from him. We both enjoy going to Associations. We went to six, even went to the Salem at Reidsville, N. C.

Yours truly,  
Calvin R. Brinson

I will try to write a little more. I have been to Willow Springs Church a few times. I was there the fifth Sunday in December 1968. I carried Elder Owen Kennedy with me. I enjoy every meeting when I am able to go to church. May the Good Lord be with you all is my prayer. Joel Whaley came by to see me on Saturday evening. We are good friends, and we talk about what good things the Lord has done for us. He is our Keeper and guide along this journey of life in this low ground of sorrow as well as the high places for He knows what is best for us both and all the rest.

C. R. B.

### FEELS UNWORTHY

Dear Brother Adams,

We have never met but it seems that I have always known you. I read all your writings in Zion's Landmark and enjoy them so much. My wife and I are members at Spoon Creek Church. Brother Benny Clifton is our pastor there and he is also my first cousin. We enjoy hearing him too.

Brother Adams, I wonder sometime when I am with my brethren at church if they have to walk as I do. It seems that I am continually before God begging mercy because my sins come up against me and the burden is so great! I have had to walk this way the most of my life.

I think I have always tried to hide from God and when I think I have escaped, He steps in and lets me know that He is aware of my great sins and controls this earth and all that is in it. He brings me to my knees and I beg for mercy and find myself making more promises.

All my life before I ate my meals, I would silently offer thanks to God for His blessings to me and I hoped He would accept my thanks for His many blessings to me and just let me stay where no one see or hear me, for Brother Adams, I believe that He causes His people to know their unworthiness.

Not long ago after I offered to the church, my wife and I sat down to eat and I had such a burden on me, I thought I could not live. I sat at the table with tears streaming down my face and it seemed to me a voice spoke and said: "Say Grace." I almost screamed aloud with words of thanksgiving to God for that blessing and I have never discontinued to make an effort to thank My God for the blessings we are privileged to enjoy on our table. I believe the reason I try to hide from Him is because I do not feel worthy to speak His Dear Name.

Sometimes people ask me to



pray for them and it shocks me. My Sister's daughter was very ill sometime ago and she asked me to pray for her, but I did not tell her I would or that I would not, but I went home and I was so disturbed, I did not know what to do. I went to bed that night, but I could not rest — I kept hearing her words: "Pray for my daughter." I knew I could not pray because I felt so unworthy, but I was so burdened, I could not rest. I arose at four o'clock the next morning and I began to walk the floor, I was miserable! I began to beg God and cry that He release me, for I knew that I could not pray, but about day light, I fell to my knees and I was made willing and anxious to pray and I prayed and begged God about twenty minutes.

I thought of Jonah and how he cried from the belly of the great fish, which he termed the belly of hell. How wonderful it must have been when God released him and made him willing to preach the message he sent him to preach. Brother Adams, I believe all of God's people are made to cry as Jonah did at times: "Salvation is of the Lord." They likely did not have the striking experience that Jonah had, but just as convincing.

I find myself so hard hearted and puffed up that I turn to earthly things and think that is what I want and enjoy, but God works in mysterious ways, His wonders to perform, He is forever present and looks after His people, and I so desire to feel His presence with me that I may be kept and not go astray.

I remember about a year ago,

I was in a big shopping center and there were many people there. I felt reasonably free and was enjoying it all, but Brother Adams, we never know when the Old Tempter is going to show up. I was walking down the street and met a blind man and he was playing a guitar and singing a song: "Go Home, kneel by your bedside and pray." I cannot describe the force that expression had on me, when I realized my thoughts were not at that time on the Lord. The blind man's words struck me very forcibly and it came to me to pray for him and these people. I started begging and crying and I looked for a place to hide but there was no escape and I was made willing to pray and beg our Savior for mercy, love and pity.

It is like the Bible says: "He works and none can hinder, hinders and none can work. I have always wanted to write to you.

A burdened old brother,  
if one at all,  
Odel Clifton  
512 S. Daniels Creek Road  
Collinsville, Va. 24078

### POETRY

Oh, I do see myself a sinner great,  
One who without God's sustenance  
sin would easily take,  
To the dark, deep, and wearisome  
places,  
From the beautiful Heavenly  
spaces.

Oh, worthless me and wretched I  
be,  
From this troublesome world I  
would wish to be free,  
Even I am not worthy upon this

world to live,  
Nothing by my hands any righteousness could I give.

Welcome O' death, come and take,  
This unstable particle of dust,  
To that beautiful and lovely lake,  
Where this body in sin never no more to rust.

With a burdensome heart I travel along,  
In this troublesome world of sin,  
Can I take another step is my song,  
Oh, I must rest and remain in some safe den.

I am a little soldier, many battles have I fought,  
The battles of sin and doubts are difficult I have been taught,  
Within me are this old flesh and Spirit fighting within,  
Which makes me fear that I'm not born again.

Oh, I must wander along until Jesus I see,  
Then He will take me away,  
O' Glory, from doubts and fears will I be free,  
Come rest with me, He will sweetly say.

On those golden Steps will I climb,  
At the large Mansion far above,  
Till I reach that eternal Door,  
Then with God I will fly like a dove.

How beautiful those Heavenly Shores will be,  
And Jesus' smiling face there I will see,  
Where joy, peace, and happiness

forever will be mine,  
With Jesus at the table of Love forever to dine.

Written by R. L. Fish sometime in the early 1950's.

### DEPENDANT ON GOD'S LOVE

Dear Brother Adams and Wife and J. M. and Family,

I am sorry I have been so negligent in sending my renewal for the Landmark. I do get a great comfort out of reading it, and the wonderful experiences of the dear brethren and sisters that I read in its pages, means so much to me for my health is failing so fast. I may not read it two more years, but maybe someone will read it. At times I am so low and cast down I feel so dependent on the great love and mercy of our Lord and Saviour. I feel that I know within myself that I am nothing but sin and corruption, helpless before an all powerful God. His love and mercy is my only hope. Sometimes, when I am blessed by the Lord to read the scriptures and blessed with His great love to witness with them, it is sweet and uplifting to my soul, for I know He has all power and knows the secrets of our hearts.

Brother Adams, I believe the God of all power, love and mercy, gave this hope to me as a child and oh how I wish I could praise Him to the fullest extent with a never ceasing voice, for as I have heard you say, I believe He has carried me to Heaven one time and I did not want to come back down here, but I am here and the only desire I have is to do His will. I believe I heard the voice of our



God. He said, "I will make a way where there seems to be no way. I will let no more come upon you than I will make you able to bear." And after those words, I was shown one of the most beautiful roads from Heaven to earth that my eyes have ever seen. I feel to know that He has been with me through this rugged road of natural life.

Oh, let me hush. I was just going to send you a check and ask you all to come to see us. It seems I cannot stop writing except to wipe the tears so I can see. My desire is that the Lord will take care of all His children, regardless of whom they are or where they be. Oh, if I can only be the least of all if one at all.

Love to all,  
Mrs. Lizzie Daniels  
R.F.D. 2  
Wilson, N. C. 27893

### LONELY BUT NOT AFRAID

Dear Brother Adams and Wife,

I hope this finds both of you well. I am so sorry I have not sent my renewal to the Landmark before now, but with sickness in the family, it just slipped my mind. I do not want to miss a copy for it gives me a great deal of comfort for I do not have the opportunity to hear preaching as much as I would like to.

I stay here alone most of the time and get so lonely and blue! Some ask me if I am afraid to stay here alone, but I am not afraid. Brother Adams, I know the Lord has taken care of me seventy-eight years and I know further, He still will take care of me as long as it pleases Him to keep me here, if it

pleases Him to do so, for which I am thankful.

I have a three-year-old grandchild in the hospital, who is very ill; if you have a mind to pray for her, please do so and many thanks.

Love to both of you,  
From a little Sister,  
Mrs. Theodore Johnson  
Raleigh, N. C.  
2024 Cary-Macedonia Rd.

### OBITUARY OF ELDER LEWIS W. WILLIAMS

It has pleased the Lord to remove from our midst our dear pastor, Elder Lewis W. Williams. After a long illness, he passed away December 7, 1968. He was born September 2, 1898 making his stay on earth seventy years. His funeral was held at Cypress Creek Church conducted by Elders Sebron Sechriest, Arthur Young and Rev. Luther Swinson. His body was laid to rest in Onslow Memorial Park.

Elder Williams is survived by his widow Sister Lizzie B. Williams; a son Wilbur D. Williams two sisters Mrs. Lizzie Gurganus of Kinston and Mrs. Jane Simpson of Jacksonville; two brothers, Jessie Williams and Brother Jerry Williams of Richlands, and four grandchildren.

Elder Williams united with the church of Cypress Creek the second Sunday in April, 1943, but due to an accident when he was injured, he was not baptized until the fourth Sunday in September following. He was called to preach the unsearchable riches of Jesus Christ soon after his union with the church. He was called as pastor of Cypress Creek Church and faithfully served fifteen years. He also served Wilmington Church and elsewhere as he was needed.

We feel that Elder Williams fought a good fight and kept the faith and that Heaven is his reward. He is greatly missed by one and all; but we trust our loss is his eternal gain.

Done by order of the church in conference,

Sister Lizzie B. Williams (his wife)  
Sister Minnie B. Jones  
Sister Velma H. Horne

### NOTICE

Lloyd's Hymn Books, each \$3.20 postpaid. ½ dozen \$19.20 postpaid. 1 dozen \$37.80 postpaid.

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Elder J. B. Williams  
225 Braswell Street  
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"Remove not the ancient Landmark  
which thy fathers have set."

### **Editor**

ELDER T. FLOYD ADAMS  
Willow Springs, N. C. 27592

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Vol. CIII

No. 4

Second Class Postage Paid at  
Wilson, N. C. 27893

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Jan. 1, 1970

### **COMMENTS ON PROVERBS**

Dear Mr. Adams,

I would like to renew my subscription to Zion's Landmark for two more years. I enjoy reading the paper very much. I would like for you to comment on Prov. 14:12.

Thank you,  
James G. Howland  
P. O. Box 612  
Morehead City, N. C.

The portion of scripture which our Brother requests our views reads as follows: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25.

There is a way which is right. This way is called the way of holiness. The prophet said, "And an highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools,

shall not err therein." Isaiah 35:8. This is the way the redeemed of the Lord shall walk. It was said by Jesus to be the strait gate and narrow way which leadeth unto life and few there be that find it. See Matt. 7:14. Those who find this way are led by the Spirit of God. They are the sons of God, born again, not of the incorruptible seed, but of the incorruptible, by the word of God which liveth and abideth for ever.

The way which seemeth right unto man is the broad way which leads to destruction. Those who are in the broad way are led by the carnal mind. With this mind a man cannot receive the things of the Spirit of God, neither can he know them for they are Spiritually disconcerted. He must be born again to distinguish the difference between the broad way which leadeth unto life. After the flood, the descendants of Noah made brick, and built a high tower, which they thought was the way to reach heaven. See Gen. 11:3, 4. This was the way which seemed right unto them. They ceased to build when the Lord confounded their language. They could not understand one another's speech.

In the days of the Judges when there was no king in Israel, every man did that which was right in his own eyes. See Judges 17:6. Those who do not have Jesus as their King and Leader are still building, not with brick and mortar, but by the works of their own righteousness. This way seems right unto them. This way seemed right to the scribes and pharisees, who rejected the teaching of Jesus, which



is true of all men until they are quickened by the Spirit and power of God. Their eyes are then open to see that Jesus Christ is the way, the truth and the life, and that there is none other name given under Heaven among men whereby they must be saved.

The Apostle Paul (who was known before conversion as Saul of Tarsus) was blind to the way of righteousness before his eyes opened to see that salvation was of grace, and not of works. He was zealous of the law, and followed the tradition of the elders. This seemed right to him. He said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which things I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." Acts 26, 9, 10, 11.

Men in nature are proud and boastful. They think themselves to be something when they are nothing. Paul said, "For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3. The proud and boastful spirit manifested by the pharisee, is an example of those who are led by the carnal mind. "The pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in

the week, I give tithes of all I possess." Luke 18:11, 12. His way of fasting and tithing seemed right to him. His hope of Heaven was built upon his works of righteousness. This is the way of death. Those who have received forgiveness for their sins and transgressions, believe in justification by the imputed righteousness of Jesus Christ and not of works. They can receive and embrace the truth of what the Apostle said, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputed righteousness without works." Rom. 4:4, 5, 6. There is a striking contrast between law and gospel, works of our own righteousness and faith, unbelief and belief. The broad way that leadeth to destruction and the narrow way which leadeth unto life.

The pharisee is a representative head of those in the broad way which leads to destruction. The prayer of the publican embraces those in the narrow way which leadeth unto life. Their cry is: "God, be merciful to me a sinner."

T. F. Adams

#### OBITUARY

##### VIRGIL MARION SPENCER

By request, I will attempt to write the obituary of Virgil Marion Spencer. Brother Spencer was the son of Herbert and Maggie Craddock Spencer. He was born August 29, 1910, departed this life September 26, 1968. Brother Spencer was married to Sallie Ruth Rakes July 11, 1931. To this union was born two children, a son, Virgil G. Spencer and a daughter, Mrs. Gladys Biggs.

Brother Spencer united with the Primitive Baptist in 1950, the day not known at this time that he was soon liberated to

exercise his gift in public in 1957. He became very much dissatisfied with the doctrine that this church advocated, so in 1957 he left this church and asked for a home with Aaron's Corner Church and was received with open arms. On January 19, after the ice was removed, he was baptised by this unworthy writer and Elder Robert Dalton and he was invited to the pulpit to exercise his gift.

Brother Spencer was a strong believer in salvation by grace. He also believed in the predestination of all things, both good and evil. On September 2, 1962, Brother Spencer suffered a stroke and was greatly afflicted the remainder of his days, however, he would not give up and continued to visit the churches and go about his work. He was on the job when the Good Lord called him from this world of trials and tribulations with a heftart attack. Brother Spencer when at home spent most of his time reading his Bible. One of his greatest joys was to have Old Baptists in his home and talk about the goodness of God. He was a good provider and was deeply devoted to his family and was always willing to contribute to anyone who was in need.

His funeral was conducted at Aaron's Corner Church by Elders Carl Newman and Layton Wingfield and Sam Corns. His body was laid to rest in Patrick Memorial Gardens to await his Savior's call.

We feel that our loss is His eternal gain. He leaves to mourn his passing, his wife and children, two grandchildren, one brother, Moir Spencer, two sisters, Mrs. Gladys Hall and Mrs. Ruby Rorrer.

Written by a Brother-in-law, C. R. Rakes

#### OBITUARY

##### BROTHER ARREL A. CARTER

Once again, we are called upon to record the passing of one of our precious brethren, Brother Arrel A. Carter. He was born in Sampson County, N. C., February 15, 1896, and passed away quietly at his home in Clinton, North Carolina on the afternoon of September 24, 1969.

He and his dear companion were received into the fellowship of Harnett Church the first Sunday in May, 1964, and were baptised one month later the first Sunday in June by his pastor, Elder J. M. Mewborn.

Surviving are his wife, Sister Bessie Hollingsworth Carter; a daughter, Mrs. Jaxie Knowles of Roxboro; two sons, Allen and Sharkey Carter of Clinton; six brothers, Miles, A. B., Atlas, Jasper, Clarence, and R. D. Carter of Clinton; five grandchildren.

Brother Carter's funeral was conducted at Harnett Church by Elder J. M. Mewborn and Rev. W. C. Teachey. His body was laid to rest in the church cemetery.

We extend heartfelt sympathy to the family, desiring that the Lord will recon-

cile them to His will.

Done by order of Harnett Church in Conference October 4, 1969.

Elder J. M. Mewborn, Moderator  
Graham Jackson, Clerk  
Joseph A. McLamb,  
Fuller Jackson, Committee

##### BROTHER J. PAUL PITTMAN

We, the members of Bethany Church, bow in humble submission to the will of our Heavenly Father, who does all things according to His will and who has seen fit to call from our midst, Brother J. Paul Pittman.

Brother Pittman was seventy-five years of age. He was a retired farmer, and was deceased May 18, 1969. He united with the church of Bethany March 23, 1949. He is survived by his wife, Mrs. Frances Wilkins Pittman, one daughter, two sons, four brothers and one sister.

We, the church of Bethany, desire to extend to the family, our heart felt sympathy.

The funeral was held in Pine Level-Bethany Primitive Baptist Church July 26, 1969, and was conducted by Elder S. J. Sauls, his pastor, and the Rev. Clyde Cox.

Therefore, be it resolved that three copies of this obituary be made, one for the family, one for the church and one sent to Zion's Landmark for publication.

Done by order of the church in conference, this the 26th day of July, 1969.

Elder S. J. Sauls, Moderator  
W. H. Woodard, Clerk  
J. R. Thompson  
Annie Thompson  
Committee

#### NOTICE

Gill (6) Volumes Commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$52.00 per set postage prepaid in U. S. A. Hassell Church History by Sylvester Hassell, reprint of 1886. \$5.50. Body of Divinity \$6.00.

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EDITOR



# ZION'S LANDMARK

PUBLISHED MONTHLY

PRIMITIVE OR CHURCH SCHOOL BAPTIST

117 NORTH CHURCH STREET

WILSON, NORTH CAROLINA 27893

VOL. CIII

JANUARY 15, 1970

NO. 5

ISAIAH

CHAPTER 28

And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

For all tables are full of vomit and filthiness, so that there is no place clean.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little; and there a little.

For with stammering lips, and another tongue, will he speak to this people.

To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little that they might go, and fall backward, and be broken, and snared, and taken.

Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem:

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### LETTER FROM KOREA

15 December, 1950

My Dear Ones:

Well, today we have heard several things that are not too pleasant to talk about. This morning two Lieutenants who were among the first to go over to Korea talked to us for an hour and a half. Their picture was pretty black and discouraging! This afternoon, we had an hour given by a man in the Security Department of the Port here, who had been over to Korea and made surveys of the ports and their operations. He said that the Koreans are thieves and do not hesitate to steal from anyone even each other. They have no respect for humanity, much less the rights of others. They torture even their own people in civil cases; who could expect anything but torture or death in dealing with anyone who is foreign to them. They know nothing else. Life is cheap over here. Oh! I do wonder why we are over there fighting; why we are in Korea at all — yet we had better be glad it is there rather than in our own country. That is the only reason that I can see. I do get so blue over the whole situation. No one knows! However, I feel guilty writing nothing but blue letters to you. So long as I am busy and have no time to consider, I can get by alright. It is that I have my stakes so strong over there and have so little — nothing at all —

over here. I should not expect to ever be at ease here where I am, and the Lord only knows when, if ever, I shall be able to leave over here for him again. When I think of our little meetings in our churches and how I would like to be there with my family and my brethren, it hurts my heart. Yet, I must know that the Lord has a purpose in all this; but Oh! I am so weak in the flesh and find myself crying continually unto the Lord for the exemption of this flesh from the trials that seem to be facing us so forcefully. Have I any right to ask for relief from the trials of this body? When I read and consider how our Savior suffered and how so many of the saints and apostles suffered death at the hands of the persecutors, I wonder what right I have to cry for relief of this body. Yet, in my weakness, I have to beg for relief from such treacherousness and atrocities as I hear on every side. Oh! why must human beings be so low, so base, so beastly as this? Surely man is worse than the worms of the dust!

It is now Saturday night; we arrived here Monday afternoon and have been here five days so far and we are expecting any day or any hour to be ordered to move out. We have not received any mail yet; I surely hope the mail comes through before we have to move out and have it forwarded again. Oh, I wish I could hope



that we would not have to go on to Korea! Yet, what reason for hope have I? Yes, I know that the Lord has all power and that He might please to turn the matter. But have I any right to hope? I cannot help doing it and have I any right to pray for it? My prayer is constantly for the preservation of myself; I have to cry that we be spared from many terrible things that might so easily be, whether or not I have any right to ask for exemption for such sufferings.

I thought maybe I could write about something worthwhile tonight, but I cannot, it seems. We have just heard President Truman's speech, but not too well. I think that it also came over the radio about 12:20 today. This time it started at 6:30 p.m. I wish I had a letter from you so I would have something to answer or to guide my thoughts; I only have complaints to offer. I do hope that my despondency will not disturb you too much. It seems that I have lost sight of the Face of God or my hold on a hope and faith. In other words, I have lost all comprehension of the sermon preached at the Valley during the Association—Count It All Joy—etc. I seem entirely unable to count anything except the desires of this flesh and its exemptions from sufferings. I have long enjoyed the privilege of attending the church that I love: I have long had the privilege of reading and meditating privately—now must I learn to appreciate it? Did I not appreciate it before? Did I take it all for granted? I thought of it and wanted to be thankful. I guess I know nothing of suffering

for the Truth's sake; know nothing of coming through the fiery furnace or of being in the den of lions. O Lord, I have no courage, no strength; I have lost sight of Thy Face and have lost all of the little faith that seemed to anchor my soul. I am just a big coward.

I read many wonderful promises, but I can't seem to lay hold of them; they are for the preservation of the spirit and the soul, which makes me more clearly realize that I am crying for the preservation of this flesh. Isa. 57:15 is very beautiful, but I just have no courage to even try to speak of it. The Holy Spirit dwells in the "High and lofty" and also in the lowest conceivable thing, the "contrite and humble" soul. What could be higher than the "High and Lofty" and what could be lower than the broken, contrite and humbled soul of poor dustworm? He inhabiteth eternity — even in omnipresence. There is reason for hope, there is something to cling to, but indeed, it is for the soul and that life in eternity and not the sparing from suffering here in this flesh! Oh yes, what is this life to be compared with that to come! Why am I so weak? why so prone to give up? why such a weak coward? Where is my faith? where is my hope and my trust in a merciful Savior? I am ashamed to realize how weak is man! How little and how nothing are his ways! On my journey here, surely I could see the glory of God; see Him riding upon the storm, shining upon the top side of the clouds; beaming from the mountains and the snow covered peaks which projected above

the clouds; see His mighty power in the waters beneath, and His mercy in the power of the airplane which did not fail to bring us safely to our destination. In the Scripture referred to above, we can see the meeting place of the two extremes; we can see a reason for hope of the weakest and the mercy of the Highest in looking upon the broken, contrite and humbled in mercy and in pity and in love. The weakest has a hope of attaining place with the highest because the Highest condescended to make the way, to pay all the penalty, and to open the door before them.

I dwell in the high and holy place." The word "place" is added, supposedly to complete the meaning. But indeed, does it complete any meaning? Does the Lord dwell in any place? He who cannot be contained in the heavens and earth? He who is omnipresent? He who is in all eternity? The word place can only be used figuratively. I rather read it without the word, place. "I dwell in the high and holy!" There is the high and holy throughout all space and all time and all eternity. He dwells in holiness and in the high and lofty and secret. Oh, I cannot touch it. He is the High and the lofty and secret. O, I cannot touch it. He is the High and the Holy and the Lofty and the Eternity. His presence permeates and makes the high and holiness!

O Lord, for courage, for strength to maintain hope and faith! O for proper wisdom and understanding. O for that faith that Stephen manifested when he prayed the Father for those who

were stoning him; for the faith that enabled Paul and Silas to sing praises to their Lord at midnight from the depth of the prison. Jesus prayed that Peter's faith fail not, and I have some hope that He has prayed that my faith fail not, but in my weaker hours, I cannot feel that prayer or that evidence, not at all! "He shall call upon me, and I will answer Him." O Lord enable me to call upon Him, to look unto Him, and in all things to trust upon Him, and may He show me an answer and give me a view of His Race, and an embrace of His love and a feeling of His tender mercy!

It is self-pity, but my heart is broken when I think of the meetings there, and how far I am from them. How I thought that I could be present; how we both considered that the army would not interfere—in fact, it would enable me to get to Saturday meetings better! How we figured that I would be around Washington and Army Cml. enter. But I had to go deeper; I had to leave home, but even then I found places of meetings and what I thought was entirely unbearable then, would be greatly desired now. O what a barren heathen wilderness is this—and I have not reached the bottom—who knows how much further I must go? Every step I take is into greater depths. Lord, where will it end? and how far must I have to go? I know that Thine Arm is not shortened — or do I know that indeed and in truth? Must I learn that more thoroughly? Must I be brought to see Thy salvation more deeply? or must I fall in despair? or what is there for me and for you and the girls?



O, what a black picture the whole world presents to the future! Yet, the Arm of the Lord is not shortened that He cannot save to the uttermost. Nothing is too hard for Him, and if it should please Him, He could call the world to peace in a moment.

I suppose this is about all the news I have — probably more. Just try to understand my cries, and know that the Lord gives and takes away. He has been gracious to me, else I would not know Him as a gracious God. That is of much encouragement to me. Would we seek one we had never known? or run after one we had not once loved and received mercy from? Indeed, I hope, I am made to run after "Him!" Oh! may He keep us running after Him, seeking Him, and crying unto Him! This is so much better than being dead to His truth and His love — not even knowing of Him! How much better!

All my love and prayers are with you and the girls; our merciful Savior can keep you, and there is no one else that can, or even would. My love to the brethren as you see them and they speak of me—I would like to be with them!

Devotedly yours,  
Douglas (Alston)

#### A SWEET REMEMBRANCE

Dear Brother Floyd,

A sweet remembrance to all of like precious faith! The quotation, "Hinder me not ye much loved saints, for I must go with you," expresses my feelings. May I share the determination now kindled within? My greatest comfort is found when God's word speaks

as prophets of old proclaimed and as God fearing poets support. Given an ear to hear the joyful sound is precious when God sees fit to loose our stammering tongues, to sing praises to His great and glorious name. It is as a great tree growing in the deep, spreading forth its branches to poor, needy, hungry souls whose hearts of stone have been given feeling — a love to always cherish.

Peter spoke saying, "Though I should die with Thee, yet will I not deny Thee." But he did deny Him and he denied Him thrice, "Likewise also said all the disciples," but they denied Him too. No one had to remind Peter though, for the words of Jesus rent his soul. Did he not go out and weep bitterly? When one is shown he is nothing and can do nothing of himself in God's kingdom, there is a wide area preventing intruders. How to do that which is good, I find not and one writer said: "To will is present with me, but how to perform that which is good, I find not" and this is my own experience. We were condemned but the answer is Christ, our Savior, who has put away all our sins. "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for thy pleasure they are and were created. Rev. 4:11. To reign with Christ we must suffer with Him for by His stripes we are healed — A sure method — let your moderation be known unto all men. Be ye not ashamed when persecuted for so was Christ taken by wicked hands. He was crucified for your sins and for mine, I hope. "Be not there-

fore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior, Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim. 1:8-10.

Guilt staring me in the face almost drove me to the mental hospital. I remember leaving the doctor's office in December of 1959, when he asked me what I thought of my condition. My reply was: The Lord has a say, it is He who is working. I was closely attracted by these words a few weeks ago: "But noow, a f t e r that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly e l e m e n t s, whereunto ye desire again to be in bondage?" I was shown my estate — unfit to anymore call Him my Savior. But relief comes to such as I was when Jesus comes and reveals Himself the Savior of poor sinners who feel to be lost and ruined. This I learned by experience. How good it is for brethren to dwell together in unity! "Amazing Grace How Sweet the Sound Save A Wretch Like Me," was on my lips on w a k i n g a day or so later. A sweeter occasion I have never witnessed.

Two of like faith are agreed. When one is given to see and hear

the gospel of Jesus Christ his soul is fed and his heart is made glad, and when two are taught alike they are agreed. God has dealt bountifully with me. I often feel to be one to myself — no one to talk with, but how I love the writings and experiences in the Landmark. You bring out my inner thoughts so often, God deals accordingly.

I am at times, to the point of desperation. I try to finish chores but my mind is elsewhere. "Foolishness" I sometimes hear, though it rends to the q u i c k. Zechariah 13:9, reads: "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

Though tried by fire, a visitation of God's love overshadows His people — what more do we need? It is far more to be desired than anything the world has to offer. One thing he has promised — He will never put more on us than he enables us to bear. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." I Cor. 10:13. Paul said: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." He says f u r t h e r, "Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to



men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men." Rom. 12:10, 16.

The reference says: "Be content with mean things," a comfort, I would say. God directs every love. His knowledge is exact. Why fret ye sinners over conditions today? From Adam until now history repeats itself. All is just as God intended, else it would not necessarily be as it is. His Spirit intercedes with words impossible for man to utter. "Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:14-17.

"It is finished" gave man no more nor less privilege. "All was sealed from the foundation of the world." These were the last words of our Savior (I hope he is mine). All who are numbered will, if not now, look forward to the hastening and coming of Jesus to gather His Jewels. There to meet and sing praises to the one true God. The first and the last. Shall we gather to part? no never! We are promised.

Brother Adams, you were proclaiming the joyful sound as I awoke January second. How precious it was. Not a dream, but a daily devotion.

Do as you see fit with such as I send. I feel you to be the judge, not I. I feel a little or few words are better, but as Paul was preaching until midnight, I find no end.

All said and done, may God descend "With the voice of the Archangel" in answer.

Miriam M. Lee

RFD 2

Four Oaks, N. C. 27520

### WHAT IS PRAYER?

Dear Brother Adams and Readers:

The word Prayer has been in my mind for sometime and I have had thoughts such as: What is prayer and what causes us to have a desire to pray,

I believe that true prayer is a gift of God and when it pleases God to bless His little ones with the Holy Spirit of prayer, they have a desire to pray. We cannot pray the prayer of the Holy Spirit in the flesh, because it is impossible to please God in the flesh. God is a Spirit and they that worship Him, must worship Him in Spirit and in truth; for the Father seeketh such to worship Him as do worship Him in Spirit. I have been told that all I had to do was to have faith and I could pray; but someone telling me to have faith, will never give me faith nor enable me to have faith. Let us go to the word of truth and read the eleventh Chapter of Hebrews and see what it says faith is: We also read in the Bible where faith comes from and the effect of the prayer by faith. It will be found in the fifth chapter of James, then I hope to write some of my thoughts about prayer.

"Faith is the substance of things

hoped for, the evidence of things not seen." We hope for the evidence of things not seen and not things that are seen. Second, the Bible says that faith is a gift of God. It comes from God. Of ourselves we have no faith for of ourselves we can do nothing. In the tenth chapter of Hebrews we read that the just shall live by faith. Now notice that this does not read like the world is saying: "Have faith and live by it." But the just shall live by faith. God works the will and the do of His own good pleasure and every good and perfect gift comes from Him. We read in St. Luke, chapter eighteen, beginning at the tenth verse, t h r o u g h the fourteenth that "Two men went into the temple to pray; the one a pharisee and the other a publican. The Pharisee stood and p r a y e d thus with himself: "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven. But smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified, rather than the other: for every one that exalteth himself shall be abased and he that humbleth himself shall be exalted." St. Luke 18:10, 14. This is the language of Jesus and it sets forth two types of prayer. Both of these men went in to the temple for the same purpose — to pray. Both men prayed but their prayers were not of the same sentiment. The Pharisee's p r a y e r was of the fleshy

man and therefore man-made. The publican's prayer was the prayer of the Holy Spirit. "The Pharisee stood and prayed thus with himself: "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers or even as this publican. I fast twice in the week, I give tithes of all that I possess." He was not praying in God's name, nor in the Holy Spirit, but with himself. Notice what he thanked God for — he was not as other men, Oh no, within himself he was a good man. He even mentioned that he fasted twice in the week and gave tithes of all that he possessed. In all his prayers he did not ask for the mercy of God. The Publican knew he was a sinner in need of the mercy of God. He was standing afar off. He felt his nothingness and his unworthiness. He was afar off from the self-works that the Pharisee was thanking God for. He would not even so much as lift up his eyes to heaven.

Oh blessed thought! if he had lifted up his eyes, it would have been to heaven and not with himself as did the Pharisee, but he smote upon his b r e a s t, saying, "God be merciful to me a sinner. Jesus said: "I tell you this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased and he that humbleth himself shall be exalted. Man in the flesh will not humble himself. But when it pleases God to bless man in the Spirit, he becomes humble in himself. For the Spirit makes him humble. Jesus taught His disciples to pray, and they s h o u l d pray for.



There is not a word of praise, honor nor glory ascribed to man in this prayer. But it ascribes all praise, power, honor and glory to God.

We hear much said about praying for the sick. I have also heard some say it was the prayers of good people that had healed some of the sick. But I never hear anything said about the ones they pray over without any favorable results. Now if it were in my power to heal the sick, I would heal them all, for if I could have faith and pray and heal some, why could I not have faith and pray and heal all? But I know that of myself, I have no faith and all man made prayers are in vain. Jesus said: "Woe unto you, scribes and Pharisees, hypocrites, for ye devour widows' houses and for pretence, make long prayers, these shall receive the greater damnation. We find in James 5:13-15, "Is any among you afflicted? Let him pray." Not someone pray for him, but let the one afflicted pray for himself as any sick among you, Let him call for the Elders of the church." Not just any man, but the "Elders of the Church." Men who have been ordained and set apart by God. "Let them pray over him, anointing him with oil in the name of the Lord." We see that the anointing is done while the Elders are praying for him; and the anointing to my mind is the work or power of the Holy Spirit, "And the prayer of faith shall save the sick." No guess work about it, for it is the work of the Lord. It shall save the sick, and that is not all: "The Lord (not man) "shall raise him up; and if

he has committed sins they shall be forgiven him." This is the effects of the prayer by faith. Now "Is any among you afflicted? Let him pray." "Is any sick among you? Let him call for the Elders of the church and let them pray over him." But Jesus said: "When thou prayest enter into thy closet and when thou hast shut the door, pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly." I believe that the closet spoken of here is the spirit in the heart.

When we are enabled to enter into the Spirit within the heart and have shut the door — shut out all natural things, the flesh — are we not in secret, hid from the world? Jesus said: "I pray not for the world, but for them Thou gavest me out of the world and their lives are hid with Christ in God."

I remain an unworthy sinner,  
In hope of mercy,  
Mrs. Eva M. Hamilton  
Box 13  
Atlantic, N. C. 28511

### TELLS OF EXPERIENCE

Dear Elder Adams,

I have this experience that Mrs. Reynolds wrote and I received so much pleasure from it I asked her permission to send it to you to be published in the Landmark, so if you consider it food for thought, she has given her consent for it to be printed and I would be glad to see it in the Landmark.

An humble friend,  
Mrs. Richard T. Martin  
Stuart, Va.

My earliest memory of being conscious that there is a God, came

when I was a tot. One day while alone, I started toward a stream of water that ran near our home that was deep enough to have drowned me, when a voice said to me, "Don't go." I heeded that voice that seemed to me to come from above and in my heart, I believed it to be God that had spoken to me.

On more than one occasion when I was at church and an invitation to those who had a mind to do so, were invited to go forward and offer themselves for membership, I would try to divert my mind to other things, because I really wanted to offer, but I was afraid if I did, I would not be received because of my age.

I dreamed one night that there was a wind blowing and that the weather looked very stormy and I saw Jesus coming. I thought Mom was with me and she went on to meet Him, without hesitating, but I fell on my knees in prayer, because I felt unworthy, when out of the wind, Jesus' voice said, "Come on," which I did gladly.

Then I remember dreaming of a white stone and two white birds building a nest on it and the impression I got was, that in some way, one of those birds represented me in a spiritual sense. Years later when I learned to read, I came across Revelations 2: 7: "He that has an ear let him hear what the Spirit sayeth unto the churches; to him that overcometh will I give to eat of the hidden manna and will give him a white stone, and in the stone, a new name written which no man knoweth saving he that receiveth it." Rev. 2:17. I was reminded of that dream. Another

dream I remember vividly that I had when I was but a child was about this narrow stairway that led to an upper room in which a judge sat writing in a book which I thought contained the names of those who would go to heaven and to my joy after crawling on my hands and knees up this narrow way I found my name written there. I also dreamed when I was a young girl, of a serious time and fire, as hail began coming down and when I turned and looked to the east, I saw Christ on a cloud with a great light surrounding Him and I felt myself being drawn by a power that I do not have words to describe, up in the air toward Him and after being drawn up some distance, I was joined by more people, some serious looking and some joyful and I thought of my loved ones that I had wanted so much to be saved, but in that hour I realized, that no longer worried me as they too were being taken care of and my worries were over.

After this I was married and had two children close together and somehow I drifted, to some extent, from my former love and thoughts of God and the church. But one day while doing some every day chores, I was thinking of how unhappy I was, when a voice from somewhere, seemed to quote this line from a hymn which I had heard at Church: "Tis religion that can give sweetest pleasure while we live." From then on I started attending church and thinking of joining when another dream came to me. This time I was in a swiftly flowing river that was filled with stones and people were throwing



stones at me and I wondered how I could escape these stones. The next thing I knew, I saw a light shining from a tower and somehow I got into it and there was a crowd of people there who told me if I would join them, although stones would still be thrown at me, they would cease to hurt me as they had in the past.

Now I had no idea anyone knew that I had a desire to join the church until one day, my mother invited me to come to see her and when I arrived, a number of church members were there and among them was a preacher and out of the clear blue sky, he told me they would like to hear my experience of Grace, as they sensed that I wanted to join the church. I was then reminded of the dream I have just related and to me it seemed there was the group of people I had seen in my dream. So I was received into the fellowship of the church at a special meeting of the church of which I am still a member. This meeting was held a short time later. I have found the words of the hymn referred to above to truly express the sentiment of my experience, for to those who have received a rest and true comfort and deliverance in uniting with the church they love, they can truly say: "Tis religion that can give sweetest pleasures while we live, 'Tis religious must supply sweetest comfort when we die." At least this has been my experience. There is no other love like this love, yet we love our families if anything, even better than before.

One more dream comes to my mind that I had since becoming a

member of the church. In this dream my mother and I were floundering around in very muddy water and out of this water we were gathering cans of the most beautiful fruit and placing them on shelves and in the dream, I wondered if there were a way out of such an unsatisfactory condition when I saw a stairway. I got on it and went up until I came to a door that opened. When I got to that door, there was a tall well dressed man who stooped over and took me in loving arms and placed me on his shoulder and began walking down a street. Then it dawned on me how utterly peaceful it was there and how everything had such a heavenly glow to it, although there was no moon, sun nor any light that I had ever seen. It was then I realized that I was in heaven and that it was Jesus' arms that had reached down for me and that He was the light up there.

Oh how I wish I could tell of the many ways He has helped me in my daily walks on this earth and although I am still just a poor sinner, saved by His grace and I hope I believe with all my heart that when I leave this world, be it soon or late, I shall wake in His likeness and be satisfied.

Mrs. Myrtle Reynolds  
R. F. D. 3  
Stuart, Va. 24172

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### POETRY

Dear Ones:

It is your time of meeting,  
And my heart is with you there;  
Oh that intervening miles  
Did not keep us over here!

But as you meet together,  
Humbly, at each other's feet;  
May His gracious presence  
Be with all of those who meet.

And special light from the Father  
Those present, a heart to under-  
stand;

That love and peace be with you  
When you're separated again.

Oh may He keep us all,  
As He only can;  
In the path of Spiritual humbleness,  
As we travel the lowly land.

M. S. T.

### POETRY

My Humble Prayer—Late Summer  
or Fall of 1959

Oh dear Lord, of love and mercy,  
Keep me in thy love and fear;  
Gently guide my wandering foot-  
steps,  
Even closer Lord, more near.

Many years I've begged thy mercy,  
And thy love and mercy proved;  
Yet, I find I must keep begging,  
'Till this veil of flesh I lose.

Wholly by thy grace and mercy,  
May I then in Thee be found;  
Evermore to sing thy praises  
With thy saints around Thy Throne.

### RESOLUTION OF RESPECT

We, the church of Glenwood bow in humble submission to the will of God, in the removing from our midst, of our beloved Sister Pearl Ballengee Smith, July 15, 1969. Sister Smith was the daughter of Mr. and Mrs. Richard Ballengee, born March 30, 1896 in Summers County, West Va.

In December 1919, she was joined in marriage to Josey Green Smith, who preceded her in death January 27, 1963. This union was blessed with two sons, Lance-

ford Smith, who passed away August 1, 1960 and Robert L. Smith of Hinton, West Virginia, who survives them. Also surviving are two sisters, Mrs. Gaye Parker, Hinton, W. Virginia and Mrs. Carrie Bowman of New Richie, Fla. and six grandchildren.

Sister Pearl asked for a home with the church at the close of services, Sunday, June 17, 1956 and was baptized the following Sunday, June 24, 1956, at Maple Meadow by Elder W. E. Branch and the late Elder John A. Martin. Sister Smith was a much loved and faithful member, always mindful of the church's needs. Before Mr. Smith's illness they visited and traveled among the many churches regularly. In the last few years, Sister Smith was not always able to be present with the church for our meetings, but her mind and heart were with us and we knew she wanted to be there. She was a firm believer of Salvation by the Grace of God. She trusted much in her God and in His Will during her life.

Her funeral services were held at Hinton, W. Va., and were conducted by Elder W. E. Branch and Elder L. B. Hylton.

Be it resolved: That a copy of this resolution be sent to Zion's Landmark for publication, one given to the family and one placed on the church book.

Done by order of the church in conference October 18, 1969.

Elder W. E. Branch, Moderator  
Sister Marilyn Shaw, Clerk

### RESOLUTION OF RESPECT FOR SISTER LILLIAN ROSS

By request of this dear sister, I will try to write a short memorial of her. She was my next door neighbor. We were very close. We shared everything — in rearing our children, we shared sicknesses, deaths, joys and sorrows. She was received into the church at Spring Green in September 1914 and was baptized with her dear companion and I never saw any two people enjoy their church life more than they did. Their greatest pleasure was in visiting other churches and entertaining the members in their home. But when she lost her dear companion, his death almost ruined her. Her death failed her and soon she did not have any mind and seemed to be living in another world. She lived to be eighty years old and passed from this life May 1, 1969.

Her funeral was conducted in Spring Green Church by Elder E. C. Harrison. Her body was laid to rest beside her husband in Robersonville Cemetery.

She leaves several children and grandchildren, a sister and brother. I often think, how beautiful heaven must be, sweet home of the brave and free and how I hope dear Lord there is a place for me.

Written by one who loved her,  
Sister Annie Edmondson, Committee



## ***Zion's Landmark***

"Remove not the ancient Landmark  
which thy fathers have set."

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Vol. CIII No. 5

Second Class Postage Paid at  
Wilson, N. C. 27893

Wilson, N. C. 27893 Jan. 15, 1970

### **"AND THE COMMON PEOPLE HEARD HIM GLADLY"**

These words are recorded in the scriptures and are a portion of the 37th verse of the 12th chapter of the book of Mark. The word common as here used, does not indicate that those people were inferior in nature or conduct, but rather that they were those who embrace the doctrine that was taught by Jesus and His Apostles. They were of the common faith or common salvation to all that were born of the Spirit of God. Jude said, "Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude, third verse. Jude's letter was to put the brethren in remembrance of the ungodly. He said, "For there are certain men crept in unawares, who were

before or old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not." Jude 4, 5.

Paul wrote to Titus and said: "Paul, a servant of God and an Apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due time manifested His word through preaching, which is committed unto me according to the commandment of God our Savior; to Titus, mine own son after the common faith; Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour." Titus 1:1-4.

The Scribes and Pharisees, who were rulers of the Jews, made laws in an endeavor to prevent the common people from attending the public ministry of Jesus Christ. They cast out of their Synagogues, those who acknowledged that Jesus was the Christ, the son of the living God. This was true of the blind man of whom Jesus had opened his eyes. When He acknowledged that it was Jesus who opened his eyes, "They cast him out." Jno. 9:3b. The parents of their son were afraid to acknowledge that it was Jesus who opened his eyes, for fear of being cast out of the Synagogues. The Jews had already agreed that if

any man did confess that He was Christ, He should be put out of the Synagogue. See Jno. 9:22.

The Scribes and Pharisees who were rulers of the Jews, were wise according to the wisdom of the world, but they knew nothing of the wisdom of God which is by faith. Paul said: "For it is written: I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent." Where are the wise? Where is the scribe, where is the dispute of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to have them that believe." I Cor. 1:19-21. From this it is not to be understood that preaching of the gospel is foolishness. It was foolishness to the unbelieving Jews and Greeks, "For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ, the power of God and wisdom of God, because the foolishness of God is wiser than men; and the weakness of God is stronger than men." I Cor. 1:22-25.

There is no weakness nor foolishness in God. The chosen vessels of His mercy are His foolishness and they are His weakness. Paul said: "For you see your calling, Brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the

wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence:" I Cor. 1:26-29.

Notice that Paul did not say that there were no wise men after the flesh called, but rather that there were not many after the flesh called. Paul, himself, was a wise man after the flesh. He was well educated in the letter of the law and he was a self-righteous man before he was brought into the knowledge of his calling. He was brought up at the feet of Gamaliel and was taught according to the perfect manner of the law of the fathers, and was jealous toward God. He said he persecuted this way unto the death, binding and delivering into prisons both men and women. See Acts 22:3-4; but when God called him by His grace; those things which he counted gain, he counted but loss.

When Paul was converted, he did not feel any preeminence over any of his precious brethren who possessed but little of this world. His earnest desire was that he might be found in Christ, not in his own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. See Phil. 3:9.

Before Paul was converted, he said of himself that he was a pharisee of the strictest sect, who had the letter of authority — the law — but not the Spirit. Their words



were not seasoned with grace. Salt is the saving agent of seasoning, even so grace is the saving agent of salvation which saves the sinner, administered by God our Savior. To this the Apostle adds: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. Col. 4:6. After Paul was converted, his conversation was always concerned with grace, seasoned with salt. This was true of all the true Prophets and Apostles, as well as all the redeemed family of God. They are known by their orderly walk and Godly conversation. The grace of God in their hearts, though they are ignorant and unlearned, it makes known they have been with Jesus. See Acts 4:13, which reads as follows: "Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus. And beholding the man which was healed, standing with them, they could say nothing against it." Act 4:13-14.

This grace of God is put into the new heart. The stony heart is taken away. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh." Eze. 36:26. The heart of flesh is flexible. It is not like the stony heart which does not expand. The new bottle will expand when the new wine is put within it. Jesus spake a parable and said. "No man putteth a piece of new cloth into an old garment, for that which is put into fill it up taketh from the

garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles and both are preserved." Matt. 9:16-17. Bottles in olden times were made of skins. Those that were seasoned were not flexible, they were like the stony heart. The new bottles will expand, like the heart of flesh, which is new in Spirit and in truth. By putting the new wine into the new bottles, the bottles are preserved as well as the wine. Even so when the grace of God is put into the new heart, it preserves the Spirit, soul and body. Paul said, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes. 5:23. Also see Jude, verse 11.

The common people, who gladly received the words of Jesus Christ, were known as his sheep. They knew His voice. Jesus said, "And when He putteth forth His own sheep. He goeth before them, and the sheep follow him for they know His voice." Jno. 10:4. Neither the stature of the person, whether high or low, nor the color of his raiment, plays any part with sheep in following their owners. It is the voice they mainly recognize. Before Jesus made Himself known to Mary, she supposed Him to be the gardener, but when he said, "Mary" she knew His voice. She turned herself and saith unto Him, Rabbona: which is to say "Master." Jno. 20:16. The gospel,

which is the power of God unto salvation, has a joyful sound to those who have an ear to hear and a heart to understand, and those who are thus favored are greatly blessed.

David said: "Blessed is the people that know the joyful sound; they shall walk O Lord, in the light of Thy countenance." Psalms 89:15. The Scribes and Pharisees were in total darkness. The common people who heard Him gladly, knew the voice of Jesus. They embraced His doctrine and walked in the light of His countenance.

There was a decided difference in the unbelieving Jews and the common people, who gladly heard the words of Jesus. The former rejected the Messiah. The latter heard His voice and followed Him.

T. F. Adams

#### TO THE FAITHFUL IN CHRIST JESUS

This is to say that I have been impressed to have a copy of many of my letters which I have written to the Household of Faith, published in book form. Many, if not all of you, know that I am not financially able to publish such a book; therefore, I hereby appeal to the dear brethren, sisters and all other lovers of the truth, if you feel so led, to assist me in this undertaking.

My proposition is this: From the information I have, the best estimate I can give of the cost of these books is five (\$5.00) each. Therefore, to those who are interested in one of these books, kindly send me five dollars and I will place same in a safe deposit box in the bank and with it, I will keep a ledger containing the names and the addresses of every person who contributes to this fund. I will keep a duplicate record of these names and addresses in my home and when enough money has been thus deposited, we will publish the book and mail a copy to each contributor to this fund.

On the other hand, if I fail to get enough money or subscribers to publish the book or should I de cease from this life before the publication of the said book, my wife or whoever is my executor, will refund every penny of each contribution from the fund in the bank. I desire the

prayers of the Saints of God in my behalf. May I humbly solicit your support in behalf of my undertaking.

An humble brother in hope,  
(Elder) Layton Wingfield,  
R.F.D. 1, Box 75  
Ridgeway, Va. 24148

#### APPOINTMENTS FOR ELDERS

H. D. PRILLAMAN AND

A. B. BARHAM

Mill Branch—March 2nd, At Night  
Simpson Creek—March 3rd, 11:00 a.m.  
Tabor City—March 3rd, At Night  
Pireway—March 4th, 11:00 a.m.  
Wilmington—March 4th, At Night  
Maple Hill—March 5th, 11:00 a.m.  
South West—(Schoolhouse)—March 5th, At Night  
Newport—March 6th, At Night  
Davis Memorial—March 7th, At Night  
Yopps—March 8th, Usual Meeting Time  
Goldsboro—March 8th, At Night  
Lower Black Creek—March 9th, at Night  
Upper Black Creek—March 10th, 11:00 a.m.  
Contentnea—March 10th, At Night  
Creeches—March 11th, 11:00 a.m.  
Middle Creek—March 11th, At Night  
Fellowship—March 2th, 11:00 a.m.  
Bethsaida—March 12th, At Night  
Sandy Grove—March 13th, 11:00 a.m.  
Willow Springs—March 13th, At Night

#### WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at North River, the Lord willing, beginning on Saturday before the fifth Sunday in March, 1970, and Sunday following. Elder Eddie Humphrey was chosen to preach the introductory sermon.

We extend an invitation to lovers of the truth, especially our ministering brethren.

H. A. Young,  
Union Clerk

#### NOTICE

Lloyd's Hymn Books, each \$3.20 postpaid. ½ dozen \$19.20 postpaid. 1 dozen \$37.80 postpaid.

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

PRIMITIVE ORTHODOX SCHOOL BAPTIST

117 N. WILSON STREET

WILSON, NORTH CAROLINA 27893

VOL. CIII

FEBRUARY 1, 1970

NO. 6

ISAIAH

CHAPTER 28

Because ye have said, We have made a covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

Judgments also will I lay to the line, and righteousness to the plummet: and the hall shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it.

From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.

For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

## ASSOCIATE EDITORS

ELDER J. M. MEWBORN ..... WILLOW SPRINGS, N. C. 27592

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### **SOMETHING BORROWED**

Dear Elder Adams,

Recently I was looking through the November, 1940 issue of the Signs of The Times, which I borrowed from my father's files, and in it I discovered two articles which I feel are most worthy and I humbly request you to reprint them in Zion's Landmark.

One of these articles was written by my father, who has been a constant inspiration to me all my life, and the other was written by a very dear friend of mine, Elder L. P. Martin, who used to hold me on his knee when I was a child, while my father was preaching.

Both of these men I believe to be God's servants. Each has served as almighty God has decreed in the beginning of time. I love them both. I believe the principles for which they stand and the doctrine which they preach, the predestination of all things and salvation by Grace, will stand solidly until the end of time.

I am not a member of the Primitive Baptist Church, but the faith I have is the faith of my father, and I trust for Christ's sake, is the doctrine of our Father in Heaven.

Most respectfully yours,  
Robert L. Barham  
607 Butler Drive  
Garner, N. C.

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Dear Brethren:

It is with much fear that I write what I feel to be the dealings of

the Lord with this poor sinner. It was in the year of 1916 that I was made to know that I was a sinner. I had been told to keep the law and I thought I could keep the law and I would be a good Christian. I did many things that men called good and was getting along very well, so far as my friends knew, but in the fall of the year 1916, I was in the field one evening about an hour before sunset and something came into my very life with these words: "Where art thou that killed me." All of my good works were gone. I saw myself, for the first time, to be a sinner. I saw there was no good thing I had done or could do and I was made to beg for mercy. I fell on my face down in the little patch of pine near where I was working, begging God to let me die. I felt I was so sinful that I could never face anyone again. It seemed to me that the livestock I was working were all lowing at my sinful life, and I felt that they were better than I. I went on in this condition for sometime, feeling my damnation was very great. I asked God to bless me that I might pass away. But, to my surprise, a most beautiful form appeared before me and I heard and felt these words: "As I live ye shall live also." All my troubles rolled away and my very breathing was to His praise. I carried on for a time with much comfort, and then I was impressed to be baptized, but did not know



where to go. I went to several different meeting places, but could not find my people.

In the year 1927, I went to Cross Roads Church and while I was in the house a man got up to preach. I remember but a few words he uttered, but when he said that his God controlled the dust of the air and the quivering of the leaves on the trees, I knew he was speaking of my God. From that day I was made to love the Old School Baptist, and I was afraid to visit them and afraid not to. I could see perfection in them and imperfection in myself, yet when I could, I went to hear them preach. I remember once when I had gone to the mill to get some wheat ground, on my way home I saw where my father was buried and I very much wished him back that I might have his fatherly advice and counsel. I was riding along crying, and could not help it, when a feeling came over me and a small voice said; "There is a power over you stronger than flesh and blood." Again my sorrow was turned into joy.

In the fall of 1927, I went to Cross Road Church with no thought in mind of offering myself to the church, but when I came to myself I was asking a home with them. Again to my surprise, I was received into the fellowship of the church. This was the third Sunday in November, 1927. I was buried in the watery grave by Elder G. W. Hill. It was he who first preached to this sinner. On coming out of the water. I was made to feel: "It is a heaven below the Redeemer to know."

I lived for a short time in peace,

with no trouble at all, but oh! what came to me a short time after I was received into the church! I felt that my troubles had just begun, for I was made to feel that I had to speak in public, and I knew I could not. I tried to keep it to myself, and would not talk of it to anyone if I could help it. I remember going to my home church on a Sunday and our deacon, Brother Knight, came to me on the church ground and asked me if I did not have a mind to preach. I could not open my mouth. Then he said: "The church feels it, so yesterday we liberated you to speak." On going into the house our beloved pastor, Elder G. M. Trent, called me to the stand. I went with much fear and from then I have had many fears that the brethren made a mistake. Then later the church called a presbytery for my ordination, without my consent. The presbytery was composed of Elders J. W. Gilliam, G. W. Hill, G. M. Trent, and D. A. O'Bryant. I remember that Elder Hill said to me there: "The greatest blessing to you is that the Lord has hid the future from you." I realized that is the truth. I have had people tell me what and how to preach, but thanks be unto God, man is not my keeper. I know there are many crosses in the way, but my God knows the steps I take and the station I fill. Many times I have returned home saying I had gone for my last time. But at God's time, there is a going in and out again, and there are not enough men and devils to stop one of God's little ones, only as God ordained him to stop, for my God is as high

as Heaven and as deep as hell, and none can stay His hand, nor say what does thou?"

Sometimes I am made to say with David, "The Lord is my Shepherd, I shall not want." Then again I am made to say, "Where is my Beloved?" Is He clean gone forever?"

I rememnor once coming home from a meeting, when I said: I was not going among the Old Baptist anymore, but I would stay away and visit other people, for it seemed to me they had no trouble. While sitting at dinner. I had this thought, and this scripture came to me with much force: "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." Mal. 3:6.

It seems to me the Lord comes when least expected. If I know anything of His coming, I do know that there is a power greater than mine that makes me and keeps me, and I know this, since I was delivered of that great load of trouble down in the pines, it has never been to me as it was then. But many times I am afraid I am mistaken, yet I feel sure at times that every heir of promise is everlastingly saved. When the Lord said: "It is finished." I believe everything that ever stood against the church was then paid: therefore we hear him saying, "All that the Father has given me shall come to me." If one should fall away, then the work of my God has failed. But not so, for He is from everlasting to everlasting, and there is nothing too hard for Him. Since it is already His, He has a perfect right to do whatever He will with His own, and there is none to hinder. Since it

was His will to give His Son a people, and His people a Savior, where is the power to prevent the accomplishment of His will? We hear Paul saying, sinners are saved by the effectual working of His (God's) power. I am made to believe that there is nothing coming, is now or ever was, that is not in accord with the will of my God. I could not say this, except by my own experience and the effectual working of God. I know the Lord takes the things of His and shows them unto His people. I know that we, as creatures, would like to have all sweet and no bitter, but in sorrow is deliverance, and we are made to look away to that eternal city whose maker and builder is God, with the hope that some sweet day we will hear that great command, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, When saw we Thee an hungered, and fed Thee? or thirsty, and gave thee drink? When saw we Thee a stranger and took Thee in? or naked and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I have written some of the things



that are sweeter to me than all carnal things.

Yours in hope of a better world,  
(Elder) A. B. Barham  
(Burlington, N. C.)

### A FEW THOUGHTS ON ADAM AND THE TRANSGRESSION

We find people today who claim to believe that God did predestinate and determine all things which come to pass at certain times and places and they say the reason everyone sins is because it is their nature to do so and in saying this, they feel they have made it clear enough that anyone can understand it. However, the question is: Where did man get the nature he has? If God created man perfect (in the sense in which it is believed by most people) and then the devil put the evil principle in him, contrary to God's will and purpose, the devil has more power than God has, which is denying the fact that God is supreme and does His will in the army of heaven and among the inhabitants of the earth.

Please do not understand me to say that God made anything that was not perfect, for Adam was a perfect man, but perfection in man is not to be compared with the perfection of God. Adam was so perfectly created that he did everything God foreordained that he should do. So in the creation he was perfect in the purpose for which he was created. Therefore, in this sense Adam was a perfect man. Even so it pleased Him to make the devil a perfect devil, otherwise he would not be the devil. There is nothing that pleases the devil more than for people to say

that he is the one that put man in the fallen state, and that God was disappointed in Adam. God has never been disappointed in man nor has man ever done anything that God did not know about and determine before the world was, for "He declared the end from the beginning—." To say God was disappointed in man would mean that God did not expect him to do that which he did do. To advocate that Adam was able to stand, but liable to fall, is to deny the foreknowledge of God. In Act 15:18 the writer says, "Known unto God are all His works, from the beginning of the world." Gen. 2:16-17. "The Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." So it is evident that when the commandment was given, Adam did not know good from evil. Then he did not know it was evil to disobey God, for had he known good from evil he would have been in possession of the knowledge and would already have known the consequences. But that was what the tree was. It was the knowledge of good and evil, and Adam did not have the knowledge until he did eat. "For in the day that thou eatest thereof thou shalt surely die." God did not say, If you eat of it thou shalt surely die, but He said, "In the day that thou eatest thereof thou shalt surely die." For God did know that he would eat of it. This commandment was given to be broken, for when God said, "In the day that thou eatest thereof,

thou shalt surely die." For God did know that he would eat of it. This commandment was given to be broken, for when God said, "In the day that thou eatest thereof thou shalt surely die." He was affirming that it would be broken, and it was broken, and God was not disappointed. This does not mean that God is the author of sin, for sin is a transgression of the law, and God is under no law. But God did create man with the nature and disposition that he has. Paul says in Romans 8:20, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." So Adam could not help, doing what he did, anymore than we can help doing the things we do. God's people (those who have been brought to the knowledge of the truth) confess that they cannot help their condition. The world says, they can help doing the things they do.

God would have it better if He wanted it so, for He says that whatsoever His soul desireth, even that He doeth. I wish to say here that it was necessary for things to be as they are. It was necessary for Adam to transgress, so that the entire human race would be in a lost and ruined condition. It was necessary for the church to be under the condemnation of sin. It was necessary that the church was chosen in Christ Jesus before the world began. It was necessary for Him to redeem them with His own blood, that he suffer and die for the bride that she should reign with Him some sweet day, when the troubles of this world are over. Some will ask the question, Why was all this

necessary? My answer is this: Since God is alwise, if there had been a better way than the way it was and is, would not God have preferred it? So anyone who says that all things are not necessary, denies the knowledge and wisdom of God. But Paul says, "O the depth of the riches both of the wisdom and knowledge of God. how unsearchable are His judgments and His ways past finding out." Rom. 11:33.

I wish to say that what I have written has not been written in a spirit of malice, nor with the desire to make anyone believe as I do, against his own will; neither is it written in a spirit of boldness, but I hope it was written in the spirit of love. I felt impressed to write my convictions on the matter, but I feel it is very poorly done. I hope I have not left the impression that I believe the Lord's people boastfully say that they cannot avoid doing the things they do, for God's humble poor sorrow after a Godly manner for their deeds and thoughts, which they are sometimes made to know are evil and then they are made to cry to God for mercy.

Here is the warfare that Paul spoke of, when he said: "The weapons of our warfare are not carnal; but are mighty through God to the pulling down of strongholds." So everyone who was chosen in Christ Jesus before the world began will some day be carried home and will dwell with Christ our God forever, away from trials, sorrows and afflictions, in the house not made with hands, eternal in the heavens  
(Elder) L. P. Martin  
(Roxboro, N. C.)



### FEELS SO LONELY

Dear Brother and Sister in Hope,

As I sit here alone feeling so lonely, watching the snow fall and thinking of you both, I want to try to tell you of some strange things again. But, I feel unworthy of it.

I hope you both are well. As for me I am not too well. But I try to keep looking up, and hoping some day for a better Home. The first thing I want to tell you about is this. A woman came here about two weeks ago with her Bible and some papers. She wanted to teach me all about it. She did not stay many minutes. I do not want to make anyone mad. She said she would be back this past Wednesday at 3:00. I did not want this, but I told her if it were the Lord's will, I would be here.

When she came back, she knocked on my door, but it was so I could not go to the door, so she left. I was here all right, but I was not here for that. So, in the sight of God, I do not feel I did wrong because I feel that my righteousness and fitness depend not on what I have done within myself, and if I am prepared to meet the Lord and for life eternal, it is because I was chosen in Him before the world began and that I was one of those for whom He died on the cross to save. In just a few minutes after she left, the mail man came and there was one of your dear old Landmarks, and I was so happy I felt like shouting to the top of my voice.

That night before going to bed, I had a feeling I would not mind leaving this old sinful world at all. So I sat down on the edge of my

bed and I had the Landmark in my hand and read your editorial. Then I lay down, and I came to a place which I cannot explain. My husband's sister was there and Frank had just left to go to the army. I said to her, "When is Frank coming back? Is he coming back next Christmas or the next?" She said, "I do not know." It seemed like he did not mind leaving me but he did mind leaving her. I looked over in front of me and there was something that appeared out of the sky with a glass of wine like they serve at the church and I said, "Lord have mercy, what am I going to do." I looked down beside me and there was a basket and it was filled up. I thought at first I would not write about this. But, dear Brother and Sister, the Church is the only place that seems like home to me here anymore. I'm awfully nervous. Please excuse my poor writing. I hope it will not be long until I see you both again.

The least, if one at all,  
Lillie Tickle  
1011 Banner Street  
Mt. Airy, N. C. 27030

### ASKS FOR GOD'S HELP

Dear Brother and Sister Adams,

I see my Landmark is running out so I will write a few lines as I renew it.

How are you and the folks doing down that way? I have been sick with flu, a bad infected throat and my nerves are terrible. Dear Brother, have you ever felt that the world had fallen in on you and you had been dropped as far as the bottom and then God and everybody had turned against you. I

have never seen any darker time to me than as of this day. I was not supposed to get out, but I did want to go to the meeting at Good Will today. I have never been in such a state of mind, if indeed I have one. I went but I feel that everyone else including myself would have been better if God could have seen fit to have given me peace that I might have stayed at home for I cried so I know the dear ones didn't understand. Perhaps they thought I was crazy.

Brother Adams, I have never asked God to take anything from me, pain, sickness, worry or heartache, but just give me grace to keep standing that I may fight on.

I am glad my dear mother and daddy do not know what I have had to endure since God saw fit to take them. I know and see that I have failed in everything that has been my lot in life, and I have wanted and tried so hard to be a sister that these people could love. I know they can very well live without me, but I can't live without them. I would not know how to try to live without them; they are everything to me, although I have a very dear and good husband and he is good to me, but I still don't think I could press on without these people. I feel my husband is one of His. Elder Puckett preached so pretty to me this morning and I guess others did or so it seemed. I felt I was so tired and weak. If God could see fit to take me, I feel the children of God would be better off. It seems I don't know how to fight my battles anymore, and I do not know where to turn for comfort. I have begged God all week to have

mercy on me. I have all but shouted it to the roof tops, and He has turned His back on me. So Brother Adams, if you feel to pray for one such as I feel to be, please do, for I feel as long as my daddy lived prayer was always with me. At times now I feel it is but not as of this time. Does the Bible say if we suffer with Him, we shall reign with Him? I feel I have suffered, but all in vain.

It seems that everyone has been sick this winter. I try to hope that the Spring can be brighter, and I can see things very bright again. I have a few times for only short spaces of time. Give my love to the folks down that way and please Brother, when God blesses you to fall on your knees, try to remember me, as I feel to be a little lost child seeking for something unto which to hold. God bless you and yours in love. For to love God is to love His people. I feel I love His people as dear as anyone can. Pray for this poor begging sinner.

Love,  
Norine Voss  
Bassett, Va.

### ARISE AND SHINE

Dear Readers of Zion's Landmark,

Of the many visions and dreams I have received there are times when some of them are much refreshed in my mind, even in turning to certain books and chapters of the testimony of truth. As I turned to the book of Isaiah, my attention was attracted by the first verse of the sixtieth chapter, by a quotation that was given to me in the dark hours of the night — "Arise and shine." This was the



very first time I had opened to read in the testimony of truth, when the scripture I was looking for, appeared before my eyes when I opened my Bible. Had I known where this quotation is recorded in the scriptures, it would not have opened such an effectual door. This was several years before I had even sought to know or learn the truth and today when the same quotation opened before my eyes, I seemed to feel to be given to know something of what it did mean.

Even after these years in questioning myself as to how I could shine, I am aware that it not only says in this verse, as I heard years ago: "Arise and shine," but it also says, "For thy light is come and the glory of the Lord has risen upon thee." Such comforting words when I am enabled to feel that they apply to my own case, and there are times when I am so overwhelmed that I do feel that they do apply to me, which to me is a glorious promise, a manifestation of the love of our God.

That which was spoken to me gave me a desire to search the scriptures and gave me assurance in the truth that the living God thus speaks and did speak to me.

In receiving this message, I was in darkness and just so out of darkness came forth light and darkness comprehended it not.

In this I do not want to write anything except the truth and there is an elect people to stand as witnesses in the truth and whosoever are of that elect in Christ shall be given this truth that all honor, glory and praise be unto the Holy

Trinity.

The world being in darkness seeth not the light and it cannot be seen except by grace and as God gives them to see. Surely it is not in the multitude to see, but in verse six, we read: The multitude of camels shall cover thee, the dromedaries of Median and Ephah, and as I can see this which I am shown, I hope to make clear the sixth verse. The multitude of camels shall cover thee." "Midian was a son of Abraham and Ephar was a son of Midian. (Gen. 25:4.) These and their posterity inhabit Arabia and so this is prophecy of the conversion of the Arabians that dwell in Arabia" and neighboring countries. "A multitude of Arabians shall cover thee round about." All they from Sheba shall bring gold and incense "honor and praise to His Holy Name." "The Queen of this country came to hear the wisdom of Solomon; but the people of it in the latter day will come to a greater than he, even to Christ and to His Church and bring their gold and incense, as the wise men did, to Christ and shall honor the Lord with their substance."

One in need of God's mercy and guidance,

Marion H. Mulholland  
Lambertville, N. J.

### LIKE FOUNTAINS OF WATER

Elder T. Floyd Adams

Dear Brother Adams,

Enclosed please find four dollars to renew my subscription to Zion's Landmark, which expires October 15, 1969. I have been a widow seventeen years and have had many experiences, but the Landmark is

something I cannot seem to get along without.

I seldom have a way to get to church and the Landmark is about all the preaching I get. I enjoy the writings of the brethren and sisters and especially your views on the scriptures. It is like fountains of water in a dry land. When blessed to pray may you think of me, an unworthy sister in hope of mercy through Grace.

Ella M. (Mrs. D. P.) Nunn  
RFD 1, Box 353  
Blacksburg, Va. 24060.

### ONCE MORE WE MEET

Once more we meet together,  
Humbly at each other's feet;  
May we cast our every burden  
At our Dear Saviour's feet.

Singing sweetly of His mercy,  
Asking again for His grace;  
And then, Oh may we find  
A wondrous hiding place.

We know that we are sinners,  
Unworthy of His grace;  
But is the sin of sinners,  
He came here to abase.

So here with tender hearts  
We humbly to Him do cry;  
And hope that by His mercy,  
We'll praise His name on high.

### POETRY

"Come, my dear friends and mourn  
with me,  
In my afflicted state;  
I am bereaved, as you may see,  
Of my dear, loving mate.

Her heart was bound with mine by  
love,

Good works for to maintain;  
But she is gone to Christ above,  
For ever there to reign.

My loss is great—I have lost my  
mate;  
I'm like the lonesome dove;  
I'll go alone, and sigh, and mourn  
My dear and absent love.

But why should I lament my case,  
Since God has thought it best  
To take her soul from hence away  
To its eternal rest?

Since it is so, let sorrows go;  
My God hath sent his rod;  
He doth his will, I must be still  
And know that he is God.

In all my afflictions to thee Lord I  
would come,  
Rejoicing in hope of a glorious  
home."

B. C. Clinard  
Winston-Salem, N. C.

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EDITOR

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which thy fathers have set."

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Vol. CIII No. 6

Second Class Postage Paid at  
Wilson, N. C. 27893

Wilson, N. C. 27893 Feb. 1, 1970

## **VIEWS ON JOHN 2:9-10**

A friend requests my views on John 2:9-10, which I hereby submit:

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him; Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. Jno. 2:9-10.

To get a clearer picture of this miraculous incidence in which this water was made wine, we quote the preceding verses. 'And the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there: and both Jesus was called and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine.'

Jesus saith unto her, "Woman, what have I to do with thee? Mine hour is not yet come." His mother saith unto the servant: "Whatsoever he saith unto you, do it." And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, "Fill the waterpots with water." And they filled them to the brim. And He saith unto them, "Draw out now and bear unto the governor of the feast, and they bare it." Jno. 2:1-8.

The water which was made wine was the first, or beginning of the many miracles which Jesus performed when He began his public ministry. It is not stated, how many were present at this marriage. The mother of Jesus was there. She was not called. Very likely she was already present. "And both Jesus was called and His disciples, to the marriage." Jno. 2:2. The number of disciples were few. This will be observed by reading the preceding chapter. It appears that the necessary preparation for this marriage feast was made except they had no wine. When that was wanted, "The mother of Jesus saith unto Him, "They have no wine." To this Jesus replied, "Woman what have I to do with thee? Mine hour is not yet come."

Jesus had a set time for all the work which he came to do. We make plans but we are often disappointed because of unforeseen conditions which exist or come about. This is not true with Jesus. The prophet said: "Behold, the Lord God will come with strong

hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Isa. 40:10. See also Isa. 62:11. When his hour came, there were set six waterpots of stone, after the manner of the purifying of the Jews containing two or three firkins apiece. Webster says, a firkin is one fourth of a barrel or nine gallons. Some of the stone vessels held two firkins, others held three. If the water pots were equal in number, we can readily see that they had plenty of wine. Not that they consumed all of this wine in one day. The marriage feast continued seven days or one week. This we observe from what Laban said to Jacob, when he married Leah. "Fulfill her week (week of marriage feasting) and we will give thee this (Rachel) also for the service which thou shalt serve with me, yet seven other years." Gen. 29:27. "Leah was tender eyed (near sighted) but Rachel was beautiful and well favored." Gen. 29:17. Rachel far exceeded Leah in beauty and favor. The gospel by far exceeds the law in beauty and vision.

"Jesus saith unto them, Fill the waterpots with water. And they filled them to the brim. And he saith unto them, draw out now, and bear unto the governor of the feast. And they bear it." Jno. 2:7-8 The governor's name is not recorded. It was most likely that he had the oversight in arranging the marriage feast. Be this as it may, he was the first to taste the water that was made into wine. "When the ruler of the feast had tasted the water that was made into wine,

and knew not whence it was: (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." Jno. 2:9-10. How true in the experience! The best is always kept until the last. In one among the many miracles which Moses performed, he smote the waters and they turned into blood. See Ex. 7:17. The first miracle Jesus performed, he took water and made wine. The new wine is a type of the gospel. The governor did not know who made the good wine. When he tasted the wine he knew that the new was much better than the old. The servants knew who made the wine. Miracles are still being performed today, but they are hid from the wise and prudent and revealed unto babes.

Many babes in Christ, taste and drink the new wine (gospel) but they are like the governor, they know not who made it nor from whence it came. This is naturally true of infants who nurse the bottle and drink the milk. It is well-pleasing to their taste. When they are hungry and thirsty they cry for more. The true servants of God who preach the gospel, know who took water and made wine. Water is a weak substance as compared to wine. A little wine is soothing to the stomach, to those who feel weak and often have infirmities. Paul prescribed a little wine for Timothy. He said, "Drink no longer water, but use a little wine for



thy stomach's sake and thine often infirmities." I Tim. 5:23.

That which is true in nature is sometimes true in grace. Water may be compared to man's works of righteousness, but it does not satisfy those who are of full age. Paul fed the babe in Christ with milk. They enjoy reading and hearing the experiences of those who are led from law to gospel. I am reminded of one brother who said he did not care to read an article from the pen of those who expostulate upon the doctrine, but he read each and every experience of those who gave an account of their convictions, deliverance and their receiving a good hope in Christ Jesus. Meat was too strong for him. The older brethren and sisters in Christ who are more established in the doctrine also enjoy experiences when they are in accord with sound doctrine, for they have a crave for spiritual meat, meaning sound doctrine. Infants thrive on milk, but continual use of it without any meat would soon cause them to become starving weaklings. With growth they must have substantial food. This is not only true in nature but it is true in Spirit. There is a weaning period. When Abraham weaned Israel, he prepared a great feast. When the time for the weaning period comes, the babes in Christ must be given stronger food for there has been growth in grace and this growth in grace necessitates or indicates capacity for greater understanding of the scriptures. They have a greater knowledge of the infirmities of this flesh, not naturally but spiritually. They learn that the infirmities of the natural man

are so corrupt that they have no capacity for spiritual understanding in the flesh, but it is only in the Spirit that they know any thing as they ought and unless the Spirit of God inhabits the heart of man, he has no desire or capacity for the spiritual food, or strong meat in the spiritual kingdom, however, if this is his habitation, no other food satisfies him. Solomon said: "Give strong drink unto him that is ready to perish, and wine to those who are of heavy heart." Prov. 31:6.

Paul had an extra ordinary gift. He could feed the babes as well as those who were of full age. He said to the Corinthian brethren, "I, Brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife and division, are ye not carnal and walk as men? I Cor. 3:1-3. The envying, strife and division among them was proof to the apostle that they were governed or controlled by the carnal mind. One would say that I am of Paul, another would say I am Apollos. Paul rebuked them and let them know that even though he planted and Apollos watered, yet neither of them was anything, but God that giveth the increase. See verses of the same chapter, 4-7.

To the Hebrew brethren, the Apostle had many things to say, but he knew that they were dull of hearing—"Of whom we have many things to say and hard to be uttered, seeing ye are dull of hear-

ing. For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:11-14.

The Hebrew brethren were like the Corinthian and Galatian brethren: "There was a certain man called Simon, which before time in the same city used sorcery and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." Acts T:9-10. Those who follow men instead of Christ, lose sight of the one who giveth the increase. This was true of the Galatian brethren. Paul said, "Are ye foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gal. 3:3.

Sometimes dissensions arise among us, when some align themselves, at least in sentiment, with one or other of the opposing parties, believing they are being prompted by the right spirit, when in many cases they are controlled by the principles of the flesh. This usually results in divisions where there is envy, strife and confusion, showing the characteristics of the flesh, not the Spirit for there is no Spirit of God manifested in such conduct. When one is endowed

with the Spirit of God, you will see patience and forbearance as well as a forgiving spirit portrayed. Paul said to the Corinthian brethren: "Now I beseech you Brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them for they that are such, serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple." Rom: 16-18.

Spiritual milk, meat, and wine are body builders for those who are in Christ. Envy, strife, malice, contention and hate are poisonous for the babes in Christ. It may be palatable to the flesh, but it produces bad results. It has an evil influence and produces malice and hate and the result is separations and divisions. There is no growth in grace and in the knowledge of the truth in such an environment. Peter recognized this when he wrote to the babes in Christ Jesus. He said: "Wherefore laying aside all malice and all guile and hypocrisies and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. I Peter 2:1-3.

Paul's letter to the Ephesian brethren conveys, in substance, the same as the words of Peter. Be ye therefore followers of God, as dear children: and walk in love, as Christ also hath loved us and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savour. But fornication and all uncleanness, or covetous-



ness, let it not be once named among you as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Eph. 5:1-4.

.Wine, meat, milk and honey (love) spiritually speaking are types of gospel food and gospel food is only found in Jesus Christ who was delivered for our offenses and raised again for our justification. Jesus took water and made wine for the wedding feast. He took two fishes and five loaves and fed the multitude.

The Apostles fed the believers in Christ Jesus with milk and wine, (these are nourishing and stimulating) all of which are in Christ Jesus. They preached the gospel which is "The power of God unto salvation to every one that believeth." Paul preached to prisoners. To preach to prisoners, one must know what it is to be imprisoned. Philip preached to the eunuch, Jesus. To reach the eunuch, he must go "Through Gaza"—meaning desert or "which is desert." A desert is a barren land. This, he must go through before he could straightway preach Jesus unto the eunuch. All true servants of God must be taught of God and Paul was, who said, "I know both how to be abased, and know how to abound and to suffer need." Phil. 4:12.

If one bears the image of Jesus he will be persecuted. He will be hated by those who oppose the true principles of order and doctrine. They must know what it is to feel forsaken by God as David did as well as to know "The Lord is my

Shepherd and I shall not want." Psa. 23:1.

Everything needful for the chosen vessels of God's mercy is found in Christ Jesus. His body is meat indeed and His blood is drink indeed. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." He is food for the hungry and drink for the thirsty.

T. F. Adams

#### RESOLUTION OF RESPECT

We, the church of Glenwood, desire to extend our sympathy to the family of Sister Arabell Goings, wife of our Brother W. P. Goings. Sister Goings' membership was with the Flat Top Primitive Baptist Church, North Carolina. Through the years the family lived in West Virginia, they regularly attended churches in our area, as well as those a distance away. Their home was a welcome place for the brethren and many benefited from their hospitality.

Sister Goings is survived by her husband, eight sons, one daughter. One son and daughter preceded her in death. Also surviving are one sister, one brother, one half-sister, and four half-brothers.

Her funeral services were held at Glenwood Primitive Baptist Church with Elder W. E. Branch and Elder Benny Clifton officiating. A graveside service was held at Flat Top Church with Elder Clifton officiating.

Be it resolved: that a copy of this resolution be sent to Zion's Landmark for publication, one given to the family and one placed on the church book. Done by order of the church in conference October 18, 1969.

Elder W. E. Branch, Moderator  
Marilyn Shaw, Clerk

#### BROTHER ROBERT E. ARNDER

I desire to ask that God direct my mind and pen, in granting the request of a dear, faithful sister in hope, who requested that I write an obituary of her precious companion, who passed from this world of toil, strife and trouble unto a better home on high.

Brother Robert E. Arnder was born April 20, 1907 to George and Adeline Barker Arnder and departed this life June 6, 1969. He was married to Susan Gates Arnder November 13, 1927. To this union were born four children: Edgar of Winston-Salem, N. C., Alfred J. Arnder of Mount Airy, N. C., and ten grandchildren.

Brother Arnder was faithful to his church even before uniting with it. He united with Korner's Grove Church on Sunday, August 21, 1960 on the river bank, the occasion being when baptism was administered to several brethren and sisters of Fisher River Church. He was baptized by Elder Joe Boles and Elder Roy Flippin.

Brother Arnder has left a host of friends, his devoted family, both in nature and in the church, to grieve his departure, although we feel our loss is his eternal gain.

Funeral service was held at Korner's Grove Church Sunday, June 8, 1969 by Elder Johnnie Belton, Elder Roy Flippin and Elder Sebron Sechrist.

Brother Arnder's body was laid to rest in Korner's Grove Church Cemetery, there to await the call of our Heavenly Father on that great resurrection morning.

A sister I hope,  
Jo Anne Belton

#### OBITUARY

##### BROTHER PAUL PITTMAN

We, the members of Bethany Church bow in humble submission to the will of our Heavenly Father, who does all things according to His own will and who has seen fit to call from our midst, our beloved Brother Paul Pittman.

We, the church of Bethany, desire to extend to the family our heartfelt sympathy, and may the Lord reconcile them to His will.

The funeral was held in Pine Level-Bethany Primitive Baptist Church May 19, 1969 and was conducted by Elder S. J. Sauls, his pastor and the Rev. Clyde Cox.

Therefore, be it resolved that three copies of this obituary be made, one for the family, one for the church and one sent to Zion's Landmark for publication.

Done by the order of the church in conference, this the 26th day of July, 1969.

Elder S. J. Sauls, Moderator  
W. H. Woodard, Clerk  
J. R. Thompson,  
Annie Thompson,  
Committee

#### OBITUARY

##### BROTHER ROBERT E. ARNDER

May God direct my pen in my effort to comply with the request of a dear sister in hope and I write an obituary if her precious companion, who passed from this life of toil and strife into a better home on high.

Brother Robert E. Arnder was born April 20, 1907, to George and Adeline Baker Arnder and departed this life June 6, 1969. He was married to Susan Gates November 13, 1927. To this union were born four children, namely, Mrs. Emily Massey,

Winston-Salem, N. C., Edgar, deceased, Coy of Winston-Salem, N. C., Alfred of Mt. Airy, N. C., and ten grandchildren.

Brother Arnder was faithful to his church even before he became a member. He united with Korner's Grove Church on Sunday, August 21, 1960, on the river bank, the occasion being when baptism was administered to several brethren and sisters of Fisher River Church. He was baptized by Elder Joe Bowles and Elder Roy Flippin.

Brother Arnder has left a host of friends, his devoted family, both in nature and in the church, to grieve his departure, although we feel our loss is his eternal gain. Funeral services were held at Korner's Grove Church, Sunday, June 8, 1969, by Elder Johnnie Belton, Elder Roy Flippin and Elder Sebron Sechrist.

Brother Arnder's body was laid to rest in Korner's Grove Church Cemetery, there to await the call of our Heavenly Father on the great resurrection morning.

A sister, I hope,  
Jo Anne Belton

#### LOWER COUNTRY LINE UNION

The Lower Country Line Union is appointed to be held with Mt. Lebanon Church, beginning Saturday before the fifth Sunday in March, 1970. Elder L. P. Martin was chosen to preach the introductory sermon and Elder Jack Hawkins was chosen alternate.

All lovers of the truth are invited to meet with us, especially the ministerial Brethren.

Clyde Satterfield  
Union Clerk

#### EASTER MONDAY MEETING AT KORNER'S GROVE CHURCH

Dear Brother Adams,

Please publish in the Zion's Landmark, that we hope to have our Easter Monday Meeting, as usual, at Korner's Grove Church, March 30, 1970.

We wish to invite all preaching brethren, brethren, sisters, and friends to come and be with us.

An unworthy Brother, in hope,  
G. R. Belton,  
Clerk of Korner's Grove Church  
855 Virginia St. Ext.,  
Mount Airy, N. C. 27030

#### NOTICE

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PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIII

FEBRUARY 15, 1970

NO. 7

## ISALAH

### CHAPTER 28

Give ye ear, and hear my voice; hearken, and hear my speech.

Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley and the rie, in their place?

For his God doth instruct him to discretion, and doth teach him.

For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin: but the fitches are beaten out with a staff, and the cummin with a rod.

Bread corn is bruised: because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

### CHAPTER 29

Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year: let them kill sacrifices.

Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### WAS DRAFTED

Sunday Night  
Sept. 7, 1969

Dear Brother Adams,

Ever since the day, June 25, 1967, that my husband and I were blessed to ask for a home with the wonderful people at Sardis Church, and were received by all with open arms, I have hoped we have not deceived them or ourselves. So many wonderful things have been happening in my life, and I feel so unworthy! I especially do feel unworthy of the love and fellowship of all the dear brethren and sisters for my husband and me.

I want to say as a dear Elder said at the Association one day when he expressed my feelings better than I can myself, when he said, "I was not a volunteer — I was drafted."

I was brought up in a Methodist home and went to church and Sunday School, but never joined any church. All my life I lived in sight of Sardis Primitive Church, and went there many times, but the only thing I can remember about going was the hard benches, and wondering how long the preacher would stand there and talk. It just did not make sense to me. And when I found myself married into a Primitive Baptist family — well, there were days I thought I could not bear it any longer.

It seemed that every time I would walk down to my father-in-

law's house, I would cut the visit short, for I just could not endure his explanation of the scriptures and the way he talked. I would hint around to see if my husband believed the way his Dad did, and much to my sorrow he did. Only my dear Lord knows how I suffered during those days.

Brother Adams, I was at that time working in a cotton mill, and my husband and his Dad built our home themselves, and it was in the end of the orchard. So the yard was full of briars, and every evening after supper, I would cut briars, so I was tired and sat down on the steps. I was shaking the dirt from my shoes, when I heard a loud noise like a big tree fall. I looked and my husband and his Dad were both at the corn crib getting corn for the pigs, and the tree still stood by our crib. I heard this sweet music in the sky, and I looked up and saw the most beautiful Angel! She must have been an Angel; she was so lovely floating over my yard. I looked at her until she was over the place where my husband was feeding his pigs. I walked down and asked if he saw it. He said I thought I heard something, what was it? I told him all about what I had heard and seen, and he did not say anything. I tried to forget about it, so the "Old Baptist" would not think I was crazy for sure, but all the time I watched her, I said to myself she is headed straight to



Sardis Church. I do not know why I said that. But I do know from that day on I had a different feeling toward that church and the way my husband believed. That night when we were getting ready for bed, he said, "Papa said you saw a vision tonight, and we were not supposed to have seen or heard it. He said we could not have seen it if we had been there with her."

That was twenty-five years ago or longer, and I seemed to have a stronger feeling for Sardis and the people there every time I went. Sardis was the only church we attended, and I did not go there, if I could help it. It was not long before I found myself longing to go to Sardis, and I felt a love for all the members and friends I never knew before.

I would pack a big box of food and take in every association I could get to. Then I had a strong feeling I wanted to join the church. So I began making my plans. We were going to a baptising on Sunday, so I put some shoes in a bag to wear in the water, but when the time came to leave home, I could not take them. When we arrived at the water, and Elder Jimmie Gardner opened the doors of the church, I wanted to go so badly( but my feet would not move. That rappeden to me at two baptisings. I was hurt so deeply, but no one knew. I felt that the Lord did not want one so low down as I.

Later on I dreamed I was to be baptized. I had on the white dress I wore when I planned to go. Well, I was led into the water, and when the water reached a round my heart, that dress became so heavy

I would have drowned if a man in a dark suit had not come and led me out of the water. I knew then that my Lord will not have a sinner like me. Tre next morning after this d r e a m was the baptising of Brother Aaron and Sister Mildred Middleton. As my husband and I walked down to the water, there stood Elder A. B. Barham talking to Brother Gardner. When I walked up, he said when I heard there was to be a baptising here, I was sure it would be her. I do not know what Brother Gardner said because I was looking at Elder Barham and saying to myself, he's the one who saved me from drowning last night; he had on the same suit and everything, just as I saw him in my dream. I did not say a word to a n y o n e about this, and how I longed to go with them. My sister-in-law came forward and asked for a home and was b a p t i z e d that morning. Oh! how low and sinful I felt to be then, the Lord had taken her (Sister Pattie Collins) when I was the one trying so hard to go. But now I know **He looked over my faults and saw my needs.**

I had many dreams and saw things I did not understand leading up to Sunday, June 25, 1967. That fourth Sunday I did not feel that I wanted to attend church, so I told my husband I did not think I would go, and he said, if you do not feel like going, I do not think I will go today either. All the time I think I was hurrying too hard, trying to get ready. I thought I did not feel up to going, but we both went, and to our surprise, we both asked for a home with the church the very Sunday we thought we would stay

home. God moves in mysterious ways indeed!

I cannot find words to tell how different our lives have been since that blessed day. We still have our ups and downs, but it seems so much easier to get up when one is down with the Dear Lord beside you.

I have had another dream I would like to tell if the Lord is willing for me to write about it. I would like to mention that I dreamed I was walking in a high mountain path. The walls on either side were so high and straight up I had to look out of the top to see light. The path was so narrow that I would not reach out on either side, and being so long, it seemed endless! I walked, walked and walked, and I was so tired and lonesome. I stood there and wept. As I stood there weeping, I remembered rearing Elder Sam Gilbert say at Bunker Hill the Sunday before this dream, that he felt to be alone so much of the time — that most of his travels in life had been alone. So I dried my eyes and looked up to the high walls and said, Elder Gilbert knows how I feel, he walks alone too. As I started walking again, how far I do not know, I was just about ready to drop when I saw a small opening with light shining through. When I got there I had to climb a steep wall before I could get to it. When I reached to the top, it was just large enough to peep in. I whispered, that's Heaven! and there it was, just looking through a tiny opening, the most beautiful golden city, shining so bright one could hardly see. I slid down in a hurry

with a feeling I had seen something I was not supposed to have seen. I never thought of this again until the next day when I was standing at the sink washing dishes and looked out across the fields to the many trees of every color in the world, and I said to myself, people go to the mountains to see the color in autumn, and there is nothing as pretty as what I see out of my own kitchen window. And something seemed to say to me, "That is nothing compared to what you saw last night," and it also said, "You thought those walls were closing in on you, but had you reached your arms out as far as you could, you could not have touched the walls." That very moment I was never made to feel so small in all my life. I was really shown how small I really was. I never felt so low and humble in all my life before, and since that day I have a fear of my Lord I never had before. I try so hard to walk in the paths He would have me walk and to do the things that are pleasing in His sight. But so much of the time I do not feel I am worthy of all the wonderful things He has done for me and the beautiful things He has shown me in dreams and visions. I hope I am thankful for the love and fellowship of all the dear Primitive Baptists everywhere. They have shown such love for my husband and me. Only the Lord knows why. I do not feel that we have done anything to deserve a love like their's. It does my heart good just to sit in the church and watch the sweet smiles on each face as they come in. I stood in Haw River School building



at our Salem Association and looked the crowd over and said to myself, all this, and Jesus too!

When I was blessed to ask for a home with the Primitive Baptists at Sardis, I told Elder Gardner if he would just let me come in with my husband and the others (I loved them so much and was the happiest when I was with them), I would be **Jesus's any little** thing, and I still feel that way. I am happy just to be able to eat the crumbs that fall from my Master's table.

Saved by grace, if saved at all,  
Sister Irene Newman or  
Mrs. Porter Newman  
Stokesdale, N. C.

## GOD GIVES UNDERSTANDING

Dear Brother Adams:

For sometime I have been attempting to write something for publication in the Landmark, but I have not been able to put anything on paper. In the few years that I have been reading the articles in Zion's Landmark I have enjoyed reading many of the **sweet** and wonderful experiences of others.

I feel to be one who does not know anything worth writing, yet when the little darts come my way, there is a response from within my very being that literally shouts that the Truth must be proclaimed. And when it pleases God for it to be, it will be then. Just being made aware of the sureness of one of the purposes of God sometimes seems to be sufficient. How much more to be comforted with the joy of being made to realize that all we may ever know, and so exceedingly much more than we can ever tell, is but just a fragment of the

whole wonderful realm of the eternal things of God and Heaven.

From some of my earliest recollection of being exposed to the ideas of the religions of the world, there was a sense of feeling that I could not believe that the commonly called "works" system or Arminian doctrine could be for me. This is not to say that I knew something better, but just that I could not believe that all the working to obtain salvation would accomplish the thing claimed by those who are its advocates.

Many years were to pass during which time I believe that I was led between not having any confidence in the Arminian doctrine, on one hand and not being given any understanding of the things of the Spirit, on the other. Then there came a time when I believe that I was given to know something of the wonderful and glorious purposes of Salvation by Grace, the gift of God. Even then, it seems to have been a long time before any measure of love and sweetness was to be made known to me. At this point, I say that the sweetness followed my being made aware of something that I was made to acknowledge as being the truth, but still seemingly in some kind of dry sense, as I may express it.

Maybe I am, and have been, deceived in the whole thing, but I just must say that I cannot believe that any small part of the good and previous things of the Spirit are given to us to feast upon, only to yet again be snatched away for a time, for it seems to come in seasons. Surely we can say in truth, "He that beginneth a good work in

you will perform it unto the day of Jesus Christ." I do believe that I have been given to love the doctrine of salvation by the grace of God and those who are embraced in it. May it be His will that I will be kept with them both here in this life and in the life to come.

My desire is that I may be kept in such a way that my profession of the tongue will not be denied by my manner of walk. Though it seems that I have so little to tell, yet there are times when I believe that I can witness with others who are blessed to tell such wonderful experiences. Indeed, I would say that even though any experience that I have may seem a little thing, I would not wish to give it away, even if I could, unless it could be exchanged for something greater.

The thought comes to me that those who so strongly advocate the use of some of the modern translations of the Scriptures seem to put undue emphasis on their being easy to read, and easily understood, but I say No. At the times when we are blessed to read and understand, I fully believe that the translation or versions being used is of no consequence. After all, it is God who gives the understanding in all things.

Brother Adams, it may be that you see fit to have his feeble effort printed in the Landmark. Be that as it must be, I have felt impressed to make the effort. My desire is that I may be remembered by the household of Faith.

The least in Christ, if one at all,

Joseph W. Robbins  
R.F.D. 3, Box 186  
Asheboro, N. C. 27203

## DESIRES TO WRITE

Dear Sister and Brother Adams,

It is time to renew my subscription to Zion's Landmark and while thinking of you I feel to write a few lines. My desire is to be given to write concerning the truth that would be all to the honor, glory and praise of our Lord and Master. Even though I do feel I am given so much, I am so short of ways to express it or make it clear to others.

I feel that you have been in just such a state and condition at times and are well aware that there is nothing one can reach out and grasp, unless God wills it to be so. Indeed, this assures us that salvation is by grace, for once one has tasted, handled and felt the gift of grace he is well assured that salvation is only by grace, a gift of God. Amazing it is how little one can grasp from things of this world. Isaiah said, "The earth mourneth and fadeth away, the world languisheth and fadeth away—."

When I went to you dear people, I was in such fear that I had lost the beauty in spirit! but not so, for there is far more cure in spirit than in medication. When the spirit is built up, it seems to reflect even in the natural man, at least the natural man is for the time being put in the background.

Since I visited you, I went to Tennessee for three weeks and am now here in Utica, N. Y., and will have been here two weeks the coming Friday. It seems I am being led about for some reason unknown. However, I came here to be with my daughter-in-law while my son, Fred is in Hong Kong,



China for two months. I hope not to be here quite that long, but should it be according to God's will, I may be here that long.

My daughter-in-law works five days each week and I have very little to do but to read, write or sew, for the weather here does not permit me to walk out as I usually do at home.

I think of exercise as a health builder and I can get it at home, regardless of weather. There is very little sunshine here and it even snows at times while the sun is shining. It has snowed nearly every day this week. So I feel if I am of any comfort to anyone here, I have everything to praise my Lord and Master for. Charlotte forwards my mail to me from home and so I have received the recent issue of Zion's Landmark and have read and reread some of it, along with the hymns I have with me. I must admit too that I was so favored for twenty years or so when I lived in a different world with a people I dearly loved for Christ's sake. After this experience, who could turn back to the world and find what is within nearer and dearer than such a love? So this old worm of the dust shall and must wait and see the salvation of the Lord.

John said: "Behold the Lamb of God which taketh away the sin of the world." Jno. 1:29. This scripture means much to me, because not very long ago I heard this same spoken to me. So often have I asked, pondered and meditated upon the word "Love" and I desire to really know, What is love? To me it is wonderful for I know love

when I feel it in my heart, but I cannot describe it to anyone who has never felt it in his or her heart, so he or she would have any knowledge of it. The article written by Dorothy Doss, Bassett, Va. in January 15th issue of Zion's Landmark interested me.

Paul said: Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." It is by grace that we find love and this love is in our bosoms — in our hearts — a gift from Christ who gave Himself for us, that we might be saved.

By grace we find love. Christ is love, Jesus is our Redeemer. He came to save them that were lost— He redeemed them from their lost estate and blessed them with salvation full and complete. So my precious ones in the Lord, these lines are to you with much love in the fellowship of Christ Jesus and ever to His praise.

One in humble hope of salvation by grace,

Sister Marion H. Mulholland  
Lambertville, N. J.

## SIX CITIES OF REFUGE

Mrs. Douglas Alston,  
Herndon, Va.

Dear Sister Alston:

I have not forgotten your suggestion that I write out for you the names of the cities of refuge mentioned in the twentieth chapter of Joshua. There were six cities of refuge, three on one side of Jordan

and three on the other side. They were within a day's journey or any part of Palestine, being appointed for anyone who had killed another accidentally and without forethought to flee thither from the avenger of blood, a kinsman of the slain person. If the guilty and fleeing man reached the city ahead of the avenger of blood and declared his cause in the ears of the elders of that city, they were to provide refuge from his pursuers and the fleeing man was safe. Shelter, provisions, including clothing and food were provided for the man received. It is interesting to note that no weapons of warfare were made in the cities of refuge. The man's safety depended not on himself but upon the city and the provision made for him. His claim to its provision was that he was guilty and fleeing to the city. We must be shown our sinfulness to be shown our sonship through Christ. Kedesh, one of the cities, means holiness. Shechem means shoulder and denotes Christ as bearing each believer upon His shoulder. Shechem was in Ephraim which means double fruitfulness.

Hebron was the third city of refuge and was in Judah. Hebron means union or fellowship. Judah means praise. Bezer means an inclosed place or fortification and refers to the church as a sure fortification against Satan through Christ.

Ramoth was the fifth city and means heights. It was in Gilead which means rocky. Ramoth was in Gad's portion and Gad means troop, suggesting warfare. The children of God know something of the spiritual warfare. The children

of God know something of the spiritual warfare they experience.

Golan, the sixth city of refuge, means joy or exultation. It was in Manasseh which means forgetting. We have joy in God through Jesus Christ and in our rejoicing for the time forget the travail of our spiritual birth.

I hope this bare outline of the meaning of the words helps you. When I get some spare time, I will write and send to your husband some thoughts on the subject of salt as he requested many months ago. I hope to have a little spare time soon.

I was glad to see you at Sideling Hill and hope I may see you at Locktown. I do not yet know if Florence can be there a day or not. We often speak of you and your husband and the two girls in whose welfare I feel an interest, for I think they will manifest in time a knowledge of the truth that will be very comforting to us all.

I had a nice congregation at Welsch Tract last Sunday.

Hoping you are well and with love in the Lord to you and your husband in which Florence joins, I am,

Your brother by divine mercy,  
Arnold H. Bellows  
(West Hurley, N. Y.)

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### RECALLS DREAMS

Dear Brother Adams,

I am enclosing the money to renew my subscription to Zion's Landmark for another year, and while I am sending this, I want to write some of my experiences along the way. I have had some sweet dreams which have brought



me much comfort, through me. Some of them I recall and want to put on paper.

I have had much trouble through life too. When I was about fifteen years old, I was so burdened I did not know what to do. One night I dreamed that I was out in a field and something was trying to get me. I ran to a small tender looking bush to climb it, but I thought the bush was too small, I thought it was so small it would not hold me up, but when I got on it, it was a tree and it raised me higher and higher, until it seemed I was miles away. Then I came to another world and it was a bright world. While I was still on top of the tree I saw my Savior coming to me. He took me and carried me in His arms to heaven. I was so happy all the next day! But it did not last long before I was in trouble again and during this time, I had another dream. In this dream, I was standing out in my yard and I looked toward the east when I saw my Savior coming toward me in the clouds and I raised up and flew, without assistance, to meet Him. When we met, I was in heaven. The next day, I was so happy I was almost over-joyed.

It seemed to me that flying was so easy, I decided to go out in the yard to see if I could fly. I stretched out my arms and attempted to fly, but I could not get one foot off the ground.

I have dreamed so many times of going to heaven! Once I dreamed I went to heaven and talked to my mother. Another time, I went to heaven and talked to my first husband and he seemed

to be as happy as I was.

I could write on and on, but guess I had better close, but one more thing I would like to say or tell you: A few months ago on one third Sunday morning, I wanted to go to Center Church where my membership is, but I did not want to bother anyone to carry me. I was in the kitchen doing my morning's work when I heard Brother Harvie Prillaman preaching. He was preaching so sweetly that I became so very happy and my joy was so great that my heart was rejoicing and my eyes were overflowing with tears. There was no one present, so I thought there was no need to choke back my tears since there was no one to see me or hear me, so I cried aloud: "Lord, be with me: and a man stood in front of me and said: "I am your Savior." I stretched out my arms to hug him, but nothing did I feel. I was rejoicing so, I just sat down and cried aloud.

I feel to stop here and now.

Your sister, I hope,  
Mrs. Mollie Dodson  
R. F. D. 2  
Bassett, Va.

### LONELY AND SAD

Dear Brother and Sister Adams:

I am so lonely and sad since my dear companion was called from this life. I am sending you an obituary of his death and I would appreciate seeing it in print in the Landmark, and please, if you can be blessed to do so, pray for me and our children. We miss him so! He was a good father and husband. I do believe he has come into full possession of that which he had

hoped for. He believed so sincerely in salvation by grace and grace alone.

We attended our Association on Sunday before he passed from this life on Friday. He awoke me that night singing in his sleep. He did that many times before. I believe he is singing in Heaven around God's throne now; but Oh! how lonesome it is here for me!

Come to see us when you can. My best wishes to all.

Your Sister in hope of a better life in the next world, where we will know no more trouble.

Mrs. Robert Arnder  
R.F.D. 2, Box 508  
Mt. Airy, N. C.

#### LOVES OLD BAPTIST

Enclosed you will find a check for ten dollars with which please renew my subscription to Zion's Landmark for two years and use the remainder as you see fit.

I enjoy reading the Landmark and I get so much comfort from the wonderful experiences! My husband is dead and I live alone and I am so glad to get the Landmark that sometimes I sit down and read it through before I get up.

I love these Old Baptists and the doctrine they stand for. I love them and want to go and be among them. When a young girl, I became a member of another faith and was baptized by them, but when I was raised out of the water a dark cloud came over me and I could not see for a short while and I never was satisfied; but I believe God showed me the right way—the true church.

Sometimes I get so low and depressed that I feel like my little hope is not worth holding to and then I am lifted up and realize the Lord has been with me all the time and I knew it not and I would not exchange it for the world. I love that old hymn, "Amazing Grace," for "By grace are ye saved through faith and that not of yourselves, it is a gift of God, not works lest any man should boast."

Please remember this unworthy one in your prayers.

In hope of a better world.  
Mrs. R. L. Johnson  
R.F.D. 4, Box 103  
Siler City, N. C. 27344

#### PRAISES BOOKLET

Dear Brother In Hope,

I was so glad to receive the booklet, "What We Believe And Why." It certainly has taught me something about why Sunday School and musical instruments are not used in Old Baptist Churches. Also, why tithing is not practiced, etc. -I knew something of these things, but they are more plain to me now and I will treasure these writings very much.

I was also glad to get the One Hundredth Anniversary Edition of Zion's Landmark with all the writings compiled by the Dear Elders of this Faith and Order, and especially do I thank you, Brother Adams, if I may be so bold as to call you Brother) for the comfort and consolation that I have received from Zion's Landmark. Keep up the good work.

You will find enclosed \$4.00 for another one year subscription to



your paper. Also, \$2.00 extra for your kindness in sending me this book of wisdom and knowledge.

Roger B. White,  
Box 511,  
Van, Texas 75790

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## OBITUARY

### SISTER AGNES CARROLL

The Church at Middle Creek bows in humble submission to the death of our much beloved and esteemed member, Sister Agnes Carroll. The God of all Grace saw fit to call her from all of her trials and sufferings on July 3, 1969. She was received into the fellowship of Middle Creek Church the second Sunday in April, 1957, and was baptized the following second Sunday in May, 1957, by the Pastor, Elder Millard Westbrook.

We, along with her family and loved ones, miss her, but we feel our loss is her eternal gain. She was the daughter of the late Charlie and Mary King of Pleasant Grove Township, Johnston County. All who knew and associated with her knew her to be a loving Mother, humble member, and a noble friend. She was loved by many.

Her funeral was held at Middle Creek Church by the pastor, Elders S. J. Sauls and T. F. Adams. She was laid to rest beside her husband in the church cemetery.

Surviving Sister Agnes are three sons, one daughter, thirteen grandchildren, three half-brothers, and four half-sisters.

Sister Agnes' memory will linger long in the hearts and minds of all who knew her. Precious in the eyes of the Lord is the death of his saints.

It was agreed that a copy of this be sent to Zion's Landmark for publication, one be sent to the family, and one recorded on our church record.

Written by her sister-in-law,  
Mrs. M. H. Carroll  
Oneida S. Boone, Committee

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EDITOR



## *Zion's Landmark*

"Remove not the ancient Landmark  
which thy fathers have set."

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Willow Springs, N. C. 27592

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Vol. CIII

No. 7

Second Class Postage Paid at  
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## **WORKS AND FAILURES OF MAN**

Brother Floyd,

Recently, as I was looking through some articles which I had saved many years, I came across what appears to be the first article you ever wrote for publication in *Zion's Landmark* as I feel that many others will enjoy it as I have.

I also desire your views on the 13th chapter of Revelation, particularly 16, 17, 18 verses, when you can have a mind to do so.

May the Lord continue His blessings to you in service to Him and to His people.

Paul joins me in sending our love and fellowship to you and your dear wife.

If one at all, I am surely  
the least of God's little ones  
Meta Belle Rohrbaugh

### **JOHN XXI. 6**

"Cast the net on the right side of  
the ship, and ye shall find."

I have been meditating for some

time on the above Scripture. If the Lord will, I will try to pen a few thoughts for publication in the Signs. Being my first attempt to write, I ask all lovers of the truth to bear with me in my weakness. In this chapter is set forth both the works, and failure of man, also the demonstration of the power of God. In the third verse of this chapter Peter saith unto the disciples, "I go a fishing." The other disciples said, "We also go with thee." They went forth, and that night they caught nothing. To my mind this net represents the gospel preaching, this ship the true church of God, and God's servants are fishermen. Matt. IV 17: "I will make you fishers of men." Luke V. 10; "From henceforth thou shalt catch men." In order for God's servants to cast the net on the right side they must preach Jesus Christ and him crucified; that there is none other name given under heaven among men whereby we must be saved. This is the way the Lord's people believe it. It is in accordance with their experience, therefore when the net is cast on the right side, or the true gospel preached, so to speak, the fish are very readily caught. Naturally speaking, when a net is cast into the water the fish do not try to get into it, neither do they try to stay out, but soon they find themselves entangled in the net, then they begin to flutter, but the more they flutter the greater the entanglement. Following this they are carried ashore, where they die. So it is with the quickened sinner; when the gospel net is cast on the right side of the ship; that is, when the

quickened sinner sitting under the sound of the voice of the gospel minister, who represents the fishermen, he is caught unaware, in that he hears the minister, much to his astonishment, relating his experience and describing his condition. Then it is that he flutters, in that he questions himself as to who has told the preacher these things. He endeavors to conceal the truth that he feels has been revealed; he denies it as much as possible in his actions. Thus in his fluttering he finds himself more entangled. Next he is carried ashore and dies. To my mind the shore represents deliverance, and when the quickened sinner reaches deliverance he dies to the perishable things of this world and all things become new, which I understand is the first resurrection.

Brethren, I submit this to you for your consideration. Please do as you think best about publishing it. If you deem it unworthy of consideration, please feel free to ignore it and cast it aside.

Yours in hope of eternal life,

T. F. Adams,

Willow Springs, N. C.

#### **BROTHER JOHN WESLEY MARTIN**

It has pleased Almighty God to call our beloved brother in Christ, James Wesley Martin, on November 25, 1969. He was born January 27, 1909, and he was the son of the late John and Emma Moore Martin. He was a farmer in Pittsylvania County, Va. most of his life. On April 18, 1927, he was united in marriage to Sister Frankie Jones. Surviving are his wife; one son, Curtis Martin; four daughters, Sister Ruth Taylor, Mrs. Deloris Simpson, Mrs. Charlotte Hastings, Mrs. Melva Dalton; and fourteen grandchildren.

Brother Martin united with Banister Springs Primitive Baptist Church on the third Sunday in April, 1939. He was ordained to the office of deacon on August 17, 1963, and served this office diligently until his death. His love and devotion to the church was manifested greatly to all

who knew him. He believed God to be Almighty, the only true and living God, who did predestinate all things, especially a certain number unto Himself for His own glory to eternal life, whom the writer felt him to be one. Brother Martin was one of the most steadfast and unwavering brethren in the doctrine that I have ever known.

We, the church, shall miss him but cannot wish him back to this sin-cursed earth. We feel that our loss is his eternal gain, that he is now resting in that sweet paradise of Jesus, waiting for the redemption of his body to be presented to God without spot or blemish.

May God grant sustaining grace unto his wife and children to comfort them in their loss and reconcile them thereby. Funeral services were conducted at Banister Springs Church by his pastors, Elder M. C. Merricks and Melvin Shelton. He was laid to rest in Gretna Park.

Resolved that a copy be sent to the family, a copy for the church records, and a copy be sent for publication in Zion's Landmark.

Done by order of the church in conference on December 20, 1969.

Nat O. Giles, Clerk

Banister Springs Church

#### **IN MEMORY OF SISTER SUSAN COBB**

Sister Cobb was born January 28, 1881, and departed from this world of trials and troubles to a land of rest on February 11, 1960.

She was married to the late Bob Cobb on December 31, 1901, who preceded her in death by several years. She leaves to mourn her passing, four sons, three daughters, several grandchildren, and a host of friends.

Sister Cobb came before the church asking for a home on the third weekend in July, 1934, and was received. She loved her church and always filled her seat when she was able, and was a firm believer in Salvation by Grace. To know her was to love her. We would not call her back, but just say, sleep on my dear sister until that day of all days when all the saints will awake in the likeness of the Son of God and forever be with Him.

Written by request of  
her children,  
A. B. Barham

#### **IN MEMORY OF SISTER DALLIE TILLMAN**

We, the Primitive Baptist Church at Burlington, bow in humble submission to the will of God in calling from this world of trials and afflictions our beloved Sister, Dallie Tillman.

She was born on June 12, 1887, and fell asleep so peacefully on November 6, 1969, making her stay on earth eighty-two years. She was the daughter of the late Elder



W. C. Jones. Surviving are two daughters: Mrs. Flossie Steele, and Mrs. Minnie Love; one son, Benjamin F. Tillman; three sisters, Mrs. Sallie Braxton, Mrs. Augusta Johnson, and Mrs. Martha Justice; two brothers, Elder C. G. Jones, and H. W. Jones; nine grandchildren, and eight great grandchildren. Her funeral was conducted by her former pastor, Elder A. B. Barham, who was assisted by a very good friend of the family, Rev. G. W. Swinney.

Sister Tillman was confined to her bed for seven years, yet in all of her afflictions, she would say that the Lord was good to her. She was blessed with a wonderful daughter and son-in-law, who so tenderly and faithfully stood by her to the end.

Our sister loved her church very much. As long as she was able, she would go far and near to meet with the people she loved. Her home has been for many years the home of all lovers of the truth. There was always room in her heart and home for all who felt to visit her. We feel that the church has lost a good and faithful member, and the neighbors a good friend who was always ready to lend a helping hand to the needy, day or night. As much as she will be missed by the church, we feel if we could call her back, it would be unfair to awake her from the peaceful sleep that she is now enjoying.

May we, the church, together with all who loved her, be blessed to say, sleep on dear Sister until the blessed Son of God will wake her with His likeness and forever be with Him.

Being appointed by the church to write a memorial to Sister Tillman, I have done the best I could. I feel as the poet has said:

"So let our sorrows cease to flow,  
God has recalled His own,  
But let the hearts in every woe,  
Still say "Thy will be done."  
Humbly submitted by one who loved her,

Sudie M. Barham (Mrs. A. B.)

We request that three copies be made: one for the family, one for the church, and one for Zion's Landmark. Done by order of the church in conference.

Elder G. W. Hill, Moderator  
Brother Robert Hawkins, Clerk

#### IN MEMORY OF JOEL FLETCHER JONES

Brother Joel Fletcher Jones, son of the late James H. and Rebecca Wright Jones, was born on March 22, 1886, and was delivered into eternity October 31, 1969.

During his stay here on earth, he was married to the late Sarah Merricks. To this union were born two daughters, Sister Frankie Martin of Gretna, Virginia, Mrs. Laila J. Dove of Danville, Va., and one son, R. S. Jones of Kinston, N. C. Brother Jones is survived by all three children,

nine grandchildren and thirty great-grandchildren, who mourn his passing.

It pleased God to call Brother Jones and join him to the church at Banister Springs on the third Sunday in April, 1939, where he remained a humble and faithful member. He attended the meetings regularly as long as his health permitted.

He will be greatly missed by all of us at Banister Springs Church, but we hope to bow in humble submission to the will of Almighty God, believing that our timely loss is his eternal gain.

Brother Jones' funeral was conducted at Banister Springs Church on November 2, 1969, by his Pastors, Elders M. C. Merricks and Melvin Shelton. His body was laid to rest in the family cemetery near Blairs, Va., there to await the coming of the Lord and to be raised in His likeness. This was Brother Jones' precious hope, which abided with him here in this world. Therefore, be it resolved that a copy of this obituary be recorded in our church record, a copy given to the family, and a copy sent to Zion's Landmark for publication.

Done by order of Banister Springs Church in conference December 20, 1969.

Written by: Melvin R. Shelton  
Elder M. C. Merricks, Moderator  
Nat Giles, Clerk

#### IN MEMORY OF OUR LOVING MOTHER, SISTER MATTIE BROWN

It is with sad and lonely hearts that we attempt to write a memorial for our dear Mother, Sister Mattie Brown. She was born March 10, 1884, in Duplin County and died on November 16, 1969. She was the oldest child of Owen L. and Meriviva Brown. Two brothers and two sisters now survive. Her marriage to Berry Horne was on Easter Sunday, 1906. To this union were born six sons and one daughter with only three living to maturity. After living a widow one and one-half years, she and R. D. (Bob) Brown were united in marriage Easter Sunday, 1918. To this union were born three sons and two daughters who survive to mourn her passing. Not only do her step-children mourn her passing, but a host of grandchildren, great-grandchildren, nieces and nephews.

She loved the doctrine of Salvation by Grace and offered her body before the Church at Cypress Creek on Saturday before the second Sunday in May, 1934 during conference and was received into the full fellowship of the church. Baptism was performed the following Sunday morning at Nine Mile Creek near the church by Elder R. W. Gurganus. She was faithful to her church and attended sister churches as long as her health permitted. Her love and fellowship for the brethren and sisters were manifested to everyone. Her family enjoyed being

around and helping her in any way they could with the duties of taking care of their company.

Her health was such that she was hospitalized for thirteen weeks and three days. She never lost the love she had for the church. Her funeral was conducted by Elder L. L. Yopp and Mr. Roy Thompson. Burial followed in Horne cemetery.

We all miss her so much, but we could never wish her back with all the suffering she endured. We see her now as a rose in Heaven and feel that our loss is her eternal gain.

Anna Simpson (daughter)  
Arlene Brown (daughter-in-law)

### BESSIE ALMA VIOLA LANGWELL

The God of Mercy, Truth and Charity "who laid the foundations of the earth, that it should not be removed for ever," (Psalms 104-5) called from the walks of this life, Sister Langwell. She was eighty-five years of age, born November 13, 1883, in Harrison, Arkansas, and had resided thirty-two years in California. She is survived by her husband, Brother L. W. Langwell, also four sons, Ira, Avis, Girvis and Travis; three daughters, Mrs. Ola Blasier, Mrs. Ollie Gentry and Mrs. Beatrice McClung, all of California, near Los Angeles; sixteen grandchildren, forty-five great grandchildren, and five great, great, grandchildren. Also one brother, Walter Patten of Oklahoma, two sisters, Mrs. Lillie Trautman of California, and Mrs. Nola McMillan of Arizona.

Elder T. R. Jefferson spoke words of comfort to her family, brethren and friends. The Seclusia Predestinarian Primitive Baptist Church will miss our precious Sister Langwell. She always had a pleasant way of greeting the brethren. Her home was the meeting place for the Seclusia Church for the past many years. Her membership was originally with Pleasant Hope Church, Duston, Oklahoma, Elder C. U. Landers, Moderator.

May it be the Will of our Heavenly Father to bless and comfort Brother Langwell and her children. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." I Corinthians 15:52. Sister Langwell was laid to rest in Rose Hills Memorial Park, Whittier, California.

Walter B. Wilson  
520 South Astell Street  
West Covina, California 91790

### BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Lower Black Creek, the fifth Saturday and Sunday in March, 1970. The church location is on Hwy. U. S. 117, about three miles South from Wilson, N. C., on the East side of the highway.

Elder J. B. Williams was chosen to preach the introductory sermon, Elder W. T. Barham, his alternate. We wish to invite our brethren, sisters and friends with a special invitation to our ministering brethren.

J. B. Williams, Union Clerk  
225 Braswell Street  
Rocky Mount, N. C.

### MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with Pleasant Hill Church, Myrtle Beach, S. C., the fifth Saturday and Sunday in March, 1970. Those who come by way of Conway, S. C., come to first stop light in Myrtle Beach. Turn right, one mile to Union. If traveling U. S. 17, take 45° right turn at Mammy's Kitchen Restaurant. Continue about one mile to Union.

We invite the ministering brethren along with all our brethren, sisters and friends to come and be with us. Services to begin on Saturday at 11:00 a.m., and Sunday 10:30 a.m.

L. M. Vaught, Union Clerk  
Loris, S. C.

### BLACK RIVER UNION

The Black River Union is appointed to be held with Primitive Zion Church, the Lord willing, the fifth Saturday and Sunday in March, 1970. The church is located about three miles off Highway 27, between Coats and Benson, N. C. Leave #27 at Adams' Station, toward Erwin, N. C.

Elder T. A. Johnson was chosen to preach the introductory sermon, Elder B. L. Godwin, alternate. All lovers of the truth are invited to attend, especially ministering brethren.

Alonzo Barefoot, Clerk

### ANGIER UNION MEETS

The Angier Union will meet with Clement Primitive Church the fifth Sunday and Saturday before in March—the 28th and 29th.

Elder Allen Johnston, the pastor of the Church is appointed to preach the introductory sermon. Elder T. F. Adams is appointed his alternate.

We extend a hearty welcome to all lovers of the truth to visit our union at the time appointed and visit our homes overnight and especially do we invite our ministerial brethren.

E. T. Jones,  
Union Clerk

### NOTICE

Lloyd's Hymn Books, each \$3.20 postpaid. ½ dozen \$19.20 postpaid. 1 dozen \$37.80 postpaid.

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# ZION'S LANDMARK

PUBLISHED MONTHLY

PRIMITIVE OR SCHOOL BAPTIST

117 NORTH WILSON STREET  
WILSON, NORTH CAROLINA 27893

VOL. CIII

MARCH 1, 1970

NO. 8

## ISAIAH

### CHAPTER 29

Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

And the multitude of all the nations that fight against Ariel even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot: for it is sealed:

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

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ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### MOTHER'S EXPERIENCE

Dear Brother Adams,

I have not had the pleasure of meeting you in person, but I have heard the brethren and sisters speak of you and I have read many of the articles you have written in Zion's Landmark, so I feel that I have met you in person. I assume you met my father during his lifetime here on earth — Elder John Sumner, before he passed away thirteen years ago at the age of eighty years. He was a devoted father to his children and a faithful husband to my mother. He was loved by his churches and friends. All of us do miss him so much.

I have noticed in Zion's Landmark that you reprint some experiences of the brethren and sisters that have been dead for many years and I enjoy reading them. I have a mind to send you my mother's experience for you to publish in Zion's Landmark. I have gotten so much good out of reading it from time to time during the long years that she has been gone. She was faithful to her church and strong in the faith. If she could not go to church both Saturday and Sunday, she would always try to go on Saturdays. She said that is when the church takes up its business matters as well as holding a church service and she felt like every member ought to be there that day if they well

could. She was a good mother — so loving, kind and devoted to her husband and children. She could not do enough for us. She said when they ordained my father for a minister, she promised the church that she would keep his clothes ready at all times for him to attend his meetings and she would never put stumbling blocks in his way. She sure did keep her promise.

She took pleasure in making preparation for her meetings. She and Dad entertained large crowds of company at their meeting times. They walked three miles to church and carried me when I was an infant, but my brother was old enough to walk. Of course many people walked to church in those days and they did not mind walking one bit for they were accustomed to walking. There were no cars even heard of then and many people did not even have a buggy.

Mother said as long as they could go to their meetings, both of them were happy. I was young when I offered to the church and did not understand many scriptures. I read in the Bible but all I had to do was to ask mother, when I did not understand, for she was well versed in the scriptures and I felt that she had good understanding. She could explain it so well, I could understand it. It seems to me the older I get the more I miss them both, for I loved them with all my heart. After my



mother passed away, I went to my father for advice.

My father was the pastor of his home church — Little Vine Primitive Baptist Church near Sylvatus, Virginia. This is in Carroll County, Virginia. Dad served this church fifty-one years. The church members just would not give him up as pastor. He loved to travel and visit other churches. So Elder Bennie Myers was called as Assistant Pastor so Dad could be away now and then.

Getting back to the purpose of my writing to you at this time, I wish to say that I would appreciate it very much if you could find room to publish mother's experience in Zion's Landmark. She had such a mind to write that she could not sleep at night. She said it came to her plainly and she would rise up in bed and go over and over it. After she wrote it, she sent it to Brother Bransome to publish in the Messenger of Truth — A Primitive Baptist publication at that time — and her mind was relieved. That was so long ago! but I feel that there are some brethren and sisters still living who knew her and who did not get an opportunity to read Mother's experience, but they might enjoy reading it. Maybe some poor troubled soul would get some enjoyment from reading it. I hope others will enjoy reading it. I have had some pretty dreams of my parents since God saw fit to call them home.

Both my husband's health and mine is not good and we do not get to our meetings as often as we desire for neither of us are young anymore. I am seventy

years of age and my husband is seventy-four. I hope the brethren and sisters of our church are willing to bear with us in our infirmities and afflictions while we are here on earth. When I go to church and the Good Lord blesses me to hear and understand what is preached, I get so happy and so full of God's love, I have a longing to go and join my mother and father in heaven.

Two of our children have gone on before us. I am looking forward to meeting all of my loved ones and all of God's children in that happy home prepared for His little children.

Brother Adams, when you have a mind to pray, please pray for me and mine. If anyone reads this in Zion's Landmark and gets any joy from it, please drop me a line and tell me so. I believe it will make me happy.

I am keeping a copy of Mother's experience so you can do with the one I am sending you as you see fit. Thanking you very kindly, I am your unworthy sister, I hope,

Mrs. James Mabe  
716 North Main Street  
Blacksburg, Va. 24060

### MOTHER'S EXPERIENCE

For a few years I have had a mind to send my experience for publication in Zion's Landmark, but I have felt so unworthy I have hesitated to do so.

When I was a child I dreamed that I was going with my sister from my Father's old home place to where my Father and Mother lived. I looked at the sun and it had risen above the hills and

looked so beautiful! Its bright rays shone all around me. There was a ring as bright as gold joined to the sun's rays and I was standing in this bright ring. The grass and plants shone like silver. I asked my sister if she could see that pretty sight, and she said, "No," she could not. It was a dream or vision. I had a desire to read the Scriptures and would find some comfort in reading them. I dreamed I saw my mother dead and floating down a stream of water with a white dove resting on her body. A congregation of people stood on the bank singing: "There Is A Land That Is Fairer Than Day and by faith we can see it afar." I felt happy. I wanted to die and go with my dear old Mother. I soon began to have serious thoughts about dying and what would become of me after death.

It was my desire to live a Christian life but it seemed I could not. I wanted to pray, but I could not. I tried to pray, but I could only say, "Lord, be merciful to me a sinner." I would go off to a field and kneel down under a small plum tree and try to pray and this seemed to relieve my mind a little, but not fully. However, I grew up and enjoyed the company of my young friends, yet there was trouble in my heart and I could not help being troubled, but I did try to keep it hid from others.

In 1893, I was married. In 1894 my troubles grew worse and I was so troubled, it seemed my burden was more than I could bear. I told my husband I believed I was going to die. I thought my time was short here on earth. He said he did not see what I was in so much trouble

about and he thought I would soon get over it. This was before he was concerned about his condition. My Mother came to see me and I told her what great trouble I was in. I told her that I believed my time was short on this earth. She said: "I believe you are in trouble about your sins." I answered that I did not know what my trouble was about.

One night shortly after that, I was lying on the bed when I heard a voice say: "This world is not your home for your home is in Heaven, but you are not ready to come yet, you have something to do. I will call you after a-while. This is the voice of the Lord." Then my trouble turned into joy. I felt so easy! I thought, "This is a great promise to one that is such a sinner." I wanted to do my Heavenly Father's will. I wanted to follow His footsteps down into the water and be baptized like my dear Savior.

I came to have a special love for the Primitive Baptist. They looked like the saints of God to me. I loved to hear them sing the sweet hymns of Zion. I came to have a great burden which seemed to be crushing me to the earth. I knew if I were saved it would be by the mercy of God. I dreamed of seeing the church at Little Vine. The members were seated in a ring in the church yard. This dream made me want to go and be with them, but I felt so unworthy to ask a home with those good people! I dreamed of seeing clear water springing up in my yard at home and that it was the water that flowed from Jesus' side when He was crucified. It was flowing for me and my dear husband, who is



now Elder John Sumner.

My love for the Primitive Baptist grew stronger and stronger. I prayed to be shown what was right for me to do. Soon after this I looked toward the west and I saw an awful looking black cloud rising. It came up in great haste and enveloped me in darkness, so that I could not see. I said, "Lord, what does this mean?" After these words, the darkness disappeared and a bright light shone around me. I heard a voice say: "This is the light of the Lord." My burden was gone and I felt so light, it seemed that everything was praising the Lord. I thought I would never see any more trouble. I wanted to be baptized like Jesus was. I dreamed I saw the water I was to be baptized in. It was a pool of water shaped like an open grave. It was made of solid rock and the water was clear and pretty. How I wanted to offer to the church!

I went to a meeting at Little Vine where I had gone to preaching since I could remember and where I spent most of my school days. Elder John Hurst was the pastor at that time. I went into the church and saw the members seated around the stand, singing the songs of Zion. Elder Hurst's preaching was so good and seemed to be all to me! He told my condition better than I could tell it myself, he took up my case and explained it to me so plainly, just as I had traveled, but I did not attempt to offer that day, and I felt that I had denied the Lord. On Sunday we had good preaching again and he told my experience and travels again, but again I did not

offer.

Before the meeting broke, Elder Hurst made up his mind to go into our neighborhood and spend a week and preach for us all. This was a joyful thought to me. I needed the prayers of someone and it seemed that I needed help, but it must come from someone who was able to heal the wounded heart, for mine was aching with pain. I was trying to pray that I might do my Heavenly Father's will.

Elder Hurst preached several times in our area and I offered to the church during his meetings. I told a part of what I have written and they received me. My husband offered and was received in the church a short time before I did, but we were baptized at the same time by Elder Hurst. This was in the year 1898. I received much relief for I felt that I had done my duty and my troubles were all gone. I was so happy that I loved everybody!

Your sister in hope,  
Mrs. John Sumner  
Blacksburg, Va.

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### "TREE IS KNOWN BY ITS FRUITS"

Dear Brother and Sister White,

I have just finished reading your article in Zion's Landmark, the subject pertaining to trees and with the sentiment of the sermon I found no objection, but it brought to my mind an idea that might be relative to the trees; more especially the Tree of Life, also the tree of knowledge of Good and Evil. We find tree and trees spoken of very often throughout the scriptures. I will not say that the word tree or

trees, refer to people, but I will say that in more than one place the tree or trees as used in the scriptures represent people. For example, the scripture that says: "The tree is known by his fruit." This means that we judge the man or people by his or their walk in this life — what they do or say — their general conduct, for all things must bring forth after their kind and after their likeness. A good tree cannot bring forth corrupt fruit because it is not according to its nature; neither can a corrupt tree bring forth good fruit, for the same reason. So, "By their fruits ye shall know them." In other words, the tree is known by its fruits. An oak tree brings forth acorns and not apples.

Was not Adam as one of those trees? Judge the tree by the fruit it bears. Why can a good tree not bear corrupt fruit? Because it is against the law of nature, for it must bear of its kind. This is true in nature, so is it in the Spirit. The Spirit of God is not prone to sin nor to evil doing. It is pure and upright, holy and undefiled. When God said, "Let all things bring forth after their kind," He also said: "Moreover that it bear according to its likeness and nature, there is no escaping this truth, for it must do just that.

By man came sin. What other man could this text refer to but Adam? and can sin come from where it is not? Where lust conceives it brings forth sin. What man do we charge with bringing forth sin other than Adam? It could not mean any other than Adam, for at that time there was

no other man but Adam.

Then the scripture says: "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1:15. Is not this power of conception of the same source as that in which it is conceived? If not, how do beings bring forth after their own kind or after their nature? In short, is not the producer of the same kind as that which it produces? If Adam had been a righteous man, could he have produced sin? Let any who feel to answer, take his time, I will be patient.

It further reads that "All unrighteousness is sin." It then follows that all righteousness is not sin for one is the opposite of the other and since there were none righteous save Jesus, Adam was unrighteous through the propensity of lust. Why did Adam possess a lustful nature? Did he reach out and take it of his own free will? There is not a text in the Bible to prove that. James says: "When lust hath conceived, it bringeth forth sin." In no sense of the language used in the text can one escape the fact that lust in Adam had first to be conceived in sin before it could be made manifest. Judge the tree by the fruit it bears; and we may have a better understanding of Adam. But some insist that sin followed the transgression. I flatly deny the charge and it is further contended that without the transgression there would be no salvation. To this charge I fully agree; but I further add that without sin there would have been no transgression.

Paul has already described the



law as being Spiritual, Holy, Just, and Good. Nothing but its opposite could have violated it. If sin has not its opposite, I fail to see what it was. By a "Thus saith the Lord" the argument is closed, but it is further alleged that Adam was made equal to the law. Such is a preposterous statement of the scriptures for there is not a text in the Bible that will justify any such conclusion. Had Adam been made equal to the law, there could have been no requirement made by the law demanding Adam's obedience or disobedience that he — Adam — would not have been properly able to have complied with. It left man (so some contend) to act upon the obedience of his own free will. But I feel to disagree with this idea. Job asked the question, "Can a clean thing come out of an unclean thing?" No, not one. Again judge the tree by the fruit it bears and it means for us to judge Adam. He is one of the trees, but the objector will say that God made man perfect, innocent, so far as transgression was concerned. The word innocent is not in the text. That is an added word for the benefit of limited predestination. It reads nowhere that God made man innocent and in no period of his life. Now no one is trying to prove that Adam was a sinner before the transgression. A rattlesnake does not bite you to become a poisonous snake, but in biting you it will be manifested as well as proven that he is a poisonous snake and was poisonous before he bit you. The stealing of a horse does not make a man a rogue, but it only manifests the fact that he

is a rogue and was a rogue before he stole the horse, however he could not be recognized a rogue or termed guilty until he actually committed the crime. Neither could Adam be termed a sinner until he transgressed the law, because the transgression of the law is sin. While he had the principle in him, until he committed the act, he was not guilty of the sin.

Some allow that God made Adam able to stand, but liable to fall. Such a statement denies the determinate counsel of God, for He said: "He declared the end from the beginning and from ancient time the things that are not yet done, saying, My counsel shall stand and I will do all My pleasure."

God made all things for Himself and all things He made good, that is, good for which He made them. The Lord is a rock, His work is perfect and cannot be improved upon. He puts every piece of His work through the planning mill of perfection and dresses it down to fit the place made for it. Moses said: "He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, Just and right is He." Deut. 32:4.

Even so He made Adam, shaped, formed and fashioned him for the particular purpose of doing just what he did, which was to violate the law. The law was not given to keep, but for the purpose only to be transgressed, for He said through the mouth of the Apostle Paul that it was needful, (then it was necessary and if necessary) then it was essential, otherwise

then there would have been no salvation.

Every piece of God's handiwork is under a law of restriction; Jesus not excepted, for Jesus could not execute His own Will. This free willer's doctrine has been under the charge that Adam transgressed the law upon the volition of his own free will, that God possessed him with the power, wisdom and ability to keep it and that Adam refused to do it. If true, then God was defeated in His purpose for the use He had for Adam.

I have been reading a Bible fifty-five years and I have learned one thing and that is: the Bible does not give an account of but one character that acts upon the volition of His own free will and that is the God of Heaven.

I am just getting into the subject but for fear you take issue, I will not worry you any longer, till I hear from you. You may not agree, but if you do agree then you can read this to the church, should you have a mind. I would like to know how they feel about it, not for its worth.

I hope to hear from you and your family and the Brethren and their welfare. I hope all of you enjoyed Christmas and all its excitement.

Yours in bonds,  
(Elder) W. A. Little  
General Delivery  
Teague, Texas

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#### ENJOYS ZION'S LANDMARK

Dear Brother Adams,

Enclosed is a check for a year's subscription to Zion's Landmark. I do enjoy reading Zion's Land-

mark so very much and I have been reading them since 1960. The ones I have now however are old, the latest one is 1963, but I read them over and over and find so much joy in them every time I read them. I hope I am a Primitive Baptist. My name has been with them for the last twenty years or more. My membership is with Pilgrim Church at Ellisville, Miss., R.F.D. 3. Our pastor is Elder S. A. Bradshaw, whom we all love so very much and feel that we have been wonderfully blessed in having him. Brother Bradshaw is in bad health now, but he was at Pilgrim Church yesterday, although he did not preach, but his prayers and the few remarks he made were wonderful!

Bro. Bradshaw expressed his thanks to our Blessed Lord and Savior for answering his prayers that He send Brother Stanley Philips to help him. He was pastor of three churches, Philadelphia at Richton, Pilgrim at Ellisville and Palestine at Laurel, Mississippi.

Brother Philips preached for us yesterday and Brother Bradshaw also, so we, the members, were so thankful that Brother Philips came. He told me yesterday that some of his writing was in the September issue of Zion's Landmark, so will you please, if you have a copy of the Landmark containing any of his writing, send me a copy? Also send me a copy of the October issue and then date my subscription as beginning in September.

My Dear Husband passed away April 1, 1968, and I feel so alone. We have eight children—two boys



and six girls and they are so wonderful to me! Of course they have their homes and families for which they are responsible, and I still have my home and live alone. My husband was both a good husband and a good father. We all loved him and we do miss him so much!

I can truly say I am in accord with the wonderful words: "Where two or three are gathered together in my name, there am I one in their midst." No one but the Lord and I know the sweet hours my husband and I spent together talking about what the Lord had done for us in so many ways, and not what we had done for Him. I am made to beg to the Lord for all my joy and comfort. I beg daily that the Lord teach me the things He would have me and my children to know and may He keep us humble and cause us not to be ashamed to own Him as our Lord and Savior realizing His great strength and our weakness and dependence on Him. I fear that I grow weaker in the faith, sometimes, but again my faith when it is tried, proves strong. Some think it is strange when they ask me, "Are you saved?" and I answer, "I hope I am." But I hope I have been made to believe and trust in the God of heaven and earth, who created all things. He gave me this hope which is wonderful and I have hope that I am one of His chosen, but it was for nothing good that I did. No, if I am His it is because of His saving grace which is in accord with His will and purpose. He gave His only begotten Son that all those who are chosen

in Him are eternally saved. In believing this, I am happy.

A little sister in hope of eternal life, if one at all.

Mrs. Amos Dobson  
Ellisville, Mississippi  
R. F. D. 3 39437

### **HEALING EXPERIENCE**

Dear Brother and Sister Adams,

Enclosed is a copy of a letter we received recently from a very precious Sister, Sister Ada Morton, of Jacksonville, N. C. She has given me permission to send this to you that you may publish it in the Landmark if you see fit. I sincerely hope you will, because I feel that many of the readers will enjoy reading about her recent experience.

The names of the two Elders she saw in her experience were Elders J. B. Pollard and H. A. Young. Other than that, there is nothing that I might add to what she has written.

For the benefit of those who may read this and do not know Sister Morton, I would like to explain that for many years she has had an afflicted leg and has worn a brace on it. The sore which was realled was on her other foot. The doctor had said it was malignant, and he talked of possible amputation of the foot. Unworthy though I am, I had the privilege of washing this dear sister's feet the second Sunday in September, 1969 at Yopp's Church. The beautiful experience she writes of had taken place the morning of the preceding day. She said all of the pain was gone. Once again at our Communion Service, the third Sunday in November, I

had the privilege of washing her feet. Like Sister Morton, I, too, am unable to tell just how I feel. There is absolutely no sign at all of the cancer that had been on her foot—not even a scar. Truly it took the God of all power to perform this miraculous work. The day of miracles is not passed, but it is seldom a poor unworthy sinner's eyes can witness evidence such as this. I rejoice that He has seen fit to permit me to witness this evidence.

With much heartfelt love,  
 Evelyn Pratt  
 1016 Bonham Avenue  
 Wilmington, N. C.

Nov. 23, 1969

Dear Brother and Sister,

Within my heart I feel I must write just a little of what I hope the Lord did for me on last Saturday morning before day.

I had not been able to wear my shoes in almost twelve weeks, and had come to the place that I felt I never would be able to wear my brace again. The doctor had cut into my foot four times, and it seemed that it would not heal, but I believe the God of Heaven came down and shined in my poor sin-sick soul. I guess it was a dream, but I saw my room lighted up and two of the Elders (Ministers) of the Church were kneeling at the side of my bed and their hands were placed on my foot, and if I ever heard a sweet prayer in this world, it was at that time made by them. The words, "Put on your shoes" were spoken to me. When I awoke, my pillow was wet in tears, and I was praising my God from whom

all blessings flow, and my foot was healed. I had no eruption or sore on my foot, which had been there for such a long time. I am still praising my Lord, and I hope it is not in vain. If I had ten thousand tongues, I would never be able to tell of the glory and relief I felt, and it is far better felt than told.

I know I am a sinner, but I believe I am dead to the love of sin because my Saviour died for the sins of His people, and I sometimes feel to say with the poet: "I am a stranger here below, and what I am 'tis hard to know. I am so vile, so full of sin, I fear that I'm not born again." Oh, how unworthy I do feel, but I hope I can praise my Lord to the end. I hope I am one with all of you, but if I am, I am the least of all. I hope you will all pray for me.

Sister Pratt, I do not know that this will mean anything to you or anyone else, but it fills my poor soul with joy and praise. I would be glad I could write it just like I feel it. I believe I saw the Church, and if not deceived, we are just one little family. I wish you were here with me. It is my hope that you can read this — my eyes are filled with tears. I hope I love all of you for Christ's sake. Come to see me.

Sister Pratt, I felt I had to write you just a little of my experience. When we washed feet together, it seemed a light was shining all around you. Oh how I wish I could tell it just like I feel it.

A little sister I hope,  
 Ada Morton  
 Jacksonville, N. C.



## A FEW THOUGHTS

Dear Readers of Zion's Landmark:

A few thoughts upon a question asked through Zion's Landmark about the linen napkin at one end of the tomb and the grave clothes at the other end.

Indeed every word of God is significant, it has holy, spiritual significance, it has been meted out to edify, we do not live by bread alone, "but by every word of God."

Jesus, the Godhead, holds the mind and His mind is the mind of Jehovah God. His head dress, His clothes and all earthy attire were left in earth, just so was the crown of thorns left in earth, to the extent of crowning a people to the likeness of our Father, Brother, Husband and Friend. But Christ Jesus received the Crown of Glory and the body as a cloud or veil, in His ascension. He had borne the crown of thorns.

Mary, John, Peter and some others sighted the linen dress. No doubt but that they were looking in, but to no avail, lest by the grace of God they became quickened; and Jesus had told Mary and Mary Magdalene after His crucifixion: "Touch Me Not, for I have not ascended to My Father." Not as it was with Eve, for Satan spake to her, but He who spake to Mary was more than the unrefined spirit, but was the Rabboni, The Master, the Father, Husband, Brother, Friend.

No mention of shoe or sandal is recorded as being left in the tomb, for the walk carries the whole of the body and the crown of heaven rules both in heaven and earth and

throughout all principalities. The walk in earth is a treacherous walk destined to fall and it can not be hidden from the master in heaven. No more now can it be hidden than when Adam and Eve were in the garden, knowing not that they were naked until they partook of the fruit of the tree of Good and Evil.

To each and every word that testifies to truth, there shall be grace to bring it to light. I rejoice in the gift to dear Sister Oakley for I have been desiring in heart, mind and light and I can fellowship in the love of Christ, sending such comforting spirit and that which is upon him is of the Holy Ghost, but that which was under Him being earthy like as flesh and blood, entereth not into the kingdom of heaven.

Yours in hope,  
Marion Mulholand  
Lambertville, N. J.

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EDITOR

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## *Zion's Landmark*

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"Remove not the ancient Landmark  
which thy fathers have set."

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Vol. CIII

No. 8

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Second Class Postage Paid at  
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Wilson, N. C. 27893 March 1, 1970

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### **THY FAITH HATH MADE THEE WHOLE**

A common expression that I often hear is: "What difference does it make which church or denomination you are a member of, for we are all working for the same place?" From this, I understand that those who make this expression, believe the work which they are doing will entitle them to a passport to heaven. A lady said to me sometime ago: "I cannot see that it makes any difference what church one is a member of for we just as well be a member of one church as another for we are all working for the same place." I replied: "I am not working for a seat in heaven for I tried to work several years with the thought that I might appease the wrath of God and justify myself by the deeds which I did and was doing. I was like the woman who had an issue of blood for twelve years, and who spent all her living upon

physicians and was nothing bettered, but rather grew worse. She was given faith to believe that if she could touch His garment she would be healed. She touched the hem of His garment and immediately the issue of blood stanchd (stopped)." Jesus said: "Woman, thy faith hath made thee whole." Matt. 9:22.

By this we see that her faith in Jesus Christ was all that was required and the Lord gave her that faith. She thus learned the fallacy of her works and the virtue of her faith in Christ and given by Him was all that was needed to make her whole, for "All of our righteousnesses are as filthy rags." I was nothing but sin, I saw myself as such and dependent wholly on the mercy of God. All my righteousnesses were as filthy rags. I acknowledged my sins and transgressions before Jesus Christ, by saying that I had transgressed God's just and Holy Law. Jesus appeared to me as my Redeemer and gave me a precious hope in Him. From then until now I have ceased from my works of righteousness and entered into rest. Paul said, "For he that is entered into his rest, he also hath ceased from his own works, as God did from His." Heb. 3:10.

When man ceases from his own works of righteousness as a means of salvation, he then works the work of God which works in him, both to will and to do of His good pleasure. This is a work that is performed by grace and not of the flesh. Paul said, "I labored more abundantly than they all, yet not I, but the grace of God which was with me." See I Cor. 15:10. This



truth cannot be understood by the carnal mind which is enmity to God. Eternal life is a gift and not something one can get of himself. Jesus is a gift of the Lord Jesus Christ, not anything one can get of himself. Jesus said: "I give unto them eternal life and they shall never perish." Jno. 10:28. Men cannot add themselves to the church of Jesus Christ. This is the work of God. As it is recorded, "And the Lord added to the church daily such as should be saved." Acts 2:47.

Men in nature, cannot perform any work of their own righteousness that is acceptable to God. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption: That according as it is written, He that glorieth, let him glory in the Lord." I Cor. 1:31. Those who glory in the Lord, are dead to sin. Those who trust in works of their own righteousness are dead in sin. Paul said, "How shall we that are dead to sin live any longer therein." Rom. 6:2. Those who teach for doctrine the commandments of men cannot satisfy the hunger and thirst of those who believe in salvation by grace. It is neither food nor drink for those who are dead to sin. They believe in the election of God. The foreknowledge of God and the predestination of God. This is the doctrine, taught by the Apostles. Paul said, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, them, He also did pre-

destinate to be conformed to the image of His Son, that He might be the first born among brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. 8:28-33.

Paul wrote as he was moved by the Holy Ghost. He put on record his experience, both before and after he was converted. He said, "And I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief, and the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim. 1:12-15. Those who have seen (by the light of God's Spirit) the enormity of their sins and transgressions, know the truth of what the prophet said: "But we all are as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf: and our iniquities, like the wind, have taken us away." Isa. 64:6. May we observe

that our righteousnesses are not only as rags but filthy rags. These words were spoken by the Spirit of God and those who can hear, bear testimony to the words of the Apostles and Prophets, will know the truth of what Paul said, "The Spirit itself beareth witness with our spirits that we are the children of God." Rom. 8-16.

The scriptures were not written for the purpose of giving eternal life, but to strengthen the hope of the child of God. Jesus said to the unbelieving Jews, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Jno. 5:39. There are many evidences recorded in Holy Writ that bear witness with the experiences of the redeemed family of God. John said, "We know that we have passed from death unto life because we love the brethren—" I Jno. 3:14. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Jno. 13:35. There are other evidences that portray the feelings of those that are in Christ Jesus, some of which are as follows: You will feel to be vile and wretched. You will not feel worthy of the blessings of God. You will feel to be insignificant and often you will feel that your daily walk and conversation is not such as becometh a child of grace. Your endeavor will be to improve it and beg the Good Lord to enable you to live a life that is more consistent with what you feel the life of a child of God should be.

These as well as many more, are true evidences that you are of

the redeemed family of God, for Jesus becomes greater and you become less as you travel the life of a child of grace. With these experiences, you seek the company of those of like precious faith, for their testimonies of their lives and experiences offer you support and comfort.

T. F. Adams

#### RESOLUTION OF RESPECT FOR SISTER MARY GRIFFIN

Trusting to be led by the divine spirit of our Lord, I will endeavor to pen down a few lines in memory of my dear great-aunt and our beloved sister, Sister Mary Magalene Roberson Griffin. Aunt Mary entered this life on May 5, 1886, and was called from our midst on December 1, 1969, thus her sojourn upon this earth was 83 years, 6 months, and 25 days. She was the daughter of the late Jim and Nancy Graves Roberson and widow of the late John L. Griffin. She was a native of Martin County where she spent almost all her life.

Aunt Mary united with the church at Skewarkey the second Saturday in July, 1941, thus holding membership a little over 28 years. It was the writer's privilege, and indeed a privilege to be blessed to walk closely with our dear sister throughout the latter years of her life. I was blessed to visit her many times, especially during her declining years, and was blessed to hear our beloved sister express in her conversation from time to time her hope in the surety of the precious and sweet promises of God to his unworthy children — a true manifestation of the strong faith that was anchored in her heart and soul, a gift that comes only from God. She felt to be unworthy and possessed a sincere spirit of humbleness and meekness — truly an evidence of her dependence upon God for His mercy and grace. She was blessed to stand fast in the faith until the end although due to afflictions she was unable to attend her meetings regularly in the last few years.

Surviving are a brother, Church Roberson of Greenville, several nieces and nephews, great nieces and nephews, and a host of friends who have been most dutiful to her throughout the years.

Her funeral was conducted in the Skewarkey Primitive Baptist Church by her pastor, Elder E. C. Harrison. Interment was in the Skewarkey Church Cemetery beneath an array of beautiful flowers.

Aunt Mary was the last surviving member of five dear sisters who composed the Skewarkey Church when I asked for a



home there 11 years ago. Although I hope to be reconciled to the passing of our dear sisters to their haven of rest there was indeed a consolation and inspiration in their guiding hand that I yearned for from time to time — now there exists an empty spot. May it be the will of our God to bless me to stand fast in the doctrine and order that these and many others stood for at this place for these many years is my prayer in Christ's name.

Resolved that a copy be sent to "Zion's Landmark," "Old Faith Contender," and "Signs of the Times," a copy be sent to the family, and a copy be placed on the church records.

Done by order of conference the second Saturday in December, 1969.

Written by one who loved her,  
A great-nephew and brother in  
in Christ I hope,  
Elder E. C. Harrison, Moderator  
Johnny Ray Gardner, Committee

### **MRS. KATE JOYNER BRADLEY**

I have been given a mind to write a sketch of the life and death of my dear aunt, Mrs. Kate Joyner Bradley, whom I esteemed and loved very much. She was born July 12, 1891, the daughter of the late M. D. and Hester Gray Joyner, and passed from the walks of life here April 10, 1969, suddenly while visiting a niece, Mrs. Ann Harvey, in Richmond, Va. She was married to James Benjamin Bradley who preceded her in death April 1, 1943. She was 77.

Aunt Kate, as I always called her, was the only active member of old Kehukee Church, (organized 1742), near Scotland Neck, N. C. She had attended the Primitive Baptist Church all of her life, but did not ask for a home with them until August 1966. She was baptized by the pastor, Elder S. R. Boykin, assisted by Elders D. B. Handy and I. S. Connor.

One of the many good traits or characteristics, which was through the goodness and mercy of our Heavenly Father, was her faithfulness to Kehukee Church. The members of the other churches and friends will long remember how she began her preparation for each meeting well in advance. This was to see that ample food was carried for each meeting and all other necessities administered including the provision for the pastor. All of this will be long remembered. Though the church had but one active member, yet she (the church) lived as though there were many in the militant state. This was a beautiful sight. Her neighbors said that she carried much cheerfulness in dark hours and her concern was for others so much of the time. She loved people and possessed many friendships.

She leaves behind to mourn her passing three sons, James E. Bradley of Wake Forest, N. C., Maurice D. Bradley, Tar-

boro, N. C., and Richard B. Bradley of South Boston, Va., eleven grandchildren and two great-grandchildren.

Her funeral rites were held at the Scotland Neck Funeral Chapel by Elder Boykin, assisted by Elders D. B. Handy and I. S. Connor, with interment in Nahalah Cemetery. It is my humble trust and hope that God in His infinite love will raise her vile body at the resurrection of the just when the King of Kings and Lord of Lords shall come the second time, when corruption will put on incorruption. There will be no more sting of death when it is swallowed up in Victory.

Her Nephew,  
Albert R. Cherry  
Raleigh, N. C.

### **IN MEMORY OF SISTER LUNA DUNN RIMMER**

We, the Church of Wheelers, are grieved at the passing of this dear Sister, who was such a faithful and devoted member since July, 1946. Her devotion to her church and her family will long be remembered by all of her acquaintances.

She passed from this life while in Person Memorial Hospital, Roxboro, N. C., on December 18, 1969, after several years of declining health. Her life was enriched by a precious hope in her Savior and she was always eager to discuss and hear the things that meant so much to her.

Funeral services were conducted at Berry's Grove Baptist Church by her pastor, Elder Burch Wray; Rev. Tommy Willis and Rev. Tom Holtsclaw on December 20, 1969. Burial was in the church cemetery beside her late husband, Mr. Tom Rimmer.

Surviving are six daughters, Mrs. Hal T. Scott, Rt. 2, Hillsborough; Mrs. Annie Belle Wrenn, Rt. 4, Roxboro; Mrs. Wayne Moore and Mrs. Thaddeus Bows, Rt. 2, Hurdle Mills; Mrs. James Clayton, Rockingham; and Mrs. John I. Morton of Alexandria, Va.; one son, David T. Rimmer, Rt. 5, Burlington; one sister, Mrs. Alice D. Fowler, Hillsborough; one brother, Rev. Ira T. Dunn of Paisley, Fla.; eighteen grandchildren and twenty-two great-grandchildren.

We feel that Sister Rimmer is at peace with her maker and will rest in the paradise of God, until the trumpet of the Lord shall sound and then will be carried to Heaven to forever sing praises with her God.

Our church extends to her family our deepest sympathy and our hope is that God will undertake for them and bind up the wounds that seem so hard to bear in such times of sadness.

Done by order of Wheelers Church in conference, January 10, 1970.

Elder Burch Wray, Moderator  
Brother Reuben Bowes, Asst. Clerk

### IN MEMORY OF BROTHER ROBERT ELLIS WADE

Our hearts are saddened at the loss of Brother Robert Ellis Wade, who departed this life on November 17, 1969, in Person Memorial Hospital, Roxboro, N. C., at the age of seventy-one. He had been in poor health several years, but he put forth a special effort to attend his church meetings as long as he was able to do so.

Survivors include his wife, Mrs. Hallie Wrenn Wade, three daughters, Mrs. D. C. Day of Louisburg; Mrs. Jimmy Walker of Hillsborough; Mrs. Ralph Evans of Burlington; six sons, Eugene of Burlington; Richard of Altamahaw; Robert of Mebane; Harold and Randy C. of Durham and Ernest Wade of New Jersey; one sister, three half-sisters; one brother and four half-brothers. His first wife, Mary Turner Wade, passed away a short while after he united with the church, which was at the July meeting of 1958.

Funeral services were held at Wheelers Church on November 19, 1969, and conducted by his pastor, Elder Burch Wray and assisted by Elder L. P. Martin. Burial was in Cooper Cemetery near Prospect Hill. Brother Wade was held in high esteem, his kindness and friendliness were readily recognized for he seldom met a stranger. He enjoyed meeting with the people he loved and we shall sadly miss his presence in our gatherings. May God grant us grace to endure our loss and fill the vacancy in our hearts and church for we feel that he is now resting in the paradise that was prepared before the foundation of the world for all that love His appearing.

Done by order of Wheelers Church in conference, December 13, 1969.

Elder Burch Wray, Moderator  
Brother Reuben Bowes, Ass't Clerk

### BEAR CREEK ASSOCIATION

The Eighty-fourth Session of the Bear Creek Association will, if the Lord wills, be held with High Ridge Church, Union County, N. C., commencing on Friday before the first Sunday in May, 1970, to continue through Sunday. The church is located about seven miles South from Marshville, N. C., on paved road. Turn off No. 74 Highway at the Texaco Station on paved road. Travel about six miles to Sturdivant Cross Roads. Turn left about one hundred yards. Turn left to church. Look for Pointers.

All orderly Baptist are cordially invited to attend, especially the ministering brethren. For further information contact Elder C. S. Mills, 911 Marie Avenue, Kannapolis, N. C., Phone 932-7481, or the undersigned.

W. C. Edwards, Clerk  
3511 Delgany Drive  
Charlotte, N. C. 28215

### BLUE RIDGE ASSOCIATION

The Blue Ridge Association, the Lord willing, will be held with Center Church, beginning on Friday before the Third Sunday in May, the 15th, 16th and 17th, 1970.

Center Church is located in Henry County on Highway 687, twelve miles West of Martinsville, Va., and eight miles South of Bassett, Va. Those who come from the East and South come to Martinsville, Va., take Highway 58 West toward Stuart, Va. Go about four miles, then turn right on Highway 687, at Lester Robinson's Store, then about twelve miles to Center Church. Those coming from West and North by way of Stuart, Va., take Highway 58 East. Go about twenty miles, then turn left on Highway 687 at Lester Robinson's Store. Go twelve miles to church.

We invite our brethren, sisters and friends to come and be with us.

Noel Tilley, Clerk  
RFD 1, Box 350  
Fieldale, Va. 24089

### COMMUNION MEETING AT NEWPORT NEWS, VA.

The Newport News Primitive Baptist Church purposes, the Lord will, to commune on the fourth Sunday in May, 1970. We invite our brethren, sisters and friends to come and be with us at that time.

(Elder) H. D. Prillaman,  
Moderator

### HOSPITAL ADDRESS LISTED

Dear Brother Adams,

I would like for you to give my husband's address in the Landmark, with the hope that our people will write or send him a card. He will have to remain there at least five more weeks, or, perhaps, even longer. He is feeling a little better. His physician said that he hoped to determine in one more week whether or not that he is responding to the treatment. Thank you very much for printing his address for the dear ones who care:

Thomas F. Pegram,  
Medical College of Virginia  
R-4S2  
Richmond, Va.

When at the throne of Grace remember me. A sister, I hope,

Hallie S. Pegram  
Rt. 1, Box 61T  
Bassett, Virginia 24055  
March 8, 1970

We hope our brethren and sisters will remember Elder Pegram in his afflictions.  
Ed.



# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMARILY FOR OLD SCHOOL BAPTIST

AT

100 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIII

MARCH 15, 1970

NO. 9

ISAIAH

CHAPTER 29

Wherefore the LORD said, Forasmuch as the people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

Surely your turing of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

It is not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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**\$4.00 PER YEAR — 2 YEARS \$7.00**

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**POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.**

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# ZION'S LANDMARK

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*Devoted To The Cause of Jesus Christ*

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## THANKS FOR "WHAT WE BELIEVE AND WHY"

Dear Elder Adams,

Although I am not a member of the Primitive Baptist Church, I do love to read the Landmark and look forward to its coming. It is my desire to thank one and all for the booklet, "What We Believe and Why."

My parents, Charlie and Mary Surratt, were both members of the Primitive Baptist Church at Little Vine near Sylvatus, Virginia. They are now both deceased. My mother passed in May, 1959, and my father in May, 1963.

I have been thinking for sometime now that I would like to pen down three dreams I had about four years ago, which seemed to go together, and send them to you. If you consider them to be of interest to the readers of Zion's Landmark, you may publish them; if not, just discard them, as I am a very poor writer.

Virginia (Jennie) Lawson  
Akron, Ohio

---

All three of these dreams concerned a mixing bowl. I thought I was at my aunt's house in her kitchen with all six of her children. My aunt was my mother's sister and had been deceased many years. We were all talking and having a joyful time, as we did years ago when I visited them. When Aunt Lottie went to her cupboard and opened the doors, there

was a stack of mixing bowls, all just alike. She took the one from the top, then came over to me and said, "Jennie, I want you to take this to your mother." I awoke and thought how clear and plain I had seen Aunt Lottie in this dream, but still thought very little about it. She was also a member at Little Vine Church.

One night during the week in January, 1966, I set the alarm to arise early, and then went to bed. As far as I know I never awoke at any time during the night; yet this is more than a dream to me and could not be distinguished from reality. Everything was clear as life itself. I was in the hall way of our apartment where we still live, and on my way to the kitchen, I remember looking at the furniture as I passed. Upon entering the kitchen, I stopped dead in my tracks, and there stood my mother smiling with the mixing bowl cradled up in her left arm, and a spoon in her right hand. I looked at her from face to foot, then backed up again. I was speechless, and Mom knew that she had startled me. She called out Jennie loud and clear, then hurriedly gave me her reason for her being there. She then said, "There is no one at the church to prepare the unleavened bread, so I thought I could come here to make it. As soon as it is ready, I want you to take it to the church." There are no words to describe the happiness that shone in her face.



she was radiantly happy. I did not think my mother was dead, only that she had traveled a long way to make this bread.

A great desire came over me to learn to make it myself in order that I might save her the trouble of coming so far. I felt a need to know how, but I never asked her to tell me. I thought I would watch her make it and learn. I looked at the table where Mom had come over, and there was a chair pulled out at the end ready for me to sit down. Now, she was stirring in the bowl with the spoon, and it had several eggs, yolks & whites. The yolks were broken and ran into the white, and I could not tell how many. I then thought she would not add any salt or yeast, but she would put flour in it. She started to break the eggs real hard, and they were foaming with large bubbles forming and breaking. She quit momentarily and tilted the bowl slightly for me to receive a clearer view. She then cradled the bowl up in her arm as though she loved it greatly and was rejoicing over the bowl and contents. The last beating that she gave those eggs was more severe than the others. The next thing I knew the bread had been baked and was on the other end of the table. It was no more thick than a pie crust and was white, with the exception of being uneven and burned.

Now, I was standing and trimming the edges with a knife and cutting the bread in small pieces. Mom was standing closely behind me. I was holding the bread with one hand and cutting with the other. Since my hands were in the

way, I could not see what I was doing, and after removing my hands, every piece was cut perfectly as though it were done by a pattern. A verse of scripture came to my mind, and as I started to quote it, the alarm clock woke me. It was so important to me at the time to finish this verse, that I continued to say it aloud as I shut off the alarm. Then my mind went back to the dream, and I hurried to the kitchen partly expecting my mother to still be there. There are no words to tell what this dream meant to me, and I had no power to dismiss it from my mind. It was more than a dream to me. I then searched the scriptures, both in the Old and New Testaments, for everything I could find on unleavened bread, and could not find anywhere that it was made with eggs.

After several days and nights, the third dream came. I was in a line, three or four abreast, with a large number of people, and could not see the place of origin. They were coming up behind, and I could feel and hear them. However, I never looked back, neither did anyone else. All I could see was the back of their heads, and it seemed that we were moving forward very slowly. I then saw a table sitting under some trees, and everyone was going by on the right side of the table. My eyes then fell upon the mixing bowl, which was setting close to the front of the table, full with all kinds of serving dishes. I cried out aloud, "Oh, there is the mixing bowl." I could not leave my place in line to get close enough to see, but I just knew it would con-

tain eggs. I again cried out aloud, "How many eggs are in the mixing bowl?" A voice from the crowd answered, and said, "There are six." I then cried, "Oh, what do those eggs represent?" The same voice answered again, "They are God's children." Soon I was at the table and saw that it contained six large eggs, yolks unbroken, identical in size and color.

### THANKS FOR BOOK

Dear Brother Adams,

It was indeed very kind of you to send those books to me. I have read mine over and over, and I wouldn't take anything for it. I am sure the ones who receive the others I am sending out will feel the same way too.

Last Sunday afternoon was very disagreeable and was a blue day for me, somehow. I seemed to feel so low and unworthy, and suddenly the thought of the wonderful Sunday morning in Sardis Primitive Baptist Church when the Spirit of the Lord came down around me and kissed away every sin both large and small and made me to feel like a little child. Standing there in all that crowd of people begging Elder Jimmie Garner for a home with those people, just the thought for a few moments seemed to make me feel like the sun was shining outside. I do not get a blessing like that often but oh! how true is that verse from my favorite song, "But when I am Happy in Him, December's as pleasant as May."

Hope you and Sister Adams are well and have a wonderful Christmas. I did not mean to write this,

for I was going to say, enclosed is \$5.00 to cover my books you sent. With much love we desire to remain your brother and sister,

Irene and Porter Newman  
Route 1  
Stokesdale, N. C. 27357

### "MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN"

December 10, 1969

Dear Brother and Sister Adams,

We hope you both are enjoying good health and many other blessings. We are getting along as well as usual.

Brother Adams, I am enclosing a little writing that I did some years ago. I laid it aside and almost forgot it until our Association. I had Elder Shepard and his wife to spend a night with us, and I showed him some of my scribbling writings. He came across this piece, and seemed interested. It was by his request that I send it to you for publication, saying that it was just as he saw it.

Yours in hope,  
C. L. Coble  
P. O. Box 221  
Oakboro, N. C. 28129

### "MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN"

"But as the days of Noe were, so shall also the coming of the Son of man be." Matthew 24:37. To some degree in this present time, there seems to be a similarity to the time of Noah. The scriptures tell us that the world was filled with violence, and the wickedness of man was great on the earth. Every imagination of the thoughts of his evil heart continued.

Satan and the wicked world were



striving desperately to destroy the Church of God, which we believe consisted only of Noah and his family. The devil's intent was to destroy the seed of the woman, the lineage of which Christ was to be born. Noah was a preacher of righteousness, and no doubt he preached to those unrighteous people warning them of the things the Lord had revealed to him. Here is, to my mind, where the Spirit was striving with man. It was through the preaching of Noah and the prophets.

These words are found recorded in Acts 7:51. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." This resistance made by these persons was not to the Spirit of God in them, of which they were destitute, but to the Spirit of God in His ministers. We read in I Peter 3:19 where Christ went and preached unto the spirits in prison, who were some time disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was in preparation, etc. I believe this means the Spirit of Christ in Noah or other Prophets. This wicked generation cared nothing for the faithful warning of Noah in regard to their ungodliness. "Yet many years didst Thou forbear them, and testifiedst against them by thy Spirit in Thy Prophets: yet would they not give ear: therefore gavest Thou them into the hand of the people of the lands."

In Genesis 6:13 we read, "And God said unto Noah, the end of all flesh has come before me; for the earth is filled with violence through them; and, behold, I will destroy

them with the earth." This includes the flesh of man. "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Genesis 6:3. This is the period of time it took in the preparation of the ark. When the ark was prepared, and the great flood of water covered the face of the earth, the words of this scripture, "My Spirit shall not always strive with man," was fulfilled.

There are those who seem to believe that when they are under the influence of the Spirit, and in a rejoicing state, that the Spirit is then striving with them. This is untrue because this would be a contradiction within itself. When a thing is striving with us, we are in a state of contention and distress, which causes us to have a rebellious attitude, often mixed with anger. I do not believe that joy and strife can both exist at the same time because one is in opposition with the other. When we are rejoicing, as the Apostle Peter said( "With joy unspeakable and full of Glory," then all strife has ceased, and our minds are in harmony with the Spirit. Some times we refer to the flesh as striving against the Spirit, and the Spirit against the flesh. When the flesh is brought under subjection, strife will cease.

The word STRIFE means a struggle, conflict, discord or contention. So we can readily see that where these conditions exist, there would not be very much peace and joy. No doubt God's Spirit strives with people this day through the preaching of the gospel, proclaiming the great power, wrath and

judgments of God. I believe this very gospel is strife to the wicked. It is comfort and food to the hungry souls of the children of God. The gospel tends to soften some hearts; whereas, it tends to harden others.

C. L. Coble

### THANKS AND APPRECIATION

December 25, 1969

Dear Brother Adams,

I would like to subscribe to Zion's Landmark for one year for my brother in California. I am sure he will greatly enjoy reading the Landmark, because he has informed me that he dearly loves the Old Baptist people, and had a desire to join them, but felt to be so unworthy. God's will be done in all things. I believe he will find comfort as he reads the letters from the dear Brethren and Sisters who feel the same way and relate their beautiful experiences. Please send him one of your booklets of "What We Believe and Why"; and I would like one also. I am enclosing a check for four dollars and his address is:

Noble E. Smith, Jr.  
13075 Cozzin Street  
Chino, California 91710

I would also desire to send my thanks and appreciation to you and any of the brethren who may have written to Brother Bud Smith while he was in the hospital in Vietnam. He is with his family now in California and called me last Sunday and also last evening. He is feeling well as can be expected, but says he tires awfully easy. I thank our Lord and Saviour, Jesus Christ that He has spared him and brought him

once again to be with his loved ones. I know that our God had His hand in the matter and controls all things to His purpose and glory. May God bless you and yours and enable you to keep up the good work of the Landmark. I enjoy reading it so much and get so much comfort and joy from its contents. I thank my parents so much for subscribing for me because it is one of the most beautiful gifts I could ever receive.

A most unworthy sister in bonds, if one at all.

Nancy Clay  
2059-A Oakridge Drive  
Charleston, W. Va. 25311

### SLEEPLESSNESS AND DREAMS

Dear Brethren and Sisters in Christ,

For several nights I have been awakened from my sleep with a desire to write to the Landmark, but I feel to be too unworthy for that because I just have to write things that have happened to me in the past and I fear it will not be of any interest to anyone else. However, at times it fills my heart with joy and then I decide that maybe I am imagining it all. Yet I do know one thing, without our gracious and merciful Father, I could do nothing, not even breathe or think. For He causes us to sleep and He causes us to awake. Five years ago I dreamed I was standing on the bank of the Jordan River alone and the water was so deep, I could not see the bottom, nor could I cross it: but I thought I had to cross it. I was standing and wondering how I could accomplish that for there was no bridge nor



anything to walk on and all I could do or say was: "Lord, please show me a way to get across and as I spoke, a voice soft and low and to my right, spoke; saying, "When you have to cross, there will be stones placed for your feet to walk on." I looked around to see who had spoken these words and there stood Elder Noel Gilbert, Elder Sam Gilbert's deceased father. He was smiling and I reached out to him, but when I did he disappeared as if he had never been there. I thought perhaps the Lord had sent him to me, but as I turned around and started to walk away, there appeared before me a pair of stairways and the steps looked like white marble.

I looked to see how high they were, and I was drawn toward them by some unseen hand. As I went up the steps at the first landing there appeared a fireplace in the wall the same color and material as the steps were. A voice spoke in a clear tone: "Cast this crown of pearls into the fireplace and take up thy yoke and follow me. I did as I was told, for I did not know who was speaking to me. I saw no one and as I looked, there appeared a narrow dark path that looked to be a foot and a half wide. I was carried toward it. I thought it looked so very narrow and as I went, it seemed I was being carried along by some unseen force. I walked until I was so tired, I remarked that I wanted to rest. I knew I could not turn back for it was not wide enough to turn in and then I awoke. I seemed to be so tired and weary that I was almost exhausted, yet there seemed

to be a calm that came over me which I did not undersand, but that dream still stands out in my mind and so many times I am made to wonder about it. I just hope it was the Lord working within me and not just my imagination.

Not many nights later, I dreamed I was walking along a muddy road, which was rough and as I went along, I came to a wide bridge, but it had large cracks in it that any one could fall through, but it seemed I had to cross over it. I looked down at it and there was water under the bridge and I thought if I fell through these cracks or openings, I would drown, but as I started on, I became a small child dressed in a long white baby-dress or gown and I was crawling on my hands and knees as I did when I was a baby. As I crawled further on the bridge, I saw another baby dressed in the same clothing that I was dressed in. As I came nearer to it, I saw that it had a long white beard on its chin and it was down on its knees too. Then the bridge became solid and there were no broken boards in it. As I came even with the baby, I awoke and I have often wondered what it meant. I have been so afraid that I will never cross over the Jordan River and it may be that I am not one of God's little ones after all for I am so vile and so full of sin and mistakes, how could the Lord ever condescend to save such a sinner as I feel to be? Yet this little hope never leaves me. Sometimes it seems almost gone, then something happens and I am shown a

little light, then I feel better, but most of my time I am begging the Dear Lord to have mercy on my poor soul. He has been so good to me all the days of my life! Oh! how dependent I am on Him! Without our precious Savior, Jesus Christ, I could not and cannot do anything — not even go to sleep or awake either.

Dear Readers, I do not doubt other people, but it is this poor worm of the dust that I doubt so much! Oh, I do want to live a better life, but it seems I am such a failure, the more I try to do good deeds, the worse I become. I do know one thing: the older I get the more begging I have to do. Just a few weeks ago, one of my daughters had to have an operation and it proved more serious than we first thought. She had to be kept in the operating room for a long time and while another daughter and I waited in the waiting-room for information, I was trying to pray to the Father above to take care of her. After what seemed like hours and hours to me, they came and said it was over and she was doing very well. It was so bad to sit there with an aching in my breast that seemed to almost choke me, I was begging the good Lord to give me strength and I wondered why it could not have been me instead of her. Then almost the next instant a great calm came over me when the pain in my chest ceased and a voice said: "All is well, I am with you both. My tears were dried and Oh! how good it made me feel to know someone so much greater than poor puny man was guiding that

knife and thank the good Lord, she is home and doing real well. No one will ever know how I felt, except the great God above whom I love and trust.

I doubt that this is of any interest to anyone except myself, but it means so much to me! The Lord said: "I will never leave thee nor forsake thee." Heb. 13:5. He also said He would not put more on us than He would enable us to bear. Oh! what a blessed Saviour we have, that is, if I am included in that number, and if there has ever been anything done for this poor sinner, I do desire to give God all the praise, for nothing good have I ever done, not one thing, for without my blessed Jesus, I could not even breathe. I am ignorant and unlearned but I do know there has been something done for this vile creature that no human could do for me and I would not exchange the little hope I have for all the riches of this world and without the great love I have for my blessed Comforter, what would I have! Nothing and less than nothing. I feel so insignificant and so alone! I do not even know how to express my feelings, but if I could, I would try to tell you how good God has been to this unworthy beggar.

I just have to write, although it may not mean anything to anyone else, but it is sweet to me to tell how great He is to a poor vile sinner as I feel to be.

From one that loves the truth.  
Your unworthy sister in Hope.

Nancy Clifton,  
Danville, Va.



## ***Zion's Landmark***

"Remove not the ancient Landmark  
which thy fathers have set."

### **Editor**

ELDER T. FLOYD ADAMS  
Willow Springs, N. C. 27592

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Vol. CIII

Nov. 9

Second Class Postage Paid at  
Wilson, N. C. 27893

Wilson, N. C. 27893 March 15, 1970

### **VIEWS ON ROMANS 7:15**

A friend requests my views on Romans 7:15, which reads as follows: "For that which I do I allow not: for what I would, that do I not: but what I hate that do I."

These are the words of the Apostle Paul after he was regenerated and born of the Spirit of God. Before he was converted he possessed only one nature this being that of the flesh. Those who have been born again possess two natures, that of the flesh and that of the Spirit. These two natures dwell in one body. They are in opposition to each other. The flesh is against the Spirit and the Spirit is against the flesh, hence there is a warfare within. This warfare within, is the cause of many sorrows, heartaches and pain. Paul said: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." This applies to those who have experienced this

warfare, they often sigh, mourn and weep; they cry out as the Apostle did: "O wretched man that I am who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I, myself, serve the law of God; but with the flesh the law of sin." Romans 7:24, 25.

This man of the flesh is full of sin, that is why the child of God is troubled with such a great warfare here in this life, the law of sin is in his flesh, but the law of God is in his heart. The Apostle calls this the law of sin, not that the law is sin, nor the cause of sin, nor death. He said, "Wherefore the law is holy, and the commandment holy, and just, and good." It is the transgression of the law that brought misery, woe and death. "For we know that the law is spiritual: but I am carnal, sold under sin." Romans 7:14. He continues with: "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. Romans 7:15. The Apostle further asserts that the law is not the cause of sin and death. He is relating his experience, and sets forth the conflict between the flesh and spirit all of which is caused by sin which dwells in the flesh.

Paul was a regenerated man. May it be observed that this conflict between the flesh and Spirit was evidenced after he was born of the Spirit. He was disturbed because of the evil he could see in his flesh, in his humanity, it was so against the principle of Good—the Spirit of God dwelling in the new man — within his heart, that

he was brought to say, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Romans 7:24, 25. Paul was not what a natural man would term an evil man, but he was just as all of us are in the flesh. Before his conversion he was not a profane man, but just a moral man. The Apostle declares or asserts that the law is not the cause of sin and death, but "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus."

Before Paul's conversion, he possessed only one nature, this being that of the flesh, but those who have been born again possess two natures: that of the flesh and that of the Spirit. These two natures dwell in one body, and they are in opposition to each other. The flesh is against the Spirit and the Spirit is against the flesh, hence there is a warfare within and this warfare is the cause of many sorrows, heartaches and inward pain. Paul said: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Through these experiences the poor convicted sinner is brought to say with the Apostle: "O wretched man that I am, who shall deliver me from the body of this death?" and he followed this expression with these

words: "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Romans 7:24, 25. This being true there is cause of the warfare that the child of God experiences, for every child of God is a dual character or a double character — one is spiritual, the other is flesh; one endeavors to do right, the other does wrong except when it is successfully restrained from evil, this is what caused Paul to say, "O wretched man that I am! who shall deliver me from the body of this death?" He then followed with these words, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin."

Paul was a regenerated man. May it be observed that this conflict between the flesh and the Spirit was evidenced after he was born of the Spirit. He was disturbed because of the evil that he could see in his flesh. In his humanity the works of the flesh were so against the principle of Good that the Spirit of God dwelling in the new man within his heart, evidenced what he said: "There is none that doeth good, no, not one." Romans 3:12. Before his conversion, he was not a profane man by practice, but lived a moral life as we term it, but after his conversion his conversation in the world was, by the grace of God, in righteousness and holiness. It was a great cross to him when he learned that he could not perform that which is good. It is evident that he tried and failed, as all of God's children do after they are quick-



ened and see themselves as they truly are — naked sinners before God. He said: "For what I would that do I not." To will was present but how to perform that which is good was out of his reach and power

The Lord teaches His people to feel their dependence upon Him. Jesus said: "Without me ye can do nothing." The truth of this, is known and believed by those who are regenerated and born of the Spirit. The battle is between flesh and Spirit. He said, "But what I hate that do I."

What are the things that the Apostle hated and yet did them? He hated sin. He hated vain thoughts. The evil principles which dwell within were lurking about in his flesh; unclean desires, revengeful lusts. The secret sins and various other evil actions of life. These as well as many other things which are prompted by sin and Satan, were very unpleasant to him, yet within himself, he had no power to control, at least, his evil thoughts. It was his earnest desire to live above sin — as it is with all of God's manifest children — and that their affections may be set upon heavenly and divine things.

This is a peculiar experience which is known only to the regenerate subjects of His grace. It is known and felt only in the hearts of the redeemed family of God. Sin to them becomes exceedingly sinful. They hate it, they abhor it. David said: "I hate vain thoughts." Psalms 119:113. When the light of God's Spirit shines into the sinner's heart, it reveals the

secret sins, and causes them to cry out as Paul did: "O wretched man that I am." Not only before he was converted, but a sinner now, after he was regenerated and born of the Spirit. Paul said of himself that he was the chief of sinners. Then he added, "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners of whom I am chief." I Tim. 1:15.

As before stated, the child of God has two natures — flesh and spirit. The principles of the flesh always remain the same, however they are sometimes subdued by the Spirit. This is where sin dwells. Paul could see this in the light of God's Spirit: "I know that in me, that is in my flesh, dwelleth no good thing." His life was not perfect in the flesh but in the Spirit, he was without sin. John said, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God." I John 3:9. John who wrote this, also said, "If we say that we have no sin, we deceive ourselves and the truth is not in us." I John 1:8. Now how can these two statements which sound so contradictory be reconciled? The answer is this: The outward man or the man in the flesh, the one who is born in the flesh, will continue to sin as long as he dwells in this body. The inward man or the one who is created in righteousness and true holiness, cannot, nor will he ever sin, because the seed of Christ remaineth in him. He cannot sin, he is born of God.

Elder P. D. Gold once said: "A friend told me the last sermon he

heard Elder Bodenheimer preach, he said: 'If it could have been so, he would have had his natural life more consistent with good behavior, but he said, his life in Christ Jesus was without fault.' (For the information of our readers, I will here explain that Elder L. I. Bodenheimer first established Zion's Landmark in the year 1867 and in 1872, Elder P. D. Gold purchased it and continued its publication until his death when it went into the hands of his son, Mr. John Gold and some years later the writer purchased it and with my wife's assistance and the support of our interested readers, I have continued its publication. Seemingly, the Lord has blessed our effort to some degree and it is our humble desire that it may be a blessing to the cause after our bodies are deceased and our labors are no more.)

The company of those who have seen their vile and corrupt natures is much more desirable to associate and converse with, than that of those who are righteous in their own conceit. The Scribes and Pharisees were self-righteous. They could see the imperfection in the woman that was taken in adultery, but saw no sin in themselves. They brought her to Jesus and set her in their midst. They said unto Him: "Master, this woman was taken in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned: but what sayest thou? This they said, tempting Him, that they might have to accuse Him. But Jesus stooped down and with His finger wrote on the ground as

though He heard them not. So when they continued asking Him, He lifted up Himself, and said unto them: "He that is without sin among you, let him first cast a stone at her." John 8:4-7. They were convicted by their own consciences. They went out one by one. Jesus said: "Woman, where are those thine accusers? Hath no man condemned thee?" She said, "No man, Lord." Jesus said unto her, "Neither do I condemn thee: go and sin no more." John 8:10, 11

When Jesus came into the world, He came to save His people from their sins. He said, "I come not to call the righteous, but sinners to repentance. The whole need not a physician but they that are sick." What person would call for a physician, if he or she is well, strong, with no bodily afflictions? It is they that are sick that need a physician. Even so, those who are quickened by the spirit and power of God, because of sins and transgression, feel justly condemned for violating God's just and holy law. With all their efforts to appease the wrath of God, they grow worse. As a last resort, they are given faith to call upon Jesus. Jesus Christ is the antidote for sin. He is the cure, He is the Redeemer. They are freed from sin not freed from sinning, for sin continues to dwell in the flesh. What is meant here is: they are freed from the power of sin, because they are redeemed from it. Paul said: "Sin shall not have dominion over you, for ye are not under the law, but under grace." Romans 6:14.

There would be no purpose in



Jesus having come into the world to condemn the world for the world was condemned before Jesus came. All of Adam's posterity was condemned already. This was so by reason of Adam's transgression of God's just and Holy law. Paul said: "Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinner—" Romans 5:12. In Romans 5:18, Paul said further: "Therefore as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift, came upon all men unto justification of life." This is not to be understood to embrace all the posterity of Adam, for Paul said, "For they are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called." That is, they which are the children of the flesh, are not the children of God; but the children of the promise are counted for the seed. Romans 9:6-8.

The question may arise, Who are the children of promise? Paul answers this by saying, "Now to Abraham and his seed were the promises made. He saith not and to seeds as of many: but as of one, and to thy seed, which is Christ." Gal. 3:16. "For the promise that He should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4:13.

The question has been asked, "Are not all the posterity of Adam

the people of God?" The answer is yes. All people are His by creation, but they are not all the children of God by regeneration. The Jews were his by creation, but not all of them were His by regeneration. Jesus was born of the lineage of Judah. They were His people by natural birth. This is verified by John who said, "He came to His own, and His own received Him not. But to as many as did receive Him, to them gave He power to become the sons of God, even to them that believed on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:11-13.

Men cannot cause themselves to be born, neither can they believe in Jesus Christ of themselves, God and God alone works the belief in them. Jesus said, "This is the work of God, that ye believe on Him whom He hath sent." John 6:28. The believers in Christ are the fruit bearing branches. The Israelites who were born through the law and not through the righteousness of faith were not fruit bearing branches. Those among them who were born through the law and also born through the righteousness of faith, (which is the new birth) are the fruit bearing branches. This is verified by the words of Jesus when He said: "I am the true vine, My Father is the husbandman. Every branch in me that beareth not fruit, He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." John 15:1, 2. The unbelieving Jews

were the non-fruit bearing branches. They are those whom He took away. All of the believing among them, "Which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God," were the fruit-bearing branches. They are those of whom Jesus said: "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

This purging begins in the life and experience of those who are born of the Spirit of God. This is a daily purging. Self-works, self-righteousness and self-confidence are some of the things which are daily purged, that the image of Jesus may be more manifest in their lives. Rebukes and chastisements by God are necessary to keep them humble, that they may honor the name of Jesus and glorify His name and esteem others better than self. The daily rebukes and chastisements of God are not to be despised, for they are humbling to both the soul and the flesh. They are evidences of God's love for them. Paul said: "Despise not thou the chastening of the Lord nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers then are ye bastards and not sons." Hebrews 12:5-8.

Those who are born of the Spirit of God cannot live in sin for they are dead to sin. Paul said: "How

can we that are dead to sin live any longer therein?" Romans 6:2. There is a great difference in being dead to sin and being dead in sin. The former hate sin. They hate evil, they fear God. To hate evil is an evidence of spiritual life. Solomon said: "The fear of the Lord is to hate evil." Proverbs 8:13. Sin that dwells in the body is a great evil to those who desire to live Godly. Paul was not free from this, therefore he said: "For that which I do, I allow not: For what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I should do good, evil is present with me, for I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." Romans 7:15-25.

T. F. Adams



**BROTHER W. H. (BILLY) WOODARD**

We, the members of Bethany Church, bow in humble submission to the will of our Heavenly Father, who does all things according to His Will. He has seen fit to call from our midst, Brother W. H. Woodard.

Brother Woodard was a retired owner and operator of the Woodard's Grocery Store in Pine Level, North Carolina. He was born July 17, 1877, and departed from this life November 20, 1969. Brother Woodard was married to Betty Bailey Woodard whom he leaves alone with three sons, one daughter, nine grandchildren and two great-grandchildren to mourn his passing.

He united with Bethany Church May 24, 1913, and his funeral was held there by his pastor Elder S. J. Sauls and Rev. Clyde Cox. Brother Woodard was a faithful member, kind, thoughtful, sincere and friendly. He had a great love for his family and manifested it in many ways and they loved and respected him.

Therefore, be it resolved that three copies of this obituary be made, one for the family, one for the church and one sent to "Zion's Landmark" for publication.

Done by order of the church in conference, this the 24th day of January, 1970.

Elder S. J. Sauls, Moderator  
Leland Oliver  
Edith Oliver  
Callie Oliver  
Committee

**OBITUARY**

**SISTER TABITHA YOUNG**

Sister Tabitha Young was born March 23, 1887. She was married to Brother Charlie Young December 24, 1908, who preceded her in death. To this union was born two sons: Wade of Kinston and Ralph of Smithfield. Six daughters: Mrs. Cozie Adams and Mrs. Claudia Mathews of Angier, N. C.; Mrs. Kathleen Reaves and Mrs. Peggie Gilbert of Benson, N. C.; Mrs. Allene Caddell of Durham, N. C.; and Mrs. Margaret Blackman of Raleigh, N. C.

Her husband and a very young son and daughter preceded her to the grave. Sister Tabitha was received into the fellowship of Willow Springs Primitive Baptist Church in May, 1955, and she remained a faithful member, attending her church when she was able to get there, but she was a patient in a Rest Home after her health failed and she became aged, until she was stricken with a stroke of paralysis and was admitted to a Dunn Hospital where she remained in an unconscious condition until the Lord saw fit to call her to her Heavenly Home on October 26, 1969.

We have missed her and we feel sure her family has missed her also, but we desire to be reconciled to the Will of the Lord for we do believe our loss is her eternal gain and we feel to say: Thy will

be done.

The funeral service was conducted in her church at Willow Springs by her pastor, Elder T. Floyd Adams, assisted by the Rev. Jim Aycock and the Rev. Don Sauls and her body was laid to rest in the church cemetery.

Written by Sister Esther Stephenson and Sister Eva Pearce and assisted by Bro. E. B. Pearce.

**OBITUARY OF**

**BROTHER P. D. EVERHART**

Brother Everhart was born Feb. 8, 1908, and departed from this world Oct. 12, 1969. His stay on earth was 61 years, 8 months and 4 days. He was married to Pauline Wray. To this union was born one son, P. D., Jr. of Orlando, Fla., one daughter, Mrs. Betty Jo Puckett of Greensboro, N. C., six grandchildren, three brothers, and five sisters who survive the passing of Brother Everhart. His wife preceded him in death.

Brother and Sister Everhart were faithful to attend Old Baptist Meetings as long as he was able. Both of them stood firm in their convictions. This was a principle which meant more to them than flesh and blood. They loved true order of the church and with humble boldness contended for it.

We, the church at Oak Forrest, feel the passing of Brother Everhart and also Sister Pauline very much, yet, we must say, there is no doubt but they are resting in the paradise of God's love.

Brother Everhart requested the unworthy writer to speak in his funeral, with his pastor, Elder G. W. Hill, and to read the 8th, 9th and 10th verses of the second chapter of Ephesians because that was what he believed.

He was a member of the church about 30 years. He was buried in Lakeview Memorial Park beneath a large mound of flowers beside the grave of his wife to await the call of his Lord to awaken with the likeness of the King of Kings and Lord of Lords.

Done by order of the church,  
Humbly submitted by A. B. Barham

**IN MEMORY OF**

**MRS. VIRGINIA E. SECHRIEST**

With love and affection that words cannot express, I desire to write this obituary of my precious mother. I feel that it pleased our Heavenly Father to call her from our family circle, to a better home, where peace and love forever reign as the eternal ages roll, where no more storms of life can ever rise.

Mrs. Virginia E. Sechriest was born September 10, 1890, and departed this life on September 10, 1968, making her stay on earth seventy-eight years. On September 12, 1908, she was united in holy matrimony to J. W. Sechriest. To this union,

nine children were born, and five preceded her in death. Surviving are her husband, two sons, Mack Sechriest of Hampton, Va., and Sebron Sechriest, Mount Airy, N. C., two daughters, Mrs. Mazie Hiatt, Thomasville, N. C., and Mrs. Nannie Bell Kiger, Winston-Salem, N. C.

She united with Stewart's Creek Primitive Baptist Church about 1917. I feel she was greatly blessed to be faithful to the cause until death. On a very cold Sunday morning she was baptized by her pastor, Elder Dock Key. She was a strong believer in the election, predestination and the salvation of sinners by the grace of God. Many times when I have felt cast down, I would stop in to talk with her and father, and she always would speak a word of comfort. The tone of her voice would carry so much tender love and compassion.

On Labor Day, Brother Milton Stevens and wife were visiting in my home. We went to my mother's to hold service for her, and at the close of the service, my mother requested Brother Stevens to take part in her funeral. Her funeral was conducted at Stewart's Creek Primitive Baptist Church, September 12, 1968. Officiating were Elders Floyd Adams, Willow Springs, N. C., and Bennie Clifton, Vesta, Va., and Brethren J. M. Stevens, Raleigh, N. C., and J. D. Wade, Radford, Va.

We feel that their sermons were very comforting and suitable for the occasion. Some of my relatives remarked that the services were carried out just as she wanted.

She was laid to rest beneath a beautiful mound of flowers, there to await that great day when these bodies shall rise and be fashioned like unto the glorious body of Christ, our Saviour. We hope to be thankful for the beautiful singing and every kind word and deed that was extended to us by our brethren, sisters, neighbors and friends.

I hope to be thankful for the precious promises that our Heavenly Father hath given to His people, of a home where that family circle will never be broken. There will be no more sighing and death, for God will wipe away all tears. In this city we will need no sun, for God is the light.

Written by her son,  
Sebron Sechriest  
Mt. Airy, N. C.

#### OBITUARY FOR SISTER ELLA KEITH

We, the church at Middle Creek, desire to express our love and sympathy for Sister Ella Fish Keith, who passed away on April 16, 1969. She was born September 23, 1886, making her stay on earth eighty-three years and seven months. She married Mr. Will Keith, on March 11, 1911, who preceded her in death several years ago.

Sister Keith united with Middle Creek Church the 2nd Sunday in May, 1916, and

was baptized the following 2nd Sunday in June.

She was a faithful and loving member, always attending when God blessed her. In her last years on earth, her health was such that she could not attend services often but was always glad to have members to visit her in her sickness.

Survivors are three sisters, Sister Lula Wilson, of Raleigh, Mrs. Laura Ferrell and Mrs. Minnie Barnes of Angier, and one brother, Mr. Jim Fish of Wake Forest, N. C. Several nieces and nephews, all, together with the church and many friends mourn our loss, and we do believe that our loss is her eternal gain.

Her funeral was conducted at Sandy Grove Church, by her pastor, Elder S. J. Sauls and Elder T. Floyd Adams. Her body was laid to rest in the church cemetery, beside her husband, to await the resurrection morning.

Done by order of Middle Creek Church the 2nd Saturday in August, 1969. Therefore, be it resolved that a copy be sent to the family, a copy to Zion's Landmark and a copy recorded on the church records.

Elder S. J. Sauls, Moderator  
Brother T. R. Whitley, Church Clerk  
Sister Minnie Lee Sauls  
Sister Alice Perry  
Committee

#### LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Rougemont Church, beginning Saturday before the fifth Sunday in May, 1970. Elder Jack Hawkins was appointed to preach the introductory sermon, Elder Charlie Thomas, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Clerk

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EDITOR

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PR *VE* OR OLD SCHOOL BAPTIST

AT

17 NORTH GOLDSBORO STREET

ON, NORTH CAROLINA 27893

VOL. C

APRIL 1, 1970

NO. 10

## ISAIAH

### CHAPTER 29

That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

### CHAPTER 30

Woe to the rebellious children, saith the LORD, that take counsel, but not of me: and that cover with a covering, but not of my Spirit, that they may add sin to sin:

That walk to go down into Egypt, and have not asked at my mouth: to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

For his princes were at Zoan, and his ambassadors came to Hanes.

They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

## EDITOR

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### IMPROVING IN HEALTH

Dear Brother Adams,

I am sorry I am a bit late with my renewal, but I am sending full price and not taking advantage of the minister's allowance. I enjoy the Landmark very much and often read it through, before laying it down. It usually comes while I am lying down for afternoon rest and I read it all before getting up.

My health has gone down a great deal during the past year. I have had a bad stomach trouble for several months. I went to a hospital for tests and they found no evidence of cancer, just stomach trouble. However, it takes all the joy out of life when it is bad enough. I feel some better this morning. I did not dress all day Thursday. If you do not hear from me by February 15, 1970, just stop my paper as it will mean that I have either passed on or that I am incompetent and I do not want you to be throwing a paper away.

If it pleases the Lord to restore my health however, at least to some extent, I may try to write a little for publication. I am having a great conflict within and can truly say with Paul, "O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Romans 7:24, 25. (Paul had been an apostle twenty-five years at this time.) It is not doubtful that John Newton was taught in the same school which made him say: "Amazing grace how sweet the sound, That saved a wretch like me, "or at least he had experienced a great deliverance that enabled him to praise his God. Such a deliverance comes to His people occasionally.

I feel that all of God's little ones are taught their wretched and helpless condition while in this life and this makes them confess that they are pilgrims and strangers here below, they also seek a city that hath foundation; whose builder and maker is God. When they are in this state of mind, they can sing: "Oh land of rest for thee I sigh, When will the moment come, when I shall lay my armor by and dwell in peace at home."

The teachings of the ministerial schools are in direct opposition to the teachings of Christ, to the teaching of the scriptures and to the teachings of those who have been taught the truth as it is in Christ Jesus. But we sometimes feel they are to be pitied, because one dead in sin, who has not been enabled to see the light and does not even know he is a dead sinner, has no power to see his condition, no power to know he needs Christ, for he does not feel the need for a Savior. He is blind and cannot



see and God alone can reveal to him his lost condition. Oh how pitiful such a character is! There are many such, but they are blind spiritually speaking and cannot change themselves, neither do they desire to be changed. The doctrine they teach is exactly contrary to the doctrine that Paul and Peter taught when here on earth.

God teaches His ministers very differently. Jonah said: "I went down to the bottom of the mountain - - -" There is a great difference in the lessons taught in these schools. Those taught in the school of grace are aware of their dependence on an all-wise all-powerful God. Many false teachers live lives of luxury and ease whereas they who are carried to the bottom of the mountains for their schooling, enjoy none of the popularity that attends the teachings of the false doctrine, but oh! what sweetness and love that attend the fellowship of those of like faith, Godly experience and spiritual knowledge — some are bitter, but many are full of joy, meekness, temperance and faith in a God who has all power, both in heaven and earth. Paul was a great teacher and his writings are precious to those of like faith. He said: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of

Christ, the righteousness which is of God by faith: that I may know him, and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Phil. 3:8-11.

May God keep, preserve and prosper you, your family and Zion's Landmark, is my prayer for Christ's sake. Pray for us.

Yours in hope,  
C. B. Britt  
Box 282  
Route 6  
El Dorado, Ark.

### LABORING IN SPIRIT

Monday, October 6, 1969

I arrived here at home Wednesday afternoon from Sister Martha Addis' home in Jenkintown, Pa., after a week among my dear brethren and sisters in North Carolina. I have had a cold since I am home and I am doing very little physical labor, but I am laboring in Spirit as the Scripture in 1st John general epistle, fifth chapter 4-9, says: "Who is he that overcometh the world, but he that believeth that Jesus is the son of God?" 5:5.

Surely it is of, through and by Christ that any being overcame the world. To overcome the world would be to overcome death, hell and the grave, which is of the power and grace of an all-wise, eternal King in power. This is He who came by water and blood — even Jesus Christ. Not by water only, but by water and blood and it is the Spirit that beareth witness be-

cause the Spirit is truth and maketh alive. John witnessing truth through, in and of the Holy Ghost need not be taught otherwise and John, the voice of one crying in the wilderness: "Prepare ye the way of the Lord, make straight in the desert a highway for our God" Isaiah 50:3.

"There are three that bear record in heaven; the Father, the Word and the Holy Ghost, and these three are one." Again it is recorded: "In the beginning was the word and the word was with God and the word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life and the life was the light of men." Then in this Word is life and it is the light of men, how could one deny that He is the Word? Nay not a literal word of man or as seen of the world of nature, but of a truth in the Holy Ghost. The life that is by the Grace of God endowed to give light through Christ Jesus, His Son, the mediator between God and man.

The fixed purpose as the waters meted out in the hollow of His hand, just so the Holy Ghost gives both light and life of the living God or Living Word, the Father, Jehovah, the very foundation of eternity without beginning of days or end of time. It is a complete circle or unity that shall never end.

There are three that bear witness in earth — the Spirit and the water and the blood: and these three agree in one. I do not feel

that what I might write would be agreed upon, therefore I rather not explain what I see in the seventh verse, so perhaps I am not given this light to the extent that I feel I am given. Although throughout the testimony of truth we do surely have to recognize that all things were meted out. And there were three that bear witness in earth, the Spirit, the water and the blood and these three agree in one.

The Spirit is one power and water must be the foundation for the earth was in the water and out of the water it was without form and was void. Darkness was upon the face of the deep. Unto the Sabbath day there were seven days — the word seven denoting completeness — and God rested the seventh day from all His work which He had made. Not until after the Sabbath and God had rested, did He put Adam in the deep sleep and took from his side a rib and made Adam a helpmate, which was created in him before this day, for God created them male and female. Female was not made manifest until after the Sabbath, which was as the inner man, brought to manifest action in earth.

I fear to continue further at this time, yet these thoughts have been weighty upon my mind a number of days and nights and until I am released, I must feel the pangs of guilt. I also fear one so unworthy as I, should not attempt commenting upon so great a work. Truth comes not by word alone but by power. If we receive the witness of men, the witness of God



is greater, for this is the witness of God that He testified of His own Son. The sabbath is the link that joins one and six links together, a circle of circles in unity.

Truth comes not by word alone but by power. If we receive the witness of men, the witness of God is greater, for this is the witness of God that He testified of His Son. The sabbath is the link that joins one link and six links together, a circle of circles in unity.

Submitting in lowliness,  
Sister Marion H. Mulholland  
R.F.D. 1, Box 424  
Lambertville, N. J. 08530

#### APPRECIATES MANY CARDS

Dear Brethren and Sisters in Zion:

I will try to pin down, in a small measure, our sincere appreciation for the many cards and the expressions of kindness shown to my husband while he was in the hospital. The only thing I have asked for, in any way, was: When one of our sisters called before she started to Newport News to her church, I said: "When you come into God's kingdom, remember us," for I felt I needed someone to beg in my behalf.

Elder Prilliman and wife came that night and brought a donation made up at Goblintown Church. My back was giving me trouble that night and after they left, I went to bed and dreamed of traveling along a road and I came to a great building with small, one-room buildings arranged from one side across the back and up the other side. They were all alike and all the same size. As I passed along in front of this building,

looking at the small ones, it began to rain and I went in for shelter. There was a half-bed there and I lay down upon it. As I started to lie down, the owner came to the door and I said to him, "I am making myself at home." I cannot remember his answer to me, but he treated me as if he were a physician. He knew all things. After he treated my back the next thing I knew I was walking around in this large building, which was this elderly man's place of abode, old and valuable.

While I was asking and looking, I realized I had something in both my hands. In my left hand I was holding a yellow gold watch with a chain, about twelve inches in length, made of pure gold. In my right hand was a small chain of diamonds about the size of a bracelet. I looked at it and wondered how it came to be in my hand. It was the most beautiful thing I had ever seen. I cannot begin to hint at its beauty. I realized this was costly and that they belonged to this one owner. He came through a door and sat down with his back turned toward me. I passed by him, then turned and went back. I said, "This belongs to you and I am returning it." As I started to put this chain of diamonds around his neck, it had expanded until it lay on his breast and fell to his waistline. He said, "They were comfortable with you."

This dream continued with me and I wondered what it was all about, but about one week later He showed me that He would take every natural thing that I have to live with in this world. I felt I had

nothing to stay here for. I was walking around in the house and asking myself, "What have I done to see so much trouble over." About this time the telephone rang and Brother Perry Stone told me they had a small donation from Liberty Church to give me. The dream came back to my mind. It began to open up. If it be God's will, I will try to show you as it was shown me. I believe the large building was that heavenly mansion and the small buildings were Primitive Baptist Churches that He placed in His care and watched over them. They, in a small humble way, stand side by side desiring to help their brethren in some way in time of need. The Great Physician is the Savior of all his people. This gold watch is a time of love. The gold chain binds the love that flows from heart to heart. He watches over his treasures at all times. The diamond chain, one of the most costly of stones, was bought with a great price. He loved them with an everlasting love: the same love my brethren have shown for us in this time of sickness. This love belonged to Him and I feel like a great love has been returned to Him, for I feel like it is a reciprocated love. It comes to His own and goes back to Him, that is, it is the love of God extended to His people and back to Him. Isn't it wonderful.

This diamond chain was made of the precious brethren and sisters all over the land that have shown such a pure and deep feeling for my husband while in his long spell of sickness. I can never be able to express the appreciation for the many prayers and kind

words; the cards and letters from His children. I feel they are the ones to whom He said: "Comfort ye, comfort ye My People, sayeth your God. Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand, double for all her sins." These words are comforting to me. The donations from our loved ones are greatly appreciated for the natural needs.

For the past week, Frank has shown some improvement, but it has been a long wearisome time with us.

Brother Adams, I hope to visit your Association sometime in the future.

A weary stranger,  
Mrs. Frank Pegram

---

Remark: May the God of all grace remember this Sister and her dear companion, in mercy, grace and compassion.—Editor

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### EXPERIENCE

Dear Brother and Sister Adams,

When I was young, I thought I was just as good or maybe better, than most people. I went to the Free Will Baptist Church and Sunday School, just to be with young people who also went there. I got very little if anything out of their services, but that was not what I was interested in at that time. Later I began going with my Daddy to Memorial Primitive Baptist Church. I could tell there was a great difference in what they preached and believed. After a while it seemed that Elder Christopher Hooks the pastor, was



preaching just to me and I felt that I was the worst person in the whole world! I was so different from other people. For two years I felt that I was in a dark pit and I would pray to the Lord to show me what to do. I would go into other rooms of our home where there was no one except myself, trying to get where my sister could not find me, and pray. Sometimes I would hear her looking for me. I prayed out in the orchard under fruit trees. I would get down on my knees and for about two years, I felt that if I died I would go to torment.

One one occasion when a preacher spent the night with my Daddy, they were sitting at the fireside talking about spiritual matters and I wanted so much to hear what they were saying, but I did not want them to know I wanted to hear them; so I got some sewing and sat in the corner near the fireplace and listened to their conversation, for I was eager to hear, thinking I might receive some comfort. My mother and the rest of the family were visiting on this particular occasion, but no one knew why I remained at home.

I dreamed one night that Jesus was out on the ground at our back door and I got down on my knees before Him, I was so little and He was large! I prayed to Him and asked Him to show me what to do. I saw, in a house, a communion table with people around it and a big round light overhead. I wanted to offer to the Church, but I did not feel that I was fit to ask them for a home. I did not feel that they would take someone like me, but Sunday I found myself at the

front by the minister for the purpose of offering myself for membership. Just at that time another girl came up also for the same purpose. She was about the same age as I. When I saw her, I thought, "I will not be alone" and that was some comfort. We were both received and were baptized together.

I have had ups and downs, but I have never since then felt like I would go to torment when I leave this world of trials and troubles. I felt for a while that I never would have any more trouble, but this did not last very long before doubts and fears crept in.

I enjoy reading the Landmark so much! I often have to wipe tears from my eyes, so I can read. I wrote once before for publication in the Landmark, but I was doubtful that it was appropriate for printing. I did not feel that it was good enough to print, so I did not send it. Sometimes I am rejoicing and again I am in the valley. I have had several dreams that came true. Several years ago, I had the toothache two or three days. I awoke one night and my tooth was aching very badly. I started praying for it to stop and it seemed as though there was an open space up toward heaven. It seemed that I raised from the bed and went up a little way and my mind left the worldly things and my tooth stopped aching. I was reminded of the scripture: "He speaks and it is done, commands and it stands fast." I almost shouted! My teeth chattered, but when my thoughts were again carried back to earthly things my teeth stopped chattering and it seemed

I came down — back to earth again.

Oh! we have so much to be thankful for. May the Lord continue His blessings on us all. I hope you will remember me and mine in your prayers. I dreamed one night about four weeks before my Daddy passed away that I saw him in a gray casket and when he passed away, they asked Mother what color did she want the casket to be for his burial and she said: "A gray one." I felt this had been shown to me previously, so it comforted me.

A little Sister, if one at all,  
Piety Summerlin  
Garner, N. C.

---

Sister Summerlin, much of your experience is so much like my own. I do believe we were both taught by the same teacher. — PWA.

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### WRITES OF LAZARUS' RESURRECTION

Dear Brother and Sister Adams,

As my mind goes back to you and all the dear brethren and sisters whom I was blessed to meet at the association, I would like to tell you how much I appreciated the love and fellowship that I received and was given to enjoy; however, I cannot find words to express this as I would like to do.

Brother Adams, I have often had a mind to write, but feeling to be small, unlearned, and unworthy, I could not find the courage to make the attempt.

We went to Collinsville Church Sunday and had a wonderful meeting. While one of the brethren was speaking, he mentioned the resur-

rection of Lazarus, when I feel, if not deceived, the Lord revealed to me that Lazarus is a type of the church of the Living God and I believe there must be a death before a resurrection. Now we cannot confuse this with the general resurrection at the end of the world.

The Apostle Paul says, "You hath He quickened, who were dead in trespasses and sins." Eph. 2:1. We are sinners from our mother's womb, but are not conscious of this until convicted. That is the purpose of the Holy Law. I believe the holy law of God is applied to every child of God to convict him to death, and at the end of the law there is death; therefore, if you are not dead to the law you have no right to be married to Christ. This is typified in the death and resurrection of Lazarus. Under the law we all die and Jesus is the end of the law to every one that believes.

Lazarus was dead and could not go to Jesus, but when Jesus came and spoke to him, he arose from the dead. Jesus said, "Loose him and let him go," for he was bound hands and feet with a napkin about his face. We are bound by the law until after death, but Jesus came to set captives free, so Jesus says: "Loose him and let him go," thus freeing him from the law of sin and death. Yet, while we are dead under the law, our eyes are blinded to the truth, as it is in Christ. The napkins are about our faces. "Blessed and Holy is he that hath part in the first resurrection on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign



with Him a thousand years." Rev. 20:6.

I believe Lazarus is a type of the redeemed church of God — those who have suffered death and the resurrection — for his body was not changed, but came forth like it went down. The Apostle Paul makes it plain that these mortal bodies of ours must be changed from mortality to immortality; therefore, we cannot confuse the coming forth of the body of Lazarus with the final resurrection of all the redeemed family of God. This is a beautiful type of the militant church, Jesus being the resurrection, the first and the last. If we have passed from death unto life, we are freed from sin — "For he that is dead is freed from sin." Romans 6:7. The transgression of the law is sin and where there is no law, there is no transgression. If we are still under the law, we are still in our sins, but if Jesus has loosened us from the law, we are free in Christ, who is the end of the law for righteousness to everyone that believes. Therefore, we must pass from death unto life before we can believe, which is our experience in the first resurrection. My humble hope is, after my race on earth is finished and this old tabernacle of clay shall return to the mother dust from which it was taken, and at the coming of our Lord, it will be fashioned like the glorified body of the Son of God, and caught up in the air to be with Him in glory.

Brother Adams, these are some of the things that I hope the Lord has given me to feast upon.

(Elder) M. C. Merricks  
Blairs, Virginia

# DESIRES BOOKLET, "WHAT WE BELIEVE AND WHY"

Dear Brother Adams,

I am enclosing a check for ten dollars. Please renew my Landmark subscription for one year, also send one year's subscription to my sister. Her address is Mrs. Nell Briggs, Ararat, N. C. 27007. The remaining two dollars may be used to help defray expenses or used in any way you like. I would like the booklet, "What We Believe and Why." My sister has never been a Landmark subscriber, even though she is a member of the church. She made her home with my parents in their latter years, and the Landmark was received there for some time, due to the kindness of some friend. We never knew who sent it.

My parents are now both deceased. My father was buried on Saturday before Christmas of 1969, and my mother on the Saturday following Christmas of the preceding year. It is so sad, yet we believe they are at rest, awaiting the resurrection to wake in the likeness of King Jesus.

I wrote a little poem sometime after Mama's passing. I will send it, and if you think it is worthy of space, you may publish it. Otherwise, just discard it.

I had a strange dream one night recently. Whether it concerned the death of my parents, I do not know. But somehow I think it must have signified something.

I dreamed I saw a narrow band of white clouds which reached from horizon to zenith. As I looked, I saw a pair of hands, white like the cloud, and clasped as if in prayer. They seemed to come up

out of the cloud as though behind one thunderhead and outlined against another. When these were extended upward until I could almost see to the elbow, they were followed by another pair in the like manner. The only difference I noticed was that the second pair seemed smaller.

Then I do not know just what took place, whether I was lifted up, or the cloud became horizontal. I seemed to see two figures out across the lawn, but saw only this white cloud and also white people. They seemed both to be face up. The smaller figure was almost upon the larger, nearly obscuring it from view.

Could these hands represent the Spirit of my parents ascending one after the other? And the figures — could this be them as one in Christ Jesus, the Cloud? Do you see any meaning? If not, discard this, and there will be no hard feelings.

A sister in hope  
Hester K. Bryant  
Rt. 2, Box 16  
Cumberland, Va.  
Jan. 8, 1970.

### CALLED HOME

The death angel called for mama,  
While the Christmas trees were bright.

Turned the gaiety of the season,  
Into gloom of darkest night.

Oh, we miss you, sadly miss you,  
As we go from place to place,

Miss your patient, gentle presence,  
And your cheerful smiling face.

But we feel as we plod onward,  
In a land of toil and pain,

That with Jesus you are resting,  
And our great loss is your gain.

Oh, we would not call you back,  
Dear, Could you live on earth again,

Back into a world of sorrow, Back onto a bed of pain.

No! Sleep sweetly, sweet Mama,  
On the loving Saviour's Breast,  
While his gentle Spirit watches,  
On the body laid to rest.

Soon the trump of the archangel,  
Shall be sounded in the sky,  
Soul and body then united, From all earthly scenes shall fly.

We shall all be re-united, With the loved ones gone before,  
And forever dwell with Jesus, On a calm and peaceful shore.

### EXPERIENCES ARE

#### COMFORTING

Dear Brother Adams,

I awoke this morning with the first words of the song in my mind, "My God, the spring of all my joys," which I looked up in my Goble's Hymn book and read it through. I had just received and read the Dec. 1st issue of Zion's Landmark. Some of the experiences are comforting to me, and I sometimes feel that they tell my own experience.

I went with my mother to her church meetings in my childhood days. I am now seventy-seven years of age. My father died of a heart attack when I was twenty-one years of age. I was with him and heard his last words, "Oh Lord have mercy on me," which had a most profound effect on me. He was a good man, and we adored him. I had serious thoughts of uniting with the church which stayed on my mind, but I felt unworthy to offer. Others seemed to have a clear call, and mine



seemed obscure.

One night in my sleep, the text, "Behold I bring you good tidings of great joy," was presented to me. Luke 2:10. I then seemed to hear the heavenly host praising God. I have had many comforting thoughts and experiences along with the trials and sorrows of this world which I believe come to us all. I feel that God's love has carried me through them, so that I have not lost faith at any time. Since I have grown old, I do not go out much, but try to go to my church meetings at Center, the third Saturday afternoons and Sundays. I have my Bible, with large print and read it, and also the Zion's Landmark when it comes. It is my hope that I will receive a copy of "What Old Baptist Believe and Why," although I think I already know.

I was baptized Aug. 16, 1915, at Goblintown Church in Patrick County, Va. There are many times when I feel low and sad, but sometimes there is great joy also. May the Lord bless me to live out my days in peace and quietness, and please pray for me. My husband, who was of our faith, died January 23, 1952, and my son and family live next to me. They take me to the church meetings.

I hope you and Sister Adams can come to our next association the third Sunday in May, 1970.

Your sister in the faith, I hope,  
Lucy T. Stone  
RFD 2, Box 386  
Bassett, Va.

P.S. I enclose check for \$2.00 to be applied to the indigent fund.

## ENJOYS LANDMARK IMMENSELY

Brethren,

Enclosed is a money order to renew my subscription and please use the remainder as you see fit. I enjoy the Landmark immensely, and receive much comfort from its contents. If not deceived, it sets forth the doctrine of God, our Saviour, our Priest, and our King, being Lord of lords, and King of kings, who is our meat, drink, and life. Without Him we are nothing, but He is full of grace and truth. Oh! my Brethren, today, grace has become to be a byword, or at least in our country, it has no meaning to the most of the people. To them it is just another word, but to the children of God, it is all their salvation, from the most high God. Amen.

John J. Smith, Sr.  
P. O. Box 134  
Spring Hill, W. Va. 25309

## INJURED IN FALL

Dear Brother Adams,

I am sorry that I missed sending you my subscription to the Landmark through Brother Sam Gilbert. I have been unable to do this since I fell and got hurt. I have not been able to see him. So enclosed is a check to pay for Zion's Landmark for one year.

I have wanted to write to you for a long time to tell you in part what the good Lord has done for me. Several years ago I was sitting, rocking my little granddaughter and singing, "Oh Jordan's Stormy Bank I Stand." As I sang the verse saying, "When shall I reach that happy place and be forever blest? When shall I see my

Father's face and in his bosom rest?" I was carried away in a vision. I saw Christ come down almost to the earth on a river bank. He was as white as snow and all around him were angels, also as white as snow. The most beautiful place I ever witnessed was around them. The ground was green, and the water was clear as a crystal. The angels were all waving their wings, slapping their hands, and singing, "Holy, Holy, Holy" and when I came to myself I was singing "Holy, Holy, Holy," praising the Lord. That feeling remained with me for several days, enabling me to feel that I was in Heaven here on earth. I am so low down almost all of my time lately that it seems like the Lord has never known me.

If you can have a mind, pray for me. Love to you and Sister Adams.

A little sister saved by grace,  
if saved at all,

Mrs. Pearl Roark  
Route 3  
Ridgeway, Virginia  
Nov. 28, 1969

#### ASKS DAILY FOR MERCY

Dear Brother,

My subscription is a few days late as it was due on the fifteenth of this month. I beg your forgiveness and I am sending a check for four dollars (\$4.00) to renew for another year. May the Lord bless, keep and uphold you and may you continue steadfast in your endeavor to serve the household of faith with a paper that upholds and defends the truth and doctrine as it is in Jesus Christ and as He has given me to believe.

My cry daily is as the lowly publican, "Lord, have mercy on me a sinner." My sufferings are great and would, it seems, consume me, but for the Lord's mercies, we are not consumed. We could rejoice if we knew that our sufferings here in this world are for His dear sake. Yet, we know that if we are any of His, we must suffer in this day of sin and sorrow.

If we have life it is hid in the bowels of Jesus Christ. Even though some would destroy the body, they cannot destroy that LIFE because it is hidden in Him. If we love Him it is because He has loved us first. Nothing in this sin-filled world can destroy that. Our Lord is merciful and great in loving-kindness.

May He bless you and yours.

The least, if one at all, in hope of eternal life,

Nancy Clay

2059 A. Oakbridge Drive,

Charleston, West Virginia 25311

#### BEEN IN AND IN HOSPITAL

Dear Brother Adams,

I have just found a letter I wrote sometime ago. As you will see from the date, it is like all of my writings, not worth reading. Something tells me to send it on. I was quite ill and in the hospital for three weeks. I have been at home two weeks and have gained very little strength. It is my hope that I am doing very well considering my age.

Brother Adams, they said I was delirious and talked, but I feel the dear Lord was with me. Also I saw and experienced some beautiful things. I am so old fashioned,



but I believe we are made to rejoice at times which seems strange to the world.

Elder Alton Wallis has just been in to see me and his visit was such a comfort to me. I have my January 1st Zion's Landmark and am enjoying it, but my eyes are failing fast. Oh! I do try to hope that I will not lose my sight entirely. Since I am too old for surgery, I will just try to trust that the dear Lord will care for me as He has all of my life.

When you see Sister Priddy, give her my love. She visited us once in Dallas. My sister told me about your phone call and told me later that I talked with you all day that day until they put me to sleep. Oh! how little the world knows and understands how our hearts reach out for our dear ones, those who are taught of the Lord.

I hope you both are well.

A poor sinner saved by Grace if saved at all,

Gussie M. Hardy  
308 "A" Church  
Winnsboro, Texas  
January 31, 1970

### GIVEN A NEW AND REAL DESIRE TO WORSHIP THE LORD

Dear Brother Adams:

I was just reading my first copy of the Zion's Landmark since my mother had it sent to me, and I read that it was no longer self-supporting; therefore, I enclose a check to be used in the publication of same.

I started reading the Landmark last summer when my beloved father wanted me to read an article on the meaning of John 3:16.

I can never tell what a comfort this publication has been to me.

I have a wonderful mother and father who reared me and my five brothers. Last summer I had an experience with the Holy Spirit at which time I was given a new and real desire to worship the Lord and to feast on the true gospel, which did not come of myself and presented a very unworthy feeling upon me. He did not leave me with the desire only, but showed me where I might hear the true gospel — at the Sardis Church near Madison, N. C., where Elder Gardner is the pastor. I love the church, Elder Gardner and all the brethren and sisters including my mother and father, Aaron and Mildred Middleton, with a new kind of love that I had never experienced until last summer. I hope to be thankful for this wonderful blessing, which was a gift from Him.

It is my desire that I may continue to receive a joy from the contents of Zion's L a n d m a r k. Please remember me in your prayers.

Sincerely yours,  
(Mrs.) Sarah M. Jobe  
Rt. 4, Box 158B  
Greensboro, N. C. 27406  
December 26, 1969

### IMPORTANT NOTICE TO SUBSCRIBERS

Dear Subscriber:

We hope you enjoy Zions Landmark, many say they do. But please, everyone of you, check the expiration date on the label of your Landmark. If due or past due, as some are, kindly send in your renewal at once, please! If we hear nothing from those whose subscriptions have expired, we will assume you are no longer interested in having the Landmark come to you.

EDITOR

## *Zion's Landmark*

"Remove not the ancient Landmark  
which thy fathers have set."

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Vol. CIII

No. 10

Second Class Postage Paid at  
Wilson, N. C. 27893

Wilson, N. C. 27893 April 1, 1970

### **REMARKS ON PRIMITIVE BAPTIST BELIEFS**

This is a reply from a friend at Roanoke Rapids, who said that she had heard many things about Primitive Baptists.

In replying to your question and the many things that you have heard about the Primitive Baptists, I will omit inserting our article of faith, since they are recorded in the minutes of our association, which I sent you a copy a few days ago.

You stated, quote: "I have heard that the Primitive Baptists do not have Sunday Schools or neither do they have musical instruments in their churches. I have also been told that they drink whisky, curse and also use snuff and tobacco, during church service." Unquote—Reply.

It is true that Sunday Schools have never been practiced among the Primitive or Predestinarian

Baptists. Our reason for standing aloof from this practice is because we cannot find any record in the Holy Writ to sustain us in a institution or school of this kind. We believe that the Seven Churches of Asia which were set up by the Apostles under divine inspiration should be the rule and guide for all the succeeding churches of the same faith to follow in all future generations.

Sunday Schools, as were originally established by Robert Raikes of England, were to teach the underprivileged children to read and write. These institutions were begun in England about 1780. Since that time many denominations have left off the original purpose of these schools, and have begun teaching the Bible. The original purpose just mentioned was left off years ago; however, the other churches continue to refer to these schools as Sunday Schools until this day. We (Primitive or Old School Baptists) believe and maintain that if Sunday Schools were profitable for the advancement to the cause of Christ to the Believer in the Apostle's day, then and in that event, they would have instituted them in the Seven Churches of Asia. Since we do not have any Bible record of any musical instrument annexed to the religious worship in the true gospel church, we prefer to follow the former practice. Our desire has been and is to have a "Thus saith the Lord" for all that we do.

The use of snuff and tobacco is a natural habit in which many people engage and use in some form. The use of tobacco is not confined



to any religious order. As far as I have observed, there are people in most, if not all denominations, that either use snuff, chew tobacco or smoke cigarettes. It is true and admitted that in years passed many Primitive Baptists would chew tobacco during the church service. This habit was not confined to the Primitive Baptists alone. When I was a boy, I observed this practice among other denominations while in religious worship. The use of tobacco in any form in this section has been discontinued in the meeting houses for many years.

You mentioned that you were told that Primitive Baptists drank intoxicating whisky as though they were the only religious denomination that did. I will give you an example which will help you to understand that this is not altogether true. For the past several years, there has been more than one half million dollars spent in Wake County alone for legalized whisky. In Wake County, there are less than one hundred Primitive Baptist members. As poor as these members are, I am sure that no reliable person would think of charging these few members with buying and drinking that much whisky.

Primitive Baptists are by no means perfect, but we do try to endeavor to maintain a standard, viz: being honest, telling the truth, living soberly. If there be cases reported to the church wherein certain members are violating these rules, a faithful church will call them in question to answer these charges. If this member fails to give the church satisfaction,

the member is excommunicated or excluded from the fellowship of the church.

In hope,  
T. F. Adams

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**IN MEMORY OF  
BROTHER E. B. PEARCE**

Brother Bainum Pearce, the son of Joseph Walter and Elizabeth Pearce was born May 26, 1904, and departed this life January 18, 1970, making his stay on earth 65 years, 7 months and 22 days. Brother Pearce was united in marriage to Sister Eva Pollard, May 8, 1926, and to this union was born two sons, Julian of R. F. D. 1, Willow Springs, N. C., and Leon of R. F. D. 1, Holy Springs, N. C. Also surviving are seven grandchildren.

Soon after Brother Pearce received a precious hope in Christ Jesus, he united with Willow Springs Primitive Baptist Church. He was baptized in August 1937, by his pastor, Elder T. F. Adams. In February, 1950, Brother Pearce was ordained a deacon of Willow Springs Church and a more faithful, servicable and non-assuming brother and deacon we have never been privileged to know. Nothing that was needed to be done for the church, the cemetery and the surroundings were left undone. He spent many hours in this faithful service that few people knew about and he was often accompanied by his companion. Words are ineffable to describe the many precious characteristics that this brother possessed. The fruits of the spirit were manifest in his daily walk and Godly conversation. His judgment was safe and sound. He expressed himself only when necessary, this was especially true concerning controversial matters. The welfare of Zion was a matter of supreme interest and importance to this dear Brother.

Brother Bainum never imposed his own ideas for his words were few but weighty. How fitting here are the words of the Apostle James, in the life and experience of this, our brother, who said, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." James 1:19.

To know Brother Pearce as we knew him is to know the great loss his family, Willow Springs Church and The Little River Association have sustained by his death, but we do believe our loss is his eternal gain and that his passing from our midst was in accord with God's determinate counsel. May the Lord reconcile all of those who feel the loss of him so keenly, to His will. He, like the Apostle Paul, was what he was by reason of what God made His Son to Him. Paul said: "But of Him are ye in Christ Jesus who of God is made unto us wisdom and righteousness, sanc-

tification and redemption—" I Cor. 1:30.

Brother Pearce's funeral was held in his home church, the Willow Springs Primitive Baptist Church, January 20, 1970, by his pastor, Elder T. F. Adams and Elder J. M. Mewborn. His body was laid to rest in the Willow Springs Church Cemetery, there to await the second coming of our Lord Jesus Christ. Paul said: "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall He appear the second time without sin unto salvation." Hebrews 9:27, 28. It is enough to say of himself: "By the grace of God, I am what I am." I Cor. 15:10.

Humbly submitted,  
Brother E. T. Jones,  
Elder T. F. Adams and  
Pauline W. Adams,  
Committee

#### RESOLUTION OF RESPECT

Sister Lula Stephenson was 87 years old when she departed from this life December 19, 1969. She united with Clement Primitive Baptist Church in September of 1916. Sister Stephenson was afflicted and not able to attend church for a good while before she passed away. God in His great love and wisdom looked down in tender pity and compassion on Sister Stephenson and called her to rest. She was a devoted member of Clement Church and attended faithfully so long as her health permitted. Her sufferings were borne patiently in humility and meekness, always looking to God for guidance. Sister Stephenson was a faithful companion, a loving mother, and a true neighbor.

She is survived by four sons, four daughters, twenty-four grandchildren, and twenty great grandchildren.

Her funeral was conducted at Clement Church by her pastor, Elder T. Allen Johnson, followed by burial in the church cemetery.

The church at Clement deeply feels our loss, but we feel our loss is her eternal gain. Therefore, be it resolved;

First, that the church at Clement bow in humble submission to the all wise God who does all things well.

Second, that the church at Clement extend their heart felt sympathy to the family.

Third, that a copy of the resolutions be placed in the church record, one sent to the family, and one sent to Zion's Landmark for publication.

Done by order of Clement Church in Conference on Saturday before the Second Sunday in February 1970.

Elder T. Allen Johnson, Moderator  
W. A. Langdon, Clerk  
Annie Langdon & Beulah Parris,  
Committee

#### OBITUARY

##### SISTER SALLIE PEEDIN

We, the members of Bethany Church, bow in humble submission to the will of our Heavenly Father who has seen fit to call from our midst, Sister Sallie Peedin. Sister Peedin was born October 16, 1891 and passed away December 7, 1969, making her stay here on earth seventy-eight years.

She is survived by one daughter, Mrs. Bessie Creech, one grandson and two great grandchildren. The funeral was held December 9, 1969 at Pine Level, Bethany Primitive Baptist Church, by the pastor, Elder S. J. Sauls and Elder T. Floyd Adams.

We, the members of Bethany, desire to extend to the family our heart felt sympathy. Therefore, be it resolved that three copies of this obituary be made, one for the family, one for the church and one to be sent to Zion's Landmark for publication.

Brother Troy Thompson  
Sister Inez Thompson  
Sister Daisy Peedin  
Committee

#### LAUREL SPRINGS ASSOCIATION

The Thirty-Third Annual Session of the Laurel Springs Primitive Baptist Association will be held, the Lord willing, at Laurel Springs Church, to convene on Friday before the first Sunday in June, 1970, and will continue through Sunday following.

Those who come from the North, South and East choose your favorite route or highway to Mt. Airy, N. C. From there take Highway 89 West for six miles to Rural Paved Road 1396. Turn left for a half mile to unpaved road 1397. Turn right on this road for a short drive to church.

Those who come from the West please follow Highway 89 to Rural Paved Road 1396. Turn right for a half mile to unpaved road 1397. Turn right for a short drive to association.

All of our brethren are cordially invited to attend.

George A. Fulk, Clerk

#### NOTICE

Gill (6) Volumes Commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$52.00 per set postage prepaid in U. S. A. Hassell Church History by Sylvester Hassell, reprint of 1886. \$5.50. Body of Divinity \$6.00.

See or write:

Zions Landmark

P. O. Box 35,

Willow Spring, N. C. 27592



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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

PRIMITIVE OR SCHOOL BAPTIST

117 NORTH WILSON STREET  
WILSON, NC 27893

VOL. CIII

5, 1970

NO. 11

## ISAIAH CHAPTER 30

The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever.

That this is a rebellious people, lying children, children that will not hear the law of the LORD.

Which say to the seers, See not: and to the prophets, Prophecy not unto us right things: speak unto us smooth things, prophesy deceits:

Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon;

Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

And he shall break it as the breaking of the potters' vessel that is broken in pieces: he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

### EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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\$4.00 PER YEAR — 2 YEARS \$7.00

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POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

# ZION'S LANDMARK

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*Devoted To The Cause of Jesus Christ*

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## A GOOD LETTER

Dear Brother Adams,

I am sending you a letter from my niece, who was recently received in the fellowship of Dan River Church. Both my husband and I enjoyed this letter very much, and we thought perhaps others would also like to read it. So, with her permission, I am sending it to you for publication in Zion's Landmark, if you feel it is worthy of space.

To me, her experience is wonderful — so much greater than my own, if indeed I have one. Much of the time I go doubting and I greatly fear that I have deceived the good people who gave me a home. Oftimes, I am made to beg: "Lord, if I am deceived, please undeceive me." I do not wish to appear to be something other than what I am, I fear that I am not like other members, but just pretending. So often I go to church and leave after services more hungry for spiritual food than when I went, but when it pleases God to give me a hearing ear, it makes me rejoice and renews my hope that He is my Saviour too.

I know I am a vile sinner and I feel that I am full of fault and deceit; saved only by God's wonderful grace, if saved at all; not by any words or deeds of mine, for they are like myself — full of fault and vanity.

I meant only to explain the enclosed letter when I started this. I hope I have not worried you with these comments, for I realize you are very busy.

From a very little and unworthy one, if one at all,

Mrs. Bennie Clifton  
Vesta, Virginia 24177

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No, Sister Clifton, in no way have you worried me, but pleased me instead. Please write more when you have a mind. Not only do we appreciate your writings, but the writings of the dear young niece. Such writings and experiences are always not only acceptable, but joyfully received. It does our hearts good to know the Lord is still dealing with the young as well as the old and bringing them into the church of the living God.—Ed.

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Dear Aunt Edrie and Uncle Ben,

I have been desiring for sometime now to write to you, since it seems that we cannot find time enough to get together with you for a visit. But I do feel that you need your time to visit the sick and to talk to the people who are really deserving and worthy of your consideration. I thought maybe you would have time to read this and I believe it will make me feel better to unload even on paper.

I have always loved to go to



church, especially to the Old Primitive Baptist Church. All of the members look and act like they love each other dearly and everyone else too. It was and is such a dear friendly place to be.

The way I feel about Dan River Church as compared to other churches of the same faith and order is this: To me, it is home. I feel that I have been away from home a long time and it is so satisfying to be back and be able to really relax and be myself.

For about two years I have longed to offer to the church, but I knew in my heart that I was unworthy of being a member of any church and mixing and mingling with the members as such, but I have desired to be like them so very much — just to be able to sit near them or even off in a corner was all that I asked. I felt that their belief was in accord with what I believed, that we were all sinners saved only by the grace of God. I could not understand why I could not be as they were, but there was a difference: they had their experiences, their hope of eternal life and I had neither, or it seemed that way to me — at least I felt that mine was insufficient for all I had was my dreams which seemed to condemn me to the bottomless pit.

Time after time when at church, I would pray to myself; "O Lord, just let some of the spiritual emotions or feelings of some of the members pass from them to me as they are shaking my hand!" But no, never did I feel any differently. I think I knew in my heart all the time that it

could not happen that way. I wondered why I was a black sheep when I desired so much to be one of the flock. I would look around and it seemed that everyone was living a better life than I. No matter how hard I tried to do better, I did worse. I thought that I could not join the church unless I had some experience to tell the church, or to tell them that I believed my sins had been forgiven. Neither did I have the experience to tell, or any thing that would make me appear better than I beheld myself to be. I knew I was a sinner in the worst way and I did not have much hope of ever being different. So for two years I went on day after day desiring a home in the church, but knowing all the time I was too unworthy.

I had a dream over two years ago that has disturbed me night and day and still keeps me awake at night. I dreamed that I was standing in the road outside of my parents' home looking toward the northwest. A storm was rapidly approaching — the clouds being dark and with an angry appearance, were roaring, rolling and boiling up and they came very close to me and very quickly. I thought, "We are going to have a terrible storm." I was turned facing the south and all I could see was a black cloud reaching from the ground to the heavens, arising swiftly. It was coming faster than I have ever seen a jet fly. Just as it reached a fence in one of Daddy's meadows, I was turned to the east. Everything was covered in a fog with colors

of green and yellow all mingled together and I came to my knees. It was slowly moving about as fog on the road. The thought came to me: "It is the end of time," I cried out: "Oh Lord, have mercy on me, for I know that I am a sinner." That very instant it seemed as though the ground that I was standing on was not there any more, and I was falling straight down, standing up straight. I was falling faster, it seemed, than it could be humanly possible. It seemed that my body fell, but my heart or some inner part of me did not fall. In other words, it seemed that my body was separated, a part of me did not fall, but the other or external part remained where I was standing in the road. It seemed that I was falling into the bottomless pit and if so, then I must be lost forever. I was still in the process of falling when I awoke.

About three weeks later, I dreamed that Joe and I were in a building, standing by a window looking out into a terrible storm. It was dark outside and it was raining very hard — the black clouds were down to the ground. We had our arms about each other looking out into the storm and we thought it was the end of time. We were both crying and praying: "Oh Lord, have mercy on us, for we know that we are sinners." I immediately awoke.

You can now see I had nothing to offer to the church as a testament that the Lord had dealt with me in any way except to show me my lost condition. For these

two years, I have prayed and hoped to be led or shown in some way what to do and which way to go. This brings me to the day I was given the right hand of fellowship in the Dan River Church.

On that Sunday morning I awoke feeling a strong desire to be in the church, but Joe was sick and I thought I would not be able to go to church. I thought of calling my parents to see if I could go with them, but I did not. It seemed I was hungry for something but not for natural food — for spiritual food I hoped.

Mother and Daddy happened to stop by on their way to church (or it seemed to me they just happened to stop) and they asked if I wanted to go. Joe said he would be all right, for me to go to church. I said, "Give me ten minutes and I will be ready."

When we entered the church, I do not know why, but I did not sit with Mother and Daddy. For some reason unexplainable, I wanted to sit in another seat closer to the front of the church. I enjoyed the singing. (I have always known I could not sing as well as most people). When we were singing the hymn before prayer, I remember thinking to myself: "Well, I can sing pretty. I did not know that I could sing like this."

The sermons by Elder Stone and you, Uncle Ben, were suited or just fitted me, just what I needed to hear! and Uncle Ben, when you began speaking, you said, "It is good to see all of you and especially the two young children who came forward to



take their places on the front seats with the other members." I looked and beheld this little girl of nine or ten years of age sitting on the front seat by this young lady, whom I felt to be her sister. I thought they were the two young children you referred to. I thought, "Why is it that children that young are already members of the church, and I am almost fifty years of age and cannot seem to find the way."

I forgot all about the children during the service, but while the congregation was singing the closing hymn, something was happening to me. I was trembling and shaking so that I had to hold to the back of the seat in front of me in order to stand. My hands shook so that I could not hold the hymn book still enough to sing from it. So I made my hand steady on the back of the seat in front of me and held on to the hymn book. All the time the tears were streaming down my face and I could not stop them. I did not know what was wrong with me, nor what to do. I did not want anyone to see me like this. I looked and saw you, Uncle Ben, as usual coming along shaking everyone's hand, and I thought, "I cannot let Uncle Ben see me in this condition." You were about three rows in front of me when the thought occurred to me: "Well I can just keep looking down at the hymn book and when he gets to where I am, I can see his feet and I will shake hands with him without even looking up.

He will think I am singing."

The next thing I saw was a small boy about the age of seven years, looking up at me and holding out his hand. He had the most humble face I had ever seen. I do not know what I did or said or if I even took the boy's hand or not. All I remember was looking into the little boy's upturned face and hearing a voice that sounded like yours, say, "Bernice, this little boy is a member of the church."

The next thing I remember I was crying and holding on to someone. I guess it was you, Uncle Ben, and hearing you say, "Bernice, do you want to offer to the church?" I remember saying, "I am not worthy, I am not worthy." I was then standing out in the aisle. I do not know how I got out there or when. I did not see the little boy again until he came up to give me the right hand of fellowship.

If God was not showing me the way into the church that day in His mysterious way, then I do not have a hope of eternal life. I believe God was leading me to the door of the church. He was answering my prayers, but not in the way that I had thought He would, if He had answered them at all. He brought me before you good people, being a sinner with nothing to offer except my many tears, of which I was not ashamed at that time.

When my baptism had to be postponed because of unsuitable weather, doubts arose before me to feel I had been deceived, and had also deceived the church,

which was worse. I do not want to ever do anything to cause trouble or harm to the church. You now know why I feel so unworthy to call any of you precious saints, Brother or Sister.

I wanted to tell you all this before I was baptized, but I did not have an opportunity. I wanted Joe with me when I told you this. So you now see, I have never told this to anyone except I have told the dreams mentioned above to my dear friend who works with me. She was at my baptizing. It is my desire to tell you about my baptism some day.

From the least of the flock, if one at all.

Bernice

---

Dear Sister, we are sure Uncle Ben and Aunt Edrie have enjoyed this sweet experience and we feel sure our readers will enjoy it too, especially those who have had similar experiences. It has been our pleasure to read as well as publish it, for we believe in essence, it is in line with that of every child of grace who has had an experience of grace. Write again when you feel do do so.—Ed.

---

### CONCERNING TITHES

Dear Elder and Sister Adams,

I have noticed the announcement in Zion's Landmark of your booklet — "What We Believe and Why" and like yourself, I have had many questions asked me concerning our belief and why, and I have written several letters concerning same. The following is an article written by me on Tithes, about a year ago. It is rather lengthy and

I am not asking you to use it in the Landmark, as I do not want to crowd out other material.

In the Old Testament, under law worship from Abraham's time tithes were paid, that is, one paid one-tenth of the spoils. Today any church or any religion which pays or advocates paying tithes, is still striving to fulfill the law and its holy and just requirements. In so doing they deny Jesus Christ and His works. In the New Testament, under grace, our Lord and Savior, Jesus Christ, did not in any way advocate the paying of tithes for the remission of sin, nor did any of the Apostles advocate such a doctrine and neither do worshipers of today either advocate or accept such a doctrine. Reading from the New Testament, Luke 11:42, Jesus said: "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone." Notice, our Lord Jesus Christ called them Pharisees, which were strictly law worshipers. Under the law, one tenth is given. Under grace, all is required. Christ gave all, what can we give? We are receivers, not givers, if we be one of the chosen in Christ Jesus.

Luke 18:11-13: "The Pharisee stood and prayed thus with himself: God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote



upon his breast, saying, God be merciful to me a sinner."

Man's free will and God's predestinated purposes are arch enemies. In your heart, which do you feel to be right? Can we be so base as to even think for a moment that man shall be the victor. No, no, a thousand times no. The scriptures tell us "For the tree is known by his fruit." Trees — His people — planted by the Lord God always distinguish themselves from the unregenerated world. We say the fruit they bear is none other than the work God, the Holy Ghost revealing Jesus Christ as their Lord and Redeemer. Their works of righteousness are His work through them and His work in them is the fruit, which is the evidence of the grace of God. The work of God in them causes them to feel that charity is the everlasting love of God and it cannot be given away, as it always returns to God the Giver. Therefore, it enriches them in faith, which is a gift of God. The Love we have in us for God and for Godly things is the effect of God being in us and where He takes His abode, there the manifesting of God's wonderful works are made known.

The church, the body of Jesus Christ, does not belong to the world and it is not its own keeper, it is bought with a price — the blood of the Son of God. The Church is the Lord's property and it is His responsibility, to keep it. Christ, having purchased it with and by a perfect offering — the fulfilling of the just and Holy requirements of the law, and the shedding of His blood. Everything done in the true Church of God

was, is and will forever be done by the Lord God of Heaven and earth and none can stay His hand or say why doest Thou, Oh Great Jehovah? It is always the work of our Creator. The Apostle John, while a prisoner on the Isle of Patmus, saw the the Holy City—Jerusalem — come down from God out of heaven. God provides and not man. The words we speak by God's free grace are provided, they must come from One Who gave all. "Know ye not that your bodies are the temple of the Holy Ghost? as God hath said: "I will dwell in them and walk in them."

The Holy Scriptures have a natural application to the natural man of the world. The same Holy Scriptures to the born again believer, have a spiritual import. Like the wind which we cannot see, neither can we see the Holy Spirit. The wind has power that man cannot control, so does the Holy Spirit. We can and do see where the wind has shown its power by its destruction. The same with the Holy Spirit, it destroys all self-righteousness. Man cannot create or cause the wind to blow except in confined areas, neither can the natural man promote the Spirit and cause it to move. The wind goes at God's command so does the Spirit go at God's will and at His command. The wind goes in all directions as it is directed, both on land and on sea. How about the Spirit in every kindred, nation and tongue under heaven? We have the evidence that the wind moves objects in the direction it is going and so does the Spirit. The Lord directs the Spirit in all creation including man who goes at

His command. The creature may think he has control over his destiny, thus making a god of himself. The Holy Scriptures when rightly understood, produce a Godly fear and a living testimony. This is the divine work, the love of God made known by the work of Jesus Christ and it must be made known to us and in us by the Holy Spirit. It is by the work of God, the Holy Ghost that self is revealed to us, when we see how vain we are. We abhor ourselves and our self-righteousness, our vanity and carnal nature and the sin that dwells within us.

One of the scriptures the preachers use, in an effort to prove their theory in reference to paying tithes is taken from Malachi 3:8H-10. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Let us think for a moment concerning this portion of Scripture, taken from the Old Testament, it was and is prophecy. The Apostle Peter tells us: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Can we be so base as to deny that the prophet Malachi was prophesying of the coming of Jesus Christ the Son of God,

and the Redeemer of His chosen and particular people?

The Mosaic law and the ten commandments were given by the Lord God of Heaven and earth. The commandments are perfect as they came from a perfect law giver and they demand a perfect obedience. Under the law, when man obeyed, he was blessed. When he transgressed the law he received the wrath of God. David was a man of God after God's own heart, according to Holy Writ. Yet he was made to realize that neither he nor any man in and of himself could be perfect. David said: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Psalms 14:2, 3. This does not sound like man can accept the Lord or do good either. The Adamic man transgressed the law and thus, they are filthy. We are all polluted with this world and are all-together vanity in all our ways. It behooved Christ, the Son of God, the same one that gave the law, to take upon Himself in part our likeness and fulfill all its requirements. It took Jesus, the Son of God, who is Holy, Perfect, Just, Righteous and Good to fulfill its requirements. Jesus Christ did honor the law in its entirety. He glorified the law and made it honorable. He magnified the law and caused it to be held in the highest esteem and the greatest respect and God the Father was and is glorified in His Son in fulfilling the law and in taking His chosen people out from under its curse. Jesus



Christ did not do away with the law, but where He takes his abode, there the law is fulfilled and will forever stand fulfilled. God's chosen vessels of mercy, for whom Christ shed His blood are not under the curse of the law, but they are under grace.

Under the Levitical Priesthood or under the law, they were commanded to pay the tenth part, even of the herd, which passed under the rod. Instead of carrying out the precepts of the law, the Levites and the Priests took all, instead of one tenth. They were to relieve the poor, the fatherless and the widows. Instead, they brought a curse upon the people. "Ye are cursed with a curse: for you have robbed me, even the whole nation." From this we see that it was God's storehouse, that was robbed. The earth brought forth but where were the offerings? Gal. 6:7, 8. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit read life everlasting." Man in departing from God's Holy and righteous law and taking the law into his own hand is under its curse.

"Bring ye all the tithes into the storehouse that there may be meat in mine house." Whose house is being considered, or referred to? The Priest and the Levites and the Scribes rejected the teaching of John the Baptist. They did not receive Jesus Christ, the Son of God, neither do they receive Him today. Yet Christ's coming was foretold

many, many times in the Old Testament and when He did come they rejected Him as being the Son of God, even with all the miracles and all the evidences that were performed before their very eyes. They rejected Him as the Son of God, they rejected His teachings and the same applies today. Any doctrine other than what Christ and His Apostles and Prophets taught and preached, giving all power, glory and honor to Jesus Christ the Son of God, robs God of His glory and dishonors Jesus Christ the Son of God.

Going back in the Old Testament, we find offerings under the law were without blemish and without spot which were types of the perfection of Jesus Christ as an offering for the sins of His people. Under the law the offerings were yearly but Christ Himself was the one and only offering for the eternal salvation of His people — the church, this offering being the one and only perfect offering. Thus it was accepted by God and the Father and no more offerings are required, neither can more be made. The offerings of the believer are always in Christ, the Son of God and it is a complete offering and not a partial offering as is tithing.

Our praise and honor to Christ for His wonderful works to the children of men is a type of our tithes or is our tithes. If we only give the tenth, it is contaminated with the law, but under grace we give our all, we seek a whole Savior, an All-powerful Savior — The Lord of Heaven and earth — the One and only Savior who rules in Heaven and in earth. God's

praise in the believer's heart sometimes fills our hearts to overflowing and our souls are glorified in praise to our covenant keeping God of all grace. All who render praise to God and give thanks for His goodness and mercy and the many blessings we receive while in this tabernacle of clay are enabled to proclaim "My cup runneth over." Thus not one tenth was given, but the offering is brought in such great quantities that the storehouse in which God's grace is bestowed is not sufficient and "My cup runneth over" with praise, honor and glory to our God for His free grace. The heart of stone is taken away and a new heart given — a heart of flesh, a heart which has warmth and feeling. It must be a thankful heart and a heart to praise Christ our Lord and Redeemer. The heart becomes a storehouse of spiritual blessings in Christ our Lord and Savior.

Let us look at the evidence of what tithing has brought about. Tithing for greed and for personal gain has become compulsory with the worldly churches as they departed from the true teaching of Christ and His Apostles. The principle of tithing is being abused and misrepresented by many who are beneficiaries of tithing when it is supposed to be used for worthy causes. Let us look at history or the evidence as to what tithing has brought about. History has a way of revealing many sorrows, distresses and regretful conditions. In the third, fourth and fifth centuries the church and state having joined together, compelled the practice of tithing for their sup-

port and pleasure and for the priest. The ecclesiastical power in the churches was in possession of considerable dignity and power throughout all the so called Christianity. The church and its weight was felt by the rank of society and in the courts. Thus the heads or leaders of the churches were guilty of usurping the power of state and enforcing injustice and oppression, with tithing being the source of income.

In the eleventh and twelfth centuries, tithing had become more and more compulsory and approximately one-half of the cultivated soil of Europe was in the hands of the state and was the property of the church. Thus government and church discipline were strictly of human order and human creation. The heads of the so-called church which had usurped authority and had now become the worldly power, forcing kings and rulers to do their bidding. The treasures taken from the people purportedly to help the poor and helpless was diverted to great buildings and to further enforce the moral practices of their religion on the people to their own advantage. All this was done sorely by imposing tithes in the fear of ignominious reproach and humiliation, without any form of sorrow or regret.

With all the worldly greed, imposed upon the people by the so-called church, they substituted man's works for God's free grace — a profession of religion for the possession of the truth, as it is in Jesus Christ our Lord. Man professes to be religious and simply does not know what it is to be regenerated; that is, born again,



born of God, not of the will of the flesh, nor the will of man, but of the will of God. Yet with all the persecutions and all the turmoils, we must be made to see and to witness and to confess the evidence of the true church running all through the Old Testament under the law. We must equally see the evidence of the church under grace. Christ the head was persecuted and the church which is His body, must equally be persecuted. The church can only be traced through the dark ages by the shedding of the blood of martyrs. Many were burned at the stake and all kinds of physical tortures have been administered or brought to bear, yet all whose names God has written in the Lamb's Book of Life before the foundation of the world, praise and acknowledge Jesus Christ as the Son of God and their Lord and Redeemer. They are made to see and to know that money cannot buy the truth as it is in Christ our Lord and Redeemer.

Elder John Simpson  
901 Ave. "O" N.E.  
Winter Haven, Fla. 33880

### SALVATION A GIFT OF GOD

Dear Elder Adams,

I am attempting to accomplish two or three things at the same time, which seems to be the normal way of some of us. I was about to send a change of address to you for my Dad and myself as we live near each other. We have procured a mail box with the hope of a more permanent address. I am enclosing cards containing our addresses, so you may file them for correction of your records.

As I was in the process of mak-

ing the necessary change, I noted that my subscription expires tomorrow, so enclosed please find a check for my renewal. I noticed in a recent Landmark, a letter from my Sister, Nancy Clay, concerning my heart attack which occurred on November 1, 1969. I wish to thank you, the Lord willing. I am now back in the United States and I am at present on convalescent leave from the hospital. I received many cards and letters from loved ones. I hope the Lord enables me, shortly, to write to the brethren in Christ and my kindred according to my hope. I have a desire and yet I am hindered. I think and hope that they may understand. My mind is led to think of them, scattered abroad as it were, strangers and pilgrims in this world, longing for the peace and comfort which is to come to them who are the called according to His purpose.

The Lord has blessed me far exceeding that which I deserve and far exceeding my worthiness. I have received great joy in the fact that He has shown me a people who have tasted that the Lord is gracious. I hope that I believe it to be sufficient that the demonstration of His power is exercised in His people and that He is revealed in them in Spirit and Truth. Now we do not claim that all of His people are among the Old Baptist, nor do any of the Old Baptist claim this as far as I know. Jesus said: "It is written in the prophets, And they shall be all taught of God." John 6:45.

Some say the Primitive Baptist preach that they are the sole heirs of God, but I deny that. I have yet to meet an individual who will

make such an assertion, but we do believe that all of His people have similar experiences. In fact their experiences of grace are essentially the same, because all who have this salvation are saved by grace. It is a gift of God.

St. Matthew said: "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." "Wherefore, by their fruits, ye shall know them."

By our own experience we acknowledge one to another as kindred in hope, knowing that in our flesh dwelleth no good thing, but let them that have ears, hear what the Spirit saith unto the churches: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7. Then we freely profess that God has a people in every kindred, tongue and nation; revealing Himself unto whom He will.

How wonderful it is to this sorrowful sinner, when we can speak of His will who declared, "The end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure." Isa. 46:10. Oh! how sweet it is that He has revealed this portion of the scripture unto some and hidden it from others. It is then no longer so great a mystery for the apostle was given to pen: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." He was writing of those to whom faith was imputed for righteousness,

who are not only Abraham's seed, but are heirs of promise. Gal. 3:29.

My Beloved, I do not profess to have any knowledge or wisdom in these matters and I am made to know and realize that I am a worm of the dust, a finite, fallible creature, subject to error. Therefore, I beseech ye that ye be clothed with a mantle of charity, the Lord willing, toward me: forgiving error and if any truth be found, may it be to His praise, honor and glory, for Christ's sake, to whom we all look for salvation. For salvation is of the Lord.

My heart's desire is to salute the household of faith, saying: "Blessed be God the Father and our Lord Jesus Christ, the Holy Spirit and the entire body. Grace, mercy and peace to you from Him who liveth and reigneth omnipotent." There is a three-in-one God made manifest — Father, Son and Holy Ghost. This mystery perhaps is not revealed to us in the fulness. Yet, we patiently wait in hope, knowing or being fully persuaded that all things will be made known in due season, lest I am deceived. In the resurrection all things are made manifest, for Christ is the Resurrection. "I am the resurrection and the life." St. John 11:25. Now I hope I believe this, yet the Lord knoweth.

It is needful that I write to my many loved ones to whom I am indebted for Christ's sake according to my hope. I hope to pray the Lord will give me liberty in this endeavor, for I am persuaded to believe that knowledge without charity profiteth nothing, for it is indeed with much fear and trembling that I should undertake so great a task.



I do not feel worthy and am, therefore, restrained. Yet, if I love them as I hope and profess, must I not seek them out? Not only by letter, but by presence also. I love to meet among or with them now, but I am fearful, as I am made to believe that I am not worthy even to sit at their feet, but that is where my love and desire leadeth me if and when I am among them.

I feel to hope that my prayers are continual and without ceasing for you, one and all, not forsaking to pray also for our enemies even as we are admonished to do. My prayer is for your continual spiritual blessings in all heavenly places according as it has pleased our God, desiring that His will be done according to His purpose and pleasure. Realizing our dependence upon Him brings us to beg for His mercy and guidance, as we can ask no more, for He worketh both to will and to do of His good pleasure. We then must concede, if so be we are led, that all things are predestinated and fore-ordained, the Lord knoweth. "For we know not what to pray for as we ought; but the Spirit itself, maketh intercession for us with groanings which cannot be uttered." (Romans 8:26)

The Lord willing, remember me in love to all of like precious faith, and again I want to offer thanks, were it possible. I am recovering rapidly thus far of the heart attack with which I was afflicted and I am persuaded to believe that I was blessed to have on Nov. 1, 1969. Brethren, perhaps it is a hard saying, (for the flesh I know) but I am persuaded to be-

lieve with a hope that fadeth not away, that all things and I may again, ALL things ARE BLESSINGS of the Lord and come to pass by His grace and tender mercy. So also is the last ten verses of the 14th chapter of the gospel of St. Luke, a hard saying; yet my hope leadeth me in such a way that it must be true and so I believe.

I did not mean to be so lengthy as I realize that you have many things with which to contend. Forgive me for taking so much of your time.

The past weekend, I was blessed to meet with the brethren at Seclusia Church in the home of Brother L. W. Langwell, a true Baptist in every sense of the word and also their pastor, Elder Jefferson and his lovely wife and our beloved sister in hope. They speak highly of you there and commended you in every way. I have come to love these dear kindred in hope, for the truth in Christ's sake, if I am not deceived.

Our hope, if not deceived, is that charity abideth in our hearts, for without charity, we have nothing and are less than nothing. I Cor. 13:13. "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

An unworthy little brother in hope, I remain,

Respectfully yours,  
B. K. Smith  
P. O. Box 761  
Bell, California 90201

We appreciate the writings of our Brethren and Sisters for publication when they are so impressed and inspired.—Ed.

Dear Brother and Sister Adams:

I just want to share our season of rejoicing with you, for it was so wonderful! Bro. Bud Smith was received into Seclusia Church at its regular meeting yesterday by relating a beautiful experience. He is to be baptized later at Bakersfield. This has lifted our drooping spirits so wonderfully. Bro. Langwell has been low in spirit along with the rest of us, because of so few members being left in that church. So you know how happy we are to have a young man ask for a home among us who already has manifested a gift and ability to speak in defense of the doctrine, clearly and comfortingly.

His sister, Nancy, wrote you about his illness. He is at home now on convalescent leave, but will have to go back to the hospital in San Francisco for further treatment. These ups and downs we experience only strengthen our faith in God and the beautiful doctrine some call hard. This doctrine gives God all the praise, leaving nothing in the hands of man. Man is nothing and God is everything.

We hope this finds you in better health than when we last talked to you. We think of you often. We are down here near Arizona in the warm sunshine. We hope to be back home in two weeks.

The pamphlet or booklet—What We Believe and Why — was forwarded to us and we wish to thank you for it. We have enjoyed it and think it is good to have.

Yours in hope,

Elder T. R. and Grace Jefferson

## WANTS LANDMARK TO CONTINUE

Dear Brother Adams,

Since my subscription was due on the fifteenth, I am sending a check for four dollars to renew for another year. May the Lord bless and keep you steadfast in the service and publication of Zion's Landmark, as you set forth the doctrine and truth as it is in Jesus Christ, even as He has given me to believe.

My daily cry is that of the lowly publican, "Lord, have mercy on me a sinner." My sufferings are great and would, it seems, consume me but by the Lord's mercy we are not consumed. We could rejoice if we know that our sufferings here in this world were for His dear sake. Yet, we know that if we be one of His, we must suffer in this day of sin and sorrow, but our sufferings are because of our sins and unworthiness before a just, yet merciful God.

If we have life, it is hid in the bowels of Jesus Christ. Even though some would destroy the body, they cannot destroy that life because He has loved us first. Nothing in this sin-filled world can destroy that, because our Lord is merciful and great in loving-kindness.

May He bless you and yours.

The least, if one at all, in hope of eternal life,

Nancy Clay

2059-A Oakridge Drive

Charleston, W. Va. 25311



# ***Zion's Landmark***

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"Remove not the ancient Landmark  
which thy fathers have set."

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Wilson, N. C. 27893 April 15, 1970

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**REMARKS ON I TIMOTHY 5:9, 10**

Dear Brother Adams:

I hope this finds you and Sister Adams in good health. Enclosed are four dollars to renew my subscription to *Zion's Landmark*. Please give comments on I Timothy 5:9, 10 through the columns of our paper — *Zion's Landmark*.

A little sister in hope, if one at all,

Mrs. Katie Langdon  
R. F. D. 3  
Benson, N. C. 27504

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The scripture requested by our Sister reads: "Let not a widow be taken into the number under three-score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged s t r a n g e r s, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed e v e r y good work." I Timotthy 5:9, 10.

A full description is given of widows who are to be cared for at the expense of the church. Paul, in writing to Timothy, said: "Hon- or widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home and to requite their parents: for that is good and acceptable before God." I Timothy 5:3, 4.

The sixteenth verse of this chapter reads as follows: "If any man or woman that beliveth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are wid- ows indeed." The sum and sub- stance is this: if either the man or wife have mothers or grand- mothers, let them take care of them (the mothers or grandmoth- ers) at their own expense rather than let them be the responsibility of the church to support.

Widows who are widows indeed, must be three score years old, hav- ing been the wife of one man, not that she has never been married but once, but if a woman marries a man and he dies, she is loosed from the law of her husband be- cause he is no more. Paul said, "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her hus- band." Romans 7:2. Then she is free to marry another man when she will still be the wife of one man. She must be a widow that has a good report for good works, both by the members of the church as well as those who are reliable on the outside, and one who, if she is a mother, has brought up her

children and trained them to be honorable, honest trustworthy and of good behavior. Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6. She could not teach her children to believe in Jesus Christ in the true sense for "This is the work of God that ye believe on Him whom He hath sent." John 6:29, but she can teach them good morals, honesty and truthfulness as much as it lies within her.

"If she have lodged strangers!" They are the ones who have traveled from distances to meet with the saints of God, especially the brethren, the ministers who traveled in distant parts, who preached and spreaded the gospel of Christ. This is still going on to some extent today. In earlier days the gospel was carried by God's servants this way, especially and in hot climates, they often wore sandals, therefore their feet became dirty, when traveling. Thus the expression: "If she have washed the saints' feet." This appears to have been a practice in hot countries where sandals were largely worn, to remove the dust and dirt. The practice of washing feet is recorded as far back as Abraham's and Lot's day. From Mr. Godsby's "Book of his wanderings in the East," volume II, page 360, I quote: "The earliest record we have of this custom is in Genesis 18:4 and 19:2. At that time if a man called at a house in the parts referred to, and no water was brought for the washing of his feet, it indicated that he was not welcome.

We read in I Timothy 5:9, 10,

that a widow was not to be admitted into the Church in those days for support, unless she had washed the saints' feet: that is, unless she could prove her interest in the cause of Christ by having entertained His traveling disciples, "lodged strangers," thus extending to them or having made known to them that they were welcome in the usual way, for all the early saints or ministers were traveling, wayfaring men.

When Simon, the pharisee, invited the Redeemer to eat with him and marveled that he allowed a "Sinner" to touch him, he met with a just reproof: "Thou gavest me no water for my feet." This was accepted as evidence that the invitation to eat was not a friendly one. The guest was not heartily welcomed or his feet would have been washed, not by Simon himself but by his servant. Jesus Washed His disciples' feet and in so doing, He set an example of what they should do for one another. See John 13:14.

Another qualification was: "If she have relieved the afflicted." That is, if she has visited them in their afflictions and administered to their needs; whether they be bodily or soul afflictions. She may have spoken comfortably to them. It is often true that when the souls of God's saints are distressed and they feel to be low in Spirit, a word spoken in season means much in relieving their saddened condition.

A widow who possesses the above qualifications is worthy to be taken into the care of and at the charge of the Church, unless she has children or nephews who are financially able to care for her.

T. F. Adams



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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 H GOLDSBORO STREET  
WILSON, NORTH CAROLINA 27893

VOL. CIII

MAY 1, 1970

NO. 12

ISAIAH

CHAPTER 30

For thus saith the LORD God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not.

But ye said, No: for we will flee upon horses: therefore shall ye flee: and, We will ride upon the swift: therefore shall they that pursue you be swift.

One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the LORD is a God of judgment: blessed are all they that wait for him.

For the people shall dwell in Zion at Jerusalem; thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

And though the LORD give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teacher.

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

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\$4.00 PER YEAR — 2 YEARS \$7.00

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POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

# ZION'S LANDMARK

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*Devoted To The Cause of Jesus Christ*

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## **BELIEVES LORD HAD PURPOSE IN SATAN**

Dear Elder Adams,

Enclosed herewith is four dollars for my renewal subscription to the Landmark and kindly accept it for my renewal subscription to Zion's Landmark and my apologies for being a month late sending payment for my renewal. I use the word "late" as an expression of man's untimeliness in his worldly dealings with other men; but, Elder Adams, if not deceived, I do not feel justified to offer excuses for man's shortcomings or evil intents and purposes, but as all time and things are God's by reason of Him being the one and only creator; every event that ever takes place yet to come shall surely come at the exact time appointed and provided for each of them; this being in the arrangement by our God from before the foundation of the world.

Many times I am made ashamed and am caused to hate the things I think, say and do; but even then, there is something deep within me which causes me to feel there was some purpose in it all. I believe that the Lord even had a purpose in Satan, himself. We cannot see it of course, because "Secret things belong unto the Lord our God;" "but those things which are revealed belong to us and to our children forever, that we may do all the words of this law." Deut. 29:29.

Now it may be the opinion of some that I am speaking along the same principles which embrace the predestination of all things by the almighty God. If so, I must say they are absolutely correct, but if their interpretation of its meaning is: that He causes them to commit sin then they are definitely wrong, for man's nature is prone to sin and when he does not sin it is because he is restrained. This restraint is from the heavenly Father and is for a purpose. Therefore, if I be truly aware of the things I now feel and believe from the very depths of my soul, I do not believe this merciful, grace-giving God has ever or will ever cause man to sin, nor do I believe this Holy, perfect and most merciful God is a God of confusion. Sin and the principle of sin originates in the evil spirit — the devil — and mankind has a great deal of trouble with that evil spirit. It causes man to sin and commit many wrongs unless the Spirit of the Lord restrains him. This restraint alone prevents man from sinning. If the Spirit of the Lord Jesus Christ is in a person, that person will be restrained from much evil. The Spirit of God causes one to have a conscience that tells him or her that a thing is right or that it is wrong and if that person is impressed forceably enough that a certain act of conduct is wrong he or she will be restrained from it, but if not he or



she will indulge and suffer the consequences. If such an one commits the act against his conscience, he will feel guilty and if the conviction is sufficiently strong, this person will be brought to repentance, which is what happens to every child of God, because we are all guilty of sinning and when the Good Lord reveals to us that we are guilty sinners before Him, we are brought to repentance — naked before Him and we feel to be guilty wretches.

I do not believe this merciful, grace-giving God has ever or will ever cause man to sin, because that is our nature, nor do I believe this holy, perfect and most merciful God is a God of confusion. All sin and confusion lieth in and cometh forth wholly as a result of the evil in man, and since this principle is of man himself and is therefore man's work, who, in his flesh works hand in hand with the devil, there is a continual warfare within the spirit of a child of God, because the children of God have the Spirit of God in their hearts and the evil principle in their flesh, so certainly there is a warfare within and this warfare is continual.

A child of grace, one who has seen he is a great sinner before a just and living God, is brought to hate the sin that dwells in his or her heart or soul. If it be in accord with the will of this Great God, I would that I might be kept in such a way that all my thoughts, speech and deportment might be to the praise, honor and glory of His precious and Holy name; and so therein I might be enabled to refrain from praising

or honoring the fleshly man. Surely honor and truth is honorable in any man, but in such a way as to be the rendering of honor unto that very and only source from which any holy and honorable expression could and does come. Paul said: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever."

When a dear servant of God is blessed to speak of the unsearchable riches of the Lord and Savior, Jesus Christ, and I am enabled and so wonderfully blessed with an understanding of some portion of that discourse, I sometimes dearly love to go to that Elder and express my feelings concerning the things which came from his lips. Not only for the reason that I be enabled to feel and say that which could be the rendering of praise and honor unto the glory of God, but also that I give vent to the emotion of love that I am so overcome with toward the servant of Christ and for His sake. I would not or do not desire to speak to him in such a manner that he might interpret my comments to the honoring of any man.

Elder Adams, this merciful grace-giving God is the only name under heaven, or among men, that could be worthy of receiving any and all praise or honor. While it came forth by man, yet it came only by reason of this merciful God, who worked in man both to will and to do of His good pleasure; for man of himself cannot in any ways please God, for the best of men in the flesh are deceitful above all things. The prophet Jeremiah said: "The heart is de-

ceitful above all things and desperately wicked: who can know it?" So the very best of man is deceitful above all things and desperately wicked.

As far as I am able to understand these things, the sins of man are the intents he has in his heart to accomplish the things he feels would serve his own selfish purposes: these purposes being of many different variations, but nonetheless all are intended to serve his own carnal desires and bring himself into such a position that he might be looked upon by other men as being worthy of honor and praise equal or above the best of men. But one who has been given some knowledge of God's greatness and shown his own vileness and weakness is able to view some portion of the beauty which attains unto God and Godly attributes, bears the evidence of a child of grace. I believe you, my readers, will agree that that which is to the good of His people, will always result in their rendering praise and honor unto His Blessed and Holy Name — be it trials or tribulations, or perhaps the experiences which expose their own weaknesses.

I feel and hope my sole desire is to try to express some portion of my feelings concerning the greatness of God and the helplessness of man to do anything toward his own salvation, but instead, I desire to try to leave no doubt as to what I deeply feel is the unchangeable certainty and purpose of the true and living God above all else, the one who has all power over and above all things and

therein, all things at all times being subject to His will, purposes and pleasures as fore-ordained by Him that they (all of His creations) should, shall and do move and have their being to the exactness that this God had in both mind and purpose from before the foundation of the world, for His own specific purpose, for His creation of all of them in the first place. As I once heard an Elder say: "The very fact that things are as they are, is sometimes sufficient evidence to me that they could not possibly be any other way." In that I am given to feel that God was and is of infinite duration, indeed a God of eternal, everlasting supremacy, above any and all else outside Himself and so therefore, any good and perfect accomplishment must and does come from this God.

Elder Adams, do with this writing as your mind leads you. If this sweet hope I feel truly is as I hope it is — of God by the Holy Spirit working in me the hope of Glory, then it is by the grace and mercy of this God as expressed in I Cor. 15:10, "But by the grace of God I am what I am."

In hope,

Troy G. Shepard

Nags Head, N. C. 27959

### SHOULD BE ABLE TO SPEAK

28 February 1951

My Dear Brother and  
Sister Johnson:

Sister Johnson, your dear letter was received in due time and I have wanted to answer it for sometime, but have felt so very unable. Probably I am guilty of just what you mentioned about



Bro. Johnson — waiting until he was given something to say. Really, I do not feel that we should do that, yet I do. Why should we not be able to speak something of His praise at all times. Still, sometimes I use expressions that in themselves are alright, but I am made to feel condemned in using them. It is one thing to speak words and another to have the Holy Spirit to move you and to speak through you the things that are to the praise of our great and Holy Spirit — yet there must needs be dry seasons and times when we abide in a desert land, where no water is. For the past few weeks, I feel that I have been in that desert land where no water is. I have cried and searched in vain for my Lord and Savior. That is why I have not answered your much appreciated letter.

I feel that I should answer anyway and admit my condition; Oft-times there is a comfort in the very confession. Oh! how good you dear Brethren have been to write me and to remember me in your petitions. I would praise my Lord for this brotherly love, if I could, but alas, the Lord must give that true heart of praise.

Whether we be fed with the "Bread of adversity and the waters of affliction" or whether we sit down to the wedding feast, it is our all wise Lord who sets out the table and puts upon it that food which is needful for the good of our souls. I think of a verse in Psalm 23: "Thou preparest a table before me in the presence of mine enemies—" It is the Lord's table; it is set before us and we shall eat the food that is placed

on the table. The word "set" has a meaning of being definitely fixed and laid out in an unchangeable manner. There is no man who shall change the order of that table in the least detail. It is set and fixed and sure. It is set with the food selected by our Lord and Master and Savior. He knoweth the way that we take, and He knoweth the food that we have need of. Not all of these foods are sweet to our taste, indeed, some of them are so very bitter; some of them we would not eat if we could avoid it, but there is no choice at our hands; it is set before us and we must eat. This table contains all of the blessings and the trials and afflictions; all of the hopes and doubts and fears that are to come to us. The foods are all measured and flavored just exactly to our own personal needs, and we are given the appetite and the strength to eat each food just as it comes to us. But Oh! this table contains the "Wedding feast;" the Lord's hand can be seen there sometimes, and He gives a sweetness to even the bitter things. I feel that during my weeks of barrenness, I have been given a few bites here and there of sweetness. That barrenness is one of the enemies before which my table is set. In spite of the weaknesses of my vile flesh, my sinfulness, my doubtings and fears, in spite of being in the midst of men of this world with constant profanity and vile conversations; in spite of the fact that I cannot ever find a moment and place to hide myself alone; in spite of these enemies, my Lord gives me some sweet morsels of bread to eat and

to enjoy and to live upon!

Oh yes, He sets this table in the presence of my enemies. One day I was given to review some of the sweet occasions with the brethren. I really expected and looked for something to come in the way, but nothing appeared. I fear I started to Maidstone. On the way out of town, we inquired of the way and a car full of Bobbies, said we will guide you, just follow us. Well, I was worried already because of the scarcity of rubber tires and of motor fuel and for its use. Now here were three other men — another vehicle, more tires and gas being used. Of course they only saw an American Officer and assumed I was on government business. Well, my head hung low in condemnation there for a while. Then suddenly there came something to me. This is the answer to your prayer. The answer to your prayer! The answer is that you may go, indeed, that you shall go! It is the Lord's purpose that you do go and there is no power on earth or under the heavens that shall stop you. Nor is the will and purpose of God confined to you alone! Who can say the ultimate reason that the Lord has in this trip? Tires were scarce and gasoline scarce? All the tires and all the gasoline and all the trucks and the manpower and all the Bobbies and the roads and the fighting men and the entire war itself, is but means and materials in My hands for the accomplishment of my purposes and the fulfilling of My will! Scarce? there is no such thing as plenty or scarcity in the eyes of the Lord. There is always enough to serve

His purpose, and to fulfill His will; and it is here on earth for that one specific purpose, to fulfill that will! Not a shot is fired, not a bomb exploded, but that it serves His will and fulfills His purposes.

"The earth is the Lord's and the fullness thereof." Indeed it is all His and where is the poor puny man that proposes to give something to the Lord? It is the Lord's and think not to take it to yourself as your own. Many every day would rob the Lord of that which is His, thus are we all robbers and thieves. Did not Jesus die instead of a robber and a thief? Yes, He died for His own, He paid their penalty under the Holy law and allowed them to go free.

All that we shall ever have is a pure gift from the Lord. And where is the man that can repay one bit of it? All you can do is to give in return that which He has given you; A broken heart and a contrite spirit. He will not have such things as filthy lucre; He will only accept such as first came down from Him. "Thus saith the Lord, the heaven is my throne and the earth is my footstool; where is the house that ye built unto me? and where is the place of my rest? For all those things hath my hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit,, and trembleth at my word." Isa. 66:1-2.

What more can anyone say? All of His promises are to the "poor and afflicted" and to him with a broken heart and a contrite spirit and that trembleth before the Holy Spirit of God! Re-



pay Him? you cannot! But, "Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely!" S. S. 3:14.

May we be enabled to turn our faces toward Him and cry unto Him in thanksgiving and in prayer!

Yours in an humble hope of His salvation.

Douglas (A. D. Alston)

### WHERE IS THE END?

"All scripture is given by inspiration of God;" but here He speaks, not by the mouth of man, but with his own voice of wonderful majesty, out of the whirlwind. Whirlwind in the scriptures represents the coming of the Lord. Isa. 66:15; Jer. 4:13; Jer. 23:19. "The Lord hath His way in the whirlwind." Nah. 1:3. "Shall go with whirlwinds; Zech. 9:14.

The whirlwind tears and sweeps away all that is unsubstantial; scatters earthly treasures, leaves desolation. The Lord sweeps earthly treasures, riches, honors, supports, and leaves man naked and bare and trembling in the presence of infinite majesty and holiness. Then is man prepared to hear the voice of his Savior. To the wicked His coming is destruction. (II Thess. 1:9, 2:8)

Sometimes our thoughts seem to be carried away by some wonderful, unknown power to the very verge of the infinite in space and time, no, not enabling us to see its extent, but that we may see that it is infinite and beyond the possible reach of thought. So was Job led. The mind at times emerges from the narrow wilder-

ness-paths and confined places of ordinary thought, and sees the sweeping distances of immeasurable extent stretching away before it, and springs with all its sense of power onward to reach the limit of space or time, but to return baffled from the illimitable. Where is the end? and what is beyond that? and is there no bounds? We shrink back weary and afrightened and humble. We simply know that there is in our bodies, no power that can measure this distance, this weight, this infinity.

It is by questions that we cannot answer that the greatness of God is made known to us.

Job 38: The mystery of Godliness through the wondrous works of nature.

Job 39: The mystery of Godliness through the wonders of the animal kingdom.

Job 40: The mystery of Iniquity. Canst thou tread down the wicked?

Job 41: The mystery of sin. Satan the great, Jesus the greater.

In the gospel heavens, when we can spiritually dwell there, we find perfect safety and freedom from his annoyance. He only attacks us when we go out upon the earth, live after the flesh, start down from Jerusalem to Jericho, which is a most unsafe journey for a child of God.

"Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord has great pity and is of tender mercy." Jas. 5:11. Why "Patience of Job?" Job was full of complaints. Patience means endurance and continuance is its scriptural significance. Their continuance in the truth and in

hope while eduring opposition is patience, and their victory is their faith. (I John 5:4.)

The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22.

We have felt love to God and His people, when we could not feel the assurance that that salvation was ours. We have known joy in the midst of tribulation. But peace and trouble never dwell together. Peace is the result of assurance: the effect of the dear Savior's voice, saying to the winds and the waves of tribulation, "Peace, be still." Peace be unto you," was His sweet and gracious greeting to His wondering disciples, when first he stood in their midst after His resurrection. (Durand's Meditations on Peacemakers)

### LOVES TO READ LANDMARK

Dear Elder Adams:

I will try to write a few lines to let you know that my address is still the same and I am sorry that I have not written before now. I have started to write several times and after I would look over it, I would see it was so much like myself, so imperfect, I would tear it up.

I love to read the dear old Landmark. I enjoy it so much! but I am not worthy of your sending it to me. I do not deserve your kindness, but may God bless you for it. I enjoy your comments in the Landmark and wish I could hear you preach and hear your voice. I do not know whether or not I will ever have that privilege

in this world. The good Lord only knows how good He has been to me all through the troubles, trials and heartaches that have come my way, but I am not worthy of His blessings.

My only sister in the flesh passed away last October at the age of eighty-one. I miss her so much, but I believe she is at rest. She bore her sufferings with so much patience! never complaining and she loved her church. She was a member of the Primitive Baptist Church in Greensboro. She stood firm in her belief — salvation by grace and grace alone.

I am the only one left of my family and I am seventy-three years of age and I feel my days are numbered here in this world, but I hope to be at rest when the end comes. Sometimes I get so homesick to see my loved ones! I shed many tears that no one knows about but the dear Lord and I. But Jesus wept that we might weep.

Elder Adams, I want to ask a favor of you. I appreciate you having sent me the Landmark free and I thank you from my heart, but I want to subscribe for it six months at a time, as I do not know what will happen to me and when I may pass away and none of my family takes any interest in reading the Landmark, but if I live, I still want to get it while I am alive for I enjoy it. I am enclosing five dollars, two dollars is for six months' subscription. Use the remainder as it is needed.

May God's richest blessings be



with you and your family and all of God's little children. Pray for us.

In hope of rest in another world,

Mrs. R. L. Fowler  
R. F. D. 8, Box 823  
Mount Airy, N. C. 27030

### **LANDMARKS GIVE COMFORT**

Dear Elder Adams,

I am not much for writing letters, but I want to tell you how much I enjoy reading my Landmarks. I receive so much comfort from them and really enjoy your editorials.

I am a member of Memorial Church and Elder Paul Lamm is our pastor. I love to attend church as often as possible and hear God's word expounded. My husband is a member there too. Since we do not own a car, we cannot attend as often as we want to. My happiest moments are when I am at church with all my dear brethren and sisters, listening to the many promises and testimonials from the scriptures; although most of the time I do not even feel worthy to be among them.

The Lord has been so good to us, since He brought our son back to us from Vietnam a month ago, safe and sound; we are so grateful and thankful to Him! even though sometimes we feel we do not deserve His love and many blessings. I hope, if I even have a hope, that I am one of His least ones.

The night before I offered to the church the next day, I was sitting by the fire with my baby in my arms, being so troubled for I wanted to go before the church,

but since I felt myself to be so full of sin, I felt that I just could not. I was sitting there and a voice spoke to me very clearly saying, "Many have come and you can too." After that I felt much relieved and the next day when the doors of the church were opened for the reception of members, I could not stay away any longer. But sometimes I am caused to wonder if He has forsaken me because I feel so lean and one to myself, but then when I am lifted up even for just a short time, I am caused to hope that He is still with me and is my keeper, for without Him we are nothing, just nothing!

Next Saturday and Sunday is our meeting time and I hope if it is His blessed will, my husband and I can be there.

Brother Adams, since my subscription expires March 1, I am sending four dollars for another year. I hope it will reach you before that time. If you have a mind to do so, please pray for us.

A poor sister in hope,  
Mrs. Ida or R. S. Sykes,  
Box 413,  
Fremont, N. C.

### **GETS LOW AND LONELY**

Dear Brother Adams,

I am sorry I waited so long to renew my subscription to the Landmark. Please send me the booklet "What We Believe and Why"; also **Hassell's Church History** by Sylvester Hassell. Also, renew my subscription for Zion's Landmark for two years.

Elder Adams, you do not know me from anyone else, but I can see you so clearly, as though you

were right here in the kitchen tonight. I can almost hear your voice. The first time I ever saw you was at Pireway Church twenty years ago, and I have never forgotten what we talked about. You see, I never did like the sound of "hard shell." I was a Methodist from the day I was born, until I was married. I was born in Jacksonville, Florida, and stayed there until I married a Tar Heel, so here were the first "hard shells" I was ever around. I will not go into all that now, however.

Please pray for me when you can, as I need prayers more than anyone else. I get so low and lonely that it seems I am out in the cold by myself. If I could feel more like you must have when you told someone you didn't need anything, for you were in heaven, I would be happy.

I guess I feel so low tonight because it is our preaching night at Pireway, and I was not able to get there. The Lord has ways and means to bring us down and lift us up. In some way, I feel something now.

I think of you so often.

Yours in Christ, I hope,  
Louise Wright,  
Route 3, Box 296  
Tabor City, N. C.  
March 14, 1970

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### ENJOYS LANDMARK

January 6, 1969

Dear Brother Adams,

In answer to your letter, I would like to say that I receive Zion's Landmark most of the time and enjoy it greatly. It has been my desire to send you some help on the

expense. I have been in declining health for several years. Now I live with my children, since my husband passed away four years ago in March. He had been in bad health for a long time, yet we could make out by the children's help. I go to church when I am blessed, and that is the greatest pleasure I have.

I was in trouble for a long time, and I wanted so much to be with these good people but felt so unworthy to ask for a home. When I went to church, I felt they could relate my feelings better than I could. I felt like that God had spoken to me in a dream that my soul was saved. I felt that was the happiest time of my life when I awoke singing, "O how happy are they, who their Saviour obey." I was so happy I felt like my troubles were over and felt that everything I saw and heard was praising His name. Now it is not that way so much of my time, for my troubles are many, and I keenly feel my unworthiness.

From a sister in hope,  
Emma Hancock

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### MAY WE NEVER CEASE TO BE THANKFUL

Dear Brother and Sister Adams:

I am sending two obituaries for print in Zion's Landmark. It brings back so many memories that are heart rending when we think of the dear brethren and sisters who have departed this life and several recently who were members of Bethel Church. But the Lord has been gracious to us though and supplied our many needs—a staff in time of trouble—We will not forget how faithful our corresponding



Brethren and Sisters have been and what your support has meant to us. May we never cease to be thankful in this life.

At our yearly meeting in June, we were so glad to see so many of you come to be with us. We had a wonderful meeting and I feel the Lord was in the midst. He promised never to leave nor forsake us.

Do come to see us as often as possible and remember us when you pray. I am inclosing a check for renewal of Zion's Landmark for another year.

A little Sister in hope,  
Estelle Langdon or  
Mrs. M. C. Langdon  
R.F.D. 2  
Angier, N. C. 27501

### GIVE GOD ALL THE GLORY

Dear Brother Adams in Christ,

Since I am a semi-invalid, I enjoy reading Zion's Landmark. As Piety should be preached, as God would be rightly worshipped, so predestination, in regard to the divine grace, should be preached so as to give God all the glory, and not ourselves. One of John Newton's friends once told him, "It is a good thing that God chose me before I was born, or He would never have had reason to see anything in me afterwards."

If there is one stitch in that celestial robe that is mine, I am lost. I am enclosing \$4.00 to renew my subscription.

The least of all saints,  
Floy N. Ray  
RFD 1  
Hurdles Mill, N. C. 27541

### NOT IN SPIRIT TO WRITE

Dear Brother Adams,

Please renew my subscription for Zion's Landmark. I have been planning to send in my payment long before today, yet I was trying to write you a letter which would be of some worth in the Landmark.

I wrote and wrote, but I would only lay them aside. My feeling was that I was not in the Spirit to write to anyone's comfort, and I hope to remain silent until it pleases the dear Saviour to bless me to write in a way that will be according to His will.

May God bless you and yours and all His dear people everywhere. I love the Landmark as I love the dear Old Primitive Baptist, and feel that I could not depart from either one.

A sister in hope,  
Nancy A. DeHart  
RFD 1  
Bassett, Va.

### BEGGING FOR MERCY

Dear Ones,

I hope this check — my renewal to the Landmark — is in in due time. Some of the writings in the Landmark are so sweet to me, and make me feel like I have heard a good sermon. Some, I cannot always understand. Sometimes, I feel so tossed about that I wonder if I have been born again. There is a continual warfare within me most of the time. I am begging for mercy and guidance, feeling it is by grace that we are saved, if saved at all.

I thought we had a wonderful service at our church (Lamm's

Grove) yesterday. We had Brother Staley and Brother Harward. They were well blessed.

With much love and great respect for you, for I am indeed nothing.

Ida Bryant  
R.F.D. 2  
Carthage, N. C.  
March 2, 1970

### SELDOM HEARS GOOD PREACHING

Dear Elder Adams,

You will never know how much Zion's Landmark means to me. I do not want to miss a copy since I seldom hear good preaching. My brother, J. Manly Moon, of Hartwell, Georgia carries me to church every time I am able. I am so glad we can believe in an all-powerful God, for I feel so helpless in my own strength. I do want you to write in Zion's Landmark the meaning of this scripture. God says, "I will have my number if I have to make souls out of rocks, or stones." We can understand in part only when God sees fit.

Enclosed find \$5.00 to renew my paper until March 1, 1971, the extra dollar as you see fit.

I desire your prayer,  
Mrs. D. K. Phelps  
139 Forest Avenue  
Elberton, Ga. 30635

### IN MEMORY OF BROTHER LEE OGBURN

Brother Ogburn was the son of S. L. Ogburn (deceased) and Mrs. Effie Adams Ogburn. He was born the 25th of March, 1915, and departed this life October 22, 1969, making his stay on earth 54 years. On February 16, 1939, he was united in the holy bonds of matrimony to Miss Eurice Langdon and to this union was born three girls: Shirley Coats of Wilming-

ton, N. C., Jo Ann Meyers of Willow Springs, N. C., and Joy Lee Dry of RFD 4, Raleigh, N. C., all of whom survive him. Six grandchildren, two brothers, Glenn and Rudolph Ogburn of Willow Springs and two sisters, Mrs. Pearl Stroud of Erwin, N. C., and Ruth Scholl of Raleigh, N. C.

Brother Ogburn united with the church at Sandy Grove in Johnston County, N. C., in June, 1955. Two years later he was ordained deacon of his home church. After the passing of Bro. D. F. Young, our former Association Clerk, Bro. Ogburn was unanimously elected to fill this vacancy in Sept., 1957. This he did with dignity and honor.

His body was laid to rest in Sandy Grove Church Cemetery. His funeral was conducted by his pastor, Elder Calvin Harward, and Elders J. M. Mewborn and T. F. Adams; after which the Elders present were given the privilege to express their love and affection for this precious and devoted brother, namely: S. J. Sauls, W. D. Barbour, D. E. Parker and Allen Johnson of the Little River Association; S. T. Atkinson of the Abbots Creek Association and Sebron Schriest of the New River Association.

Brother Ogburn was highly esteemed by all the brethren, sisters and friends who knew him. He was meek and humble. He was a loyal husband, devoted father, and a friend and neighbor. We feel that our loss is his eternal gain. Paul said, "But we would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope; For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—I Thess. 4:13, 14.

Many pages could be written to express our love and affection for this precious and lovely brother. Suffice it to say that his life was an inspiration and his memory a benediction.

Sister Leah Smith  
Sister Louvenia Roberts  
Elder C. T. Harward  
Committee

### IMPORTANT NOTICE TO SUBSCRIBERS

Dear Subscriber:

We hope you enjoy Zions Landmark, many say they do. But please, everyone of you, check the expiration date on the label of your Landmark. If due or past due, as some are, kindly send in your renewal at once, please! If we hear nothing from those whose subscriptions have expired, we will assume you are no longer interested in having the Landmark come to you.

EDITOR



## *Zion's Landmark*

"Remove not the ancient Landmark  
which thy fathers have set."

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Vol. CIII No. 12

Second Class Postage Paid at  
Wilson, N. C. 27893

Wilson, N. C. 27893 May 1, 1970

### **DIVERS WEIGHTS AND DIVERS MEASURES**

A friend from Reidsville, N. C. desires to know what is meant by divers weights and divers measures, a great and a small, as recorded in Deut. 25:13, 14. "Thou shalt not have in thy bag divers weights, (meaning different weights) a great and a small. Thou shalt not have in thine house divers measures, a great and a small."

Solomon said, "Divers weights are an abomination unto the Lord; and a false balance is not good." Prov. 20:23. If a man's heart is set on making money he has but little respect and reverence for the word of God. His eagerness to get rich is his soul's desire. He devises ways and means to satisfy his greed for gain. Paul said, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in de-

struction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." I Tim. 6:9, 10. Paul did not say that money is the root of all evil, but the LOVE of it is the root of all evil.

It is not right or just for a merchant to conceal two weights in his bag, as we are told in the above scriptures. If he uses the heavy weight in making a purchase, (which is heavier than a legal or just weight) on one end of the scales to purchase his goods, he cheats the seller; and when he uses the light weight on the scales in making a sale (which is below the standard weight) he takes that which is due the purchaser. By this evil and fraudulent method he cheats both the seller and the purchaser to his own advantage. Such evil practices to increase his own gain, is an abomination unto the Lord. The same is true when a purchaser conceals two measures in his house. He uses the large measure to purchase his wheat, corn, barley and the like, and the small measure when he sells such produce: again cheating the seller and purchaser to his own advantage. This evil practice was forbidden by the law which God gave to Moses.

"But thou shalt have a perfect and just weight, a perfect and a just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do un-

righteously, are an abomination unto the Lord thy God." Deut. 25:15, 16. Hezekiah was a righteous king, the Lord added (or lengthened) his days fifteen years. See II Kings 20:6. Solomon said, "My son forget not my law; but let thine heart keep my commandments. For length of days, and long life, and peace, shall they add to thee." Prov. 3:1, 2. Bloody and deceitful men are brought down to the pit of destruction. David said, "But thou O God, shalt bring them down into the pit of destruction: Bloody and deceitful men shall not live out half their days; but I will trust in thee." Psalms 55:23.

A just man will use standard weights and measures in dealing with his fellowman. His desire is to do unto other as he would have others to do unto him. This is proof that his heart is right before God. A wicked man will take the advantage of his neighbor, especially the ignorant, who are not aware of his cunning devices, also the poor who are less able to defend themselves. Jesus said, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Matt. 7:38. Laws were not made for the righteous, but for the lawless and disobedient, menstealers and liars. See I Tim. 1:9.

Men who possess a corrupt and deceitful heart have little or no concern for the poor. They take advantage and seek opportunity to

swindle them out of their earnings by using large weights and measures when purchasing their commodities and small measures and weights when selling them. The sabbath day was a terror to them. The reason for this was because the law forbade any trade of trafficking on the sabbath. This was a day for religious worship. Those whose hearts were set on making money by ill gotten gain were anxious for the Sabbath day to pass so they could engage in their businesses of falsifying the balances by deceit. The Lord by the mouth of the prophet condemned them for their wicked practice by saying, "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat to making the ephah small, (ephah was a dry measure) and the shekel great, (the shekel was a money unit as is our dollar) and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" Amos 8:4, 5, 6. The refuse of the wheat was the faulty grains, such as fell through the meshes of the sifter and were deposited with the dirt and rubbish. These misers would take this faulty wheat which was not fit to make bread and sell it to the poor.

A man guilty of these practices may appear, outwardly, to be honest. His dealings with his fellowman may appear to be all right. But when he deals honestly, he does so for a selfish motive or be-



cause he thinks it is for the best interest of his business. There is no change of heart.

A just man deals with his neighbor on the basis of principle. His weights and measures will be according to the standard. He is not governed by the laws that are written on tables of stones, nor on the statute books. He is governed by the law that is written in his heart and put into his mind. This law is a law of love. The law of Moses did not put an end to crime, but it could and did punish offenders. When God quickens the soul, the sinner is made alive to his deplorable and desperate condition as a sinner before a righteous Judge. Paul said, "By the law is the knowledge of sin." The law does not straighten out the sinner by making him good. It is like the straight edge when laid on the log, it only shows you how crooked it is. It takes the hewing ax to chip off the bumps and high places. Nothing short of the grace of God will ever change a man who possesses a stony heart. God alone can do this. He takes away the stony heart and puts a new heart and a new Spirit in the man. When this operation is completed this man's dealings with his fellowman will not be with false weights and false measures. For fear of giving too little, he gives heaped up and pressed down measures.

A man of God, one who has been born of the Spirit of God, will no longer deal with his neighbor dishonestly, for he now works from a principle of love. The grace of God makes the difference. You can tell those who pos-

sess it. They are known by the fruit they bear, for "By their fruits ye shall know them." Jesus said, "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Matt. 12:35.

God's law condemns every wicked and unrighteous way. It is only those whose sins are condemned in the flesh that know the truth of it.

T. F. Adams

#### OBITUARY OF A. D. KEY

In sadness, we attempt to write the obituary of our father, A. D. Key, better known as "Killis" Key.

Achillis David Key was born January 31, 1875, the son of John William and Sarah Ann Hiatt Key. He departed this life December 18, 1969, at the age of 94 years, 10 months and 18 days. He was united in marriage to Mary Boaz Jones on January 13, 1901, and to this union were born nine children—six daughters and three sons—eight of whom survive. One son, James Byron, died in 1917 at the age of nine months.

He and our mother both joined the church in the summer of 1915 and were baptized together. Called to be a deacon, he expressed a feeling of unworthiness and inadequacy. Nevertheless, he filled the office conscientiously and well for several years until advancing years caused him to ask the church to obtain a younger man to serve in his stead. He was a firm believer in salvation by grace, in the sovereignty of God and the doctrine of election. Having died in the faith, he sustained through the years, we believe he will be raised in the likeness of King Jesus to dwell forever with Him in a better land.

His funeral was conducted December 20, 1969 at Union Primitive Baptist Church where he had been a member for about fifty-four years. Elders Sebron Sechrist, Bennie Clifton and Sam L. Gilbert officiated. Surviving, in addition to eight children, are twenty-two grandchildren, thirty-three great grandchildren and two sisters; Mrs. Nannie Bryant and Mrs. Rosetta Marsh.

Hester Key Bryant  
Nellie Key Briggs

#### IN MEMORY OF SISTER ROSELLA STALLINGS

We, the church at Creeches, bow in humble submission to the will of God in

removing from our midst, Sister Stallings, yet, feeling that our loss was her eternal gain.

Sister Rosella united with the church the first Saturday in May, 1914, and was baptized the next day by her pastor, Elder J. T. Collier. She was always faithful in filling her seat at her meeting times with much concern for the welfare of the church.

Our Sister was a strong believer of salvation by the grace of God, yet she was willing to acknowledge that she was a sinner. By the blessed hope that God had given her, she could say, a sinner saved by grace and grace alone.

We feel that in the separation of Body and Soul that the blessed seed of Christ which was born in her, the hope of glory ascended back to the Father, wherein she is now basking in the sunshine of God's love — her body beneath the sod waiting for the second coming of Christ, that it be raised and reunited with the soul and spirit, according to the will of God, being ever with Him and satisfied.

Sister Stallings was born November 12, 1883 and was blessed with eleven fine children—seven daughters and four sons, two of whom, along with her husband, preceded her to the grave. She died November 20, 1969. Her funeral was held at Creeches Church by her pastor, Elder W. T. Barham and Elder J. B. Williams and was laid to rest in the family cemetery.

Sister Stallings leaves to mourn their loss, her children, two sisters, many friends and the church.

We, the church, resolve that three copies of this be sent, one for the family one for the church records, and one be sent to Zion's Landmark for publication.

Done by order of Creeches Church in conference, January 31, 1970.

Elder W. T. Barham, Moderator  
Brother C. A. Creech, Clerk  
Elder W. T. Barham and wife,  
Mae Barham, Committee

#### LOWER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

The 64th Annual Session of the Lower Country Line Primitive Baptist Association will be held, the Lord Willing, July 4, 5 and 6, 1970, at permanent meeting site near Surl Church about five miles East of Roxboro, N. C., just off Highway 158. Elder Jasper W. Hawkins was appointed at the past session to preach the Introductory Sermon and Elder L. P. Martin, as Alternate.

A cordial invitation is extended to all believers in the Doctrine of Salvation by Grace to come and worship with us in these services and we especially invite our Ministering Brethren.

Reuben Bowes,  
Association Clerk

#### BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Memorial, the fifth Saturday and Sunday in May, 1970. The Church is located only a short distance from Fremont, N. C. Those traveling South on U.S. 117, turn right after you pass stop light. Go two blocks, turn left, then keep straight to the church on right hand side of road, a distance of about three miles. The introductory sermon is to be preached by Elder H. E. Mann, Elder J. B. Williams, his alternate.

We wish to invite our brethren, sisters and friends with a special invitation extended to our ministering brethren.

J. B. Williams, Clerk  
225 Braswell Street  
Rocky Mount, N. C.

#### WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at South West, the Lord willing, beginning on Saturday before the fifth Sunday in May, 1970. Elder H. A. Young, was chosen to preach the introductory sermon. We extend an invitation to all lovers of the truth, especially our ministering brethren.

H. A. Young,  
Union Clerk

#### BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with Seven Mile Church, Sampson County, N. C., the Lord willing, the Fifth Saturday and Sunday in May, 1970. Elder J. M. Mewborn was appointed to preach the introductory sermon. We invite all lovers of the truth, especially our ministering brethren.

Alonzo Barefoot, Clerk  
RFD No. 1  
Newton Grove, N. C.

#### ANGIER UNION

The Angier Union will meet with the Church at Old Union the fifth Saturday and Sunday in May, the Lord willing. Elder Calvin Harwood was chosen to preach the introductory sermon, Elder T. F. Adams, alternate.

We invite all lovers of the truth to come and be with us, especially the ministering brethren.

E. T. Jones,  
Union Clerk

#### NOTICE

Gill (6) Volumes Commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$52.00 per set postage prepaid in U. S. A. Hassell Church History by Sylvester Hassell, reprint of 1886. \$5.50. Body of Divinity \$6.00.

See or write:  
Zions Landmark  
P. O. Box 35,  
Willow Spring, N. C. 27592



# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL METHODIST

AT

117 NORTH GOLDSBORO STREET  
WILSON, NORTH CAROLINA 27592

VOL. CIII

MAY 15, 1970

NO. 13

ISAIAH

CHAPTER 30

Ye shall defile also the covering of thy graven images of silver, and the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

The oxen likewise, and the young asses that ear the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan.

And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire:

And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITORS

ELDER J. M. MEWBORN ..... WILLOW SPRINGS, N. C. 27592

ELDER H. D. PRILLAMAN ..... COLLINSVILLE, VA. 24078

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POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

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# ZION'S LANDMARK

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*Devoted To The Cause of Jesus Christ*

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## **HISTORICAL**

Recently, Brother Walter Wilson and Brother Langwell of Seclusia Church, California, sent to us the following newspaper clipping concerning the religious environment of the sixteenth president of our nation, Abraham Lincoln. It was their thought at the time as well as your editors of the Zion's Landmark that the readers would enjoy and appreciate reading this article. It was written from Lincoln City, Ind., and we herein re-print it. We are including articles of interest concerning George Washington and Thomas Jefferson which, we feel, will be of interest to our subscribers and readers.

Editor

---

### **"HONEST ABE" WAS REARED IN "HARD SHELL" BAPTIST FAITH, CHURCH RECORD SHOWS**

Rolling back the mists of a century and offering the deer-skin-bound records of Little Pigeon Baptist Church, near here, as the missing link of Abraham Lincoln's religion Thomas B. McGregor, assistant attorney general of the State of Kentucky, was given to an appreciative America substantial evidence that Abraham Lincoln was reared in the simple faith of the "hard-shelled" Baptist Church.

Much of the mystery of Lincoln's religion, and that of his parents,

for over a half century a mooted question has been evaporated by the findings of Mr. McGregor in the little old deer-skin book of Little Pigeon Church.

There is no record of Abraham Lincoln's affiliation with any church denomination but Mr. McGregor says that the Lincoln family were Baptists. Mr. McGregor's story of Thomas Lincoln, moderator and pillar of the little Baptist Church proves this conclusively.

"The parents of Abraham Lincoln deserve a fairer estimate than has been allotted them by most of the biographers of Lincoln," said Mr. McGregor, "and the story, as told by the records still to be found in the archives of Little Pigeon Church, near Lincoln City, Spender County, Indiana, of the devotion paid by the parents to Him who guided the lad of Pigeon Creek in the hour of the nation's travail, goes far to give to them their true estimate. In fact they were well-to-do pioneers of their day; of sturdy ancestral stock, owned a farm, domestic animals, tools and a family Bible; neighborly, sacrificing and active church going members.

"Pigeon Creek Church was founded on June 8, 1816, the year that Thomas Lincoln and his family moved from Kentucky and settled on Little Pigeon Creek in what was then Warrick County, Indiana Ter-



ritory. It was then, as now, the chief church in that vicinity. When the meeting house was built, its site was selected about a mile west of Thomas Lincoln's home, the church building today occupying practically the same place. When Lincoln's mother died she was buried between their home and the church, the graveyard not having been, at that time, started at the church, but when Lincoln's sister Sarah Grisby, died in 1828, she was buried at the church burying ground, where her grave is yet to be seen, marked by a rough stone.

"This church, with its continous existence since 1816, has only two books containing its records and minutes; the first covering the perion from 1816 to 1840. It is in this book that we find Abraham Lincoln's father, stepmother and sister were active members of the hard-shell Baptist Church of Pigeon Creek, and this book with its deer skin cover, the hair still remaining, not only reveals in its crude historical way the true religion of Lincoln' parents, but gives us the best insight yet found to his own religeous views.

Thomas Lincoln and Nancy Hanks were married by a Methodist minister by the name of Jesse Head but shortly afterward they were united with one of the churches of the Baptist Licking-Locust Association of regular Baptist churches in Kentucky, and when Nancy Lincoln died in Indiana, Abraham, by his own efforts, had their Kentucky pastor, Elder David Elkins, come to their wilderness home and preach his mother's funeral.

"After Thomas Lincoln had married Sally Bush Johnson he sent back to his Kentucky church and obtained his letter of fellowship and as the minutes on June 1, 1822 show, he united with the Pigeon Creek church by this letter and his wife by experience. From that date until they moved to Illinois in 18-30, their names appear frequently in the minutes of the church proceedings. Thomas, being one of the pillars of the church, acted as moderator on committees to investigate the conduct of brethren and sisters and messenger to associations, bearing the letter of Pigeon Creek to her sister churches.

The historic minutes which records the affiliation of Thomas Lincoln and his wife with this little pioneer church, follows:

June the 7, 1823.

"The church met and after prayer proceeded to business.

"1st inquired for fellowship.

"2nd invited members of sister churches to seats with us.

"3rd opened a door for the reception of members.

"4th received Brother Thomas Linkhon by letter and \*\*\*

"7th received Brother John Wire by relation and Sister Linkhon and Thomas Carter by experience."

"Thomas Lincoln was not in such poor circumstances but that he always donated to the needs of his church," said Mr. McGregor in offering the following copy of an agreement to build a new chimney on the meeting house: "We, the undersigned, do agree one with another to pay the several somes next four names in produce this fall to be delivered betwixt the

first & 20 of December, the produce, as follows: Corn, wheat, whisky, soft linen wool or any other article a material to do the work with, the produce will be delivered at Wm. Barker's in Good mercantile produce."

### Washington Baptized by Elder Gano

Dear Brother Moore and Mr. J. D. Gold:

I will send to you the statement I have about George Washington and Elder John Gano.

"Elder Charles W. Vaughn, pastor of Hopewell Old School Baptist Church, recently read to his congregation an interesting bit of History concerning the baptism of George Washington. It was from "The Witness of Spirits," by James W. Zackery, in part as follows: "George Washington, the father of our country, was reared an Episcopalian, but had learned the way of the Lord more perfectly, and when he saw Elder Gano, his chaplin, who was holding a meeting with soldiers and taking candidates to the river to baptize them he exclaimed, 'I have never been scripturally baptized,' and demanded immersion at the hand of his chaplin. Elder John Gano immersed George Washington in the Potomac River in the presence of about forty persons."

Elder John Gano was born in Hopewell, N. J., July 22, 1727. He was of French descent and received his education at Hopewell Academy. He was ordained to the ministry in Hopewell Old School Baptist Church May 26, 1754. From there he moved to Morristown and,

after two years, to Yadkin, N. C., where he succeeded in establishing a large church, which was discontinued during the War of 1756. Elder Gano then returned North with his family, owing to the ravages of the Indians. Mrs. Mary Gano, ninety-nine years old, the great-grandmother of former Secretary of State, William J. Bryan, is a granddaughter of Elder Gano."

Copied from the Signs of the Times for April 15th, 1919.

L. H. Hardy  
Atlantic, N. C.

The article above was taken from the Zion's Landmark. George Washington was a member of the Masonic Order, and his biographers record his religious affiliation as Episcopalian.

### Thomas Jefferson, Third President Of The United States

We find on record that the influence of the Baptist Church in the early days prior to the American Revolution upon Thomas Jefferson shed light upon the construction of our government, as follows:

"Even the very idea of the local independence of the state governments is believed to have been derived by Thomas Jefferson from a small Baptist Church whose monthly meetings he attended for several months in succession about ten years before the American Revolution; Mr. Jefferson declared that their form of church government was the only form of true democracy then existing in the world."

From Hassell's Church History, page 296.



**RECEIVES DONATIONS,  
BUT NEEDS MORE FOR BOOK**

Miss Bessie Jo Pittman,  
Apex, N. C.

Dear Sister Pittman:

Several days ago I received your good letter with your donation and many thanks for same. I now have \$125.00 to help publish my book. I am hoping to get more. After about a year, I will publish the book or return your money, one or the other, God willing. I am glad that you enjoy my letters for I have been writing a long time, as my mind and heart has been led and as the years have come and gone. Dear Sister, I get burdened to write and sometimes after I have retired for the night I become burdened to write and I sometimes get up and write until about two o'clock in the morning. This has been so for years and years. Sometimes I go for weeks and do not write a line. Truly I cannot direct my steps.

If I remember correctly, I have met you, Sister Pittman, I believe at one of the Associations. I believe it was at the Lower Country Line, and I have read your letters in Zion's Landmark and enjoyed them. For we all are traveling the same road, experimentally speaking; you can tell my experience essentially and I can tell yours, when blessed to do so, for we are taught in the same school of Divine Grace, Jesus Christ being our teacher. He reveals these Heavenly things by and through the Holy Ghost: the way that God has ordained to teach His little children.

I want to say, in regard to my

book, it is a defense of the doctrine preached by the Old Primitive Baptist people, and believed by them, because of what they have experienced. It is meant to encourage them in their travels, their daily experience; for we know both the heights and the depths of their journey. Many times we are sad and lonely, feeling that we have no friends in Heaven nor upon earth, that none care whether we live or die and we point to the scriptures, expressing the experience of King David: Psa. 77:6-9. "I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Will the Lord cast off forever? Will He be favorable no more? Is His mercy clean gone forever? Doth His promise fail forevermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies? Selah."

I encourage my readers to compare their experiences with David's; for David in his day got along just like one of us. We read that the Church is "Built upon the foundation of the prophets and apostles, Jesus Christ Himself being the Chief cornerstone—"Eph. 2:20.

When we have a refreshing season, we find a witness in David when he said: "The Lord is my shepherd, I shall not want, etc." whether we are traveling on the mountain top or are cast down in the valley, we can find a witness in reading the Holy Bible. This is too plain not to be seen. I have labored to bring these things forth; and proving each point by a "Thus

saith the Lord," and the experience of the little children of God.

So you can begin to see the reason why I want to see that book published. If I be not deceived, it will be to the comfort of the children of God, (they to whom this book is written) I certainly hope so, at least, and I feel it will prove to be a consolation to the church of God upon earth. So much of it was written when tears were flowing and in the dead hours of night, while my family was sleeping. I have gone to bed time and time again around two o'clock in the morning — being burdened and having to write before I could sleep. I now desire to thank God, that I could not sleep, that I had to write to the blessed Church of our Most High God, to those who were foreknown and beloved of God, before the world began, those who were predestinated before the foundation of the world, to be conformed to His image, to the praise of His glorious grace, through Jesus Christ our Lord, who of God is made unto us wisdom, righteousness, sanctification and redemption. I Cor. 1:30.

One other thing especially, as I began to have these heart attacks, I wanted to leave something behind, in case I did not live long enough to show forth the doctrine that I stood for and preached, to the best of the ability that God gave me. I do not feel this is too much to ask, as I have been standing in the pulpit for thirty years last second Sunday in March in an effort to defend this cause and feed God's little ones and I feel if I do not that I am not called

to serve churches, but I believe I have a calling to visit among the churches. I have been blessed to travel among the churches of about seventeen Associations, in five states during these years. Many of my experiences are told in this book for it embraces about twenty-seven years of my life.

I think the beautiful song, "Mixtures of Joy and sorrow I daily do pass through," expresses the way that we have to travel as we journey along, many times feeling forsaken that our God has forgotten us and none care whether we live or die—a lone castaway, a stranger, a misfit. We cannot even live as we desire to live. Gal. 5:17. The man who wrote the hymn, "I am a Stranger here Below," certainly described our daily walk. Many times, in writing letters I say we are strangers to ourselves, a stranger to the unregenerated world—but we are not strangers to the blessed Household of faith, because essentially we all have the same experiences and going a little further, we have the same experience that the Apostles and Prophets had in their day upon earth. When we can see this for a little while, we are lifted up and are blessed to rejoice for a season. Then we have to go down or be carried down, for our Jesus has promised: "These things I have spoken unto you, that in Me ye might have peace: in the world, ye shall have tribulation; but be of good cheer; I have overcome the world."

One of the greatest witnesses that we have is our love for the church of God. Much of the time a number of our witnesses are hid-



en from our view, but our love remains. This love is a testimony that we are among the little children of God. If we were not we could not love them, as expressed by our little Sister, Ruth, thousands of years ago: "Intreat (entreat) me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people; and thy God, my God. Where thou diest will I die; and there will I be buried: the Lord do so to me and more also, if ought but death part thee and me."

This quotation of scripture goes as far as human language can reach in attempting to express our love for the church of God, our love for God, His Son and the Holy Ghost, the Spirit of God. This encourages us to believe that we are indeed children of God, for we read: "We know that we have passed from death unto life, because we love the brethren; He that loveth not his brother abideth in death."

I hope that this letter finds you at least reasonably well and that you are being blessed to continue to go among the churches of God upon earth, for that is our sweetest enjoyment as we travel this lonely road.

When necessity brings you to your knees in prayer, please remember me, and please write again and I will try to answer you.

Your brother and sister in Christ we humbly hope and trust,  
Layton and Dora Wingfield  
RFD No. 1,  
Ridgeway, Va. 24148

## REMEMBERS VISIT

Dear Brother And Sister Adams:

My subscription to Zion's Landmark was due for renewal yesterday. Enclosed is a check for five dollars. I know that the subscription is only four dollars, but use the other dollar where you see fit, maybe for someone not able to pay.

I have thought of you folks so much. I have not forgotten a visit I made to your home many years ago. I do not think I could ever forget that visit. There are impressive incidents that happen to us (or in us) in our youthful days that stay with us as long as we live. I can remember the visits that you and many others made to our home when I was a child. I remember too that I looked forward to these visits. On one occasion an incident took place that I have never forgotten. A certain woman was visiting us and when she spoke of me she referred to me as the little girl—I was at the age of feeling larger than I was as most children do—but this insulted me, consequently I avoided her as much as I could for I did not feel to be as insignificant as her expressions implied, and when I was around her I would speak as little as I could.

The following June which was in 1949, I was received into the fellowship of the church and I saw this same woman again not long after that. I was standing near a tree waiting for the lunch to be served, on this occasion at the church we were visiting and she came to me and said: "You have joined the church recently, haven't you?" I

replied: "Who told you?" She said: "You did, for it is all over your face." From that day till this, I have had a special feeling for this woman. You know her, she is Sister Maggie Priddy. There is something else that has happened which I have not told you about: A few years ago in the month of May, June and July, or it may have been June, July and August, at least I remember it was during the summer and for three months straight. During church on the third Sunday of one of these months, when a certain preacher was in the stand, I saw my Grandfather — Elder Gurganus — at the communion table. He had his left hand on the plate that had the bread in it. His right hand was on the cup that had the wine in it. He was speaking of the words of Christ when he was at the last supper and my Grandfather disappeared just as suddenly as he had appeared, and I saw no more of him.

My grandmother is still living and is doing very well for her. Her mind goes and comes, at times particularly, but Mother said yesterday when she was here, that Grandmother has been doing some better lately. She has been asking for me lately, but the children and I have had colds and we avoid going around her with colds, for fear she will contract one from us.

I have three children, ages sixteen, seven and four, so there is usually, more or less, noise around. The children are doing well. John, who spent so much time in the hospital in Chapel Hill in 1967, is doing fine. He is now sixteen years old.

Kathrine is fourteen and is in her first year of High School. John is in the tenth grade and Sarah Ann is seven and in the second grade. Her health is much better than it was last year. She was anemic. James, my husband is doing well. This cold weather is rough on him for he spends eight hours at the base near the coast and too, we have a trailer park he has to look after, so usually about the only time he has at home is in eating his meals and sleeping.

May God bless you and keep you in His care. Pray for us when at the throne of grace.

A little one, if one at all,  
Alice Hill,  
R. F. D. No. 1  
Newport, N. C. 28570

#### HAVING TROUBLE AFTER AN OPERATION

Dear Brother and Sister Adams,

I am sitting here thinking of you both and it seems that I cannot rest until I write again. I hope you are feeling well, as for me, I feel if I could only be present in the church this evening and you were there, I would feel much better. I continue to have some trouble in the area of the location that I had an operation little more than three years ago, for this reason I am not out much.

My husband woke me a few mornings ago when I was dreaming you both were here visiting us and I was so happy! All my pain and troubles were cast aside at that time. Brother Adams, the most enjoyable time I have is when I go to the Good Old Baptist Churches and hear you Old Bap-



tist ministers preach and pray and especially when the preaching reaches my case and understanding; but, oh Lord, how little I do feel. I do not know how you each feel about me saying this, but I sit sometimes and wonder what anyone wants to live for? It seems to me there is such a little here to enjoy if their affections are set on things above, for I believe Paul said: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ." Col. 3:1, 2, 3.

I hope I do all my suffering here and that I go away praising the good Lord for what He has done for me. There is no use for us to say we cannot stand this or that. I have said that I know, but I did not know what I was talking about. Our good Lord is not going to put more on us than He enables us to bear, to which Paul testifies, in the New Testament.

On the last of November my sister, Bertie, was found dead in her bed and a few mornings ago the same news came to me about my brother, Vesta! This was, of course, shocking to me and very sad, but I do feel thankful to the Good Lord that He has kept me in sufficient health and strength to continue looking up and feeling there is a better home for me than this. My husband and I in conversation recently, expressed our hope that it will be the Lord's will for us to go to see you sometime this summer. He, my husband,

was very close to my father. I told him, Brother Adams, that when he sees you, he will see another J. W. Beasley.

In some sweet dreams my husband has had, he was much comforted. The good old hymn, "Amazing Grace," is so often so very comforting.

The least of all,  
Lillie B. Tickle Spencer  
1011 Bonner St.  
Mt. Airy, N. C. 27030

It is always our pleasure to have our Brethren and Sisters visit us in our home. Our meeting, monthly, at Willow Springs Church, is the fourth weekend. We hope you can come and visit us in our home.

T.F.A. and P.W.A.

### IN MEMORY OF MAMA AND DADDY

I loved my Mother and Daddy,  
But God loved them, too,  
So He took them to Heaven,  
And I am left alone and blue.

I miss their smiling faces,  
In the churches and all the places,  
And the love they gave to me,  
I hope in heaven someday to see.

Where there will be no more  
trouble and tears,  
As I have shed these past few  
years,  
But all will be glory and love,  
In that beautiful land above.

I need my Dad to comfort me,  
My Mother's smiling face to see,  
But, I hope again to see their  
smile,

When I have walked my last mile.  
Mrs. Rex (Norine) Voss  
Bassett, Va.

### THE ROAD TO LIFE

I accept not an image for My  
Son's cross,  
Admit, you shall, He paid the cost!  
You need not pant, you need not  
cry,  
My only Son, you crucify!

See His hands, the nailprints, too,  
Driven deep by such as you.  
I need not tell, you know 'tis true;  
His pierced side aches through and  
through.

Fallen you are beneath His smile,  
Go yonder a space and pray  
awhile.

I am your confidence and your  
guide,  
Ye tempt me not, My love is  
denied.

Look where ye be, by battle He  
fought,  
No greater lesson could be, He  
taught.

Seek to be like Him, heart, soul,  
full length,  
New life each day He is your  
strength!

Cherish that He gave for you,  
He became so weak that ye might  
know.

The way of life is not below,  
His footprints prove the way to go!

Miriam Lee  
Four Oaks, N. C.

### STRANGE THOUGHTS

T'was the dismal hours past mid-  
night

In a dream that is still just a blur,  
A troubled mind was made to fear  
Strange thoughts that came from  
—where?

The beginning of God's Creation  
Was in these thoughts that ran,  
In a mind that could only think  
Vain thoughts that be of mankind.

There was Eve, a type of the  
church,  
The bride of Christ the Lamb.  
And Adam, a shadow or figure  
Of Him—The great I Am.

There, in the first transgression,  
I thought, "How could it be  
That Christ should give His pre-  
cious life  
For the fruit of an ordinary tree?"

A thousand times No! I was re-  
buked  
For Adam the Son of God,  
Only for the love of His glorious  
bride  
Would He give this affirmative  
nod.

As the Lamb of God for His elect  
Came down from the courts  
above,  
And required the fruits only she  
could give  
Joy, Peace, Faith, Meekness, and  
Love.

He died for his own and redeemed  
them,  
And from the world, set them  
apart.

With a wonderful change wrought  
deep within  
A broken and contrite heart.



We see the American Churches  
Give fruits of the works of man,  
But the fruit Eve gave was her  
very own  
As only God's children can.

And, in the Song of Solomon,  
Wisdom's record He has sealed  
The sweetest fruits in all the  
world.  
In the garden of gardens revealed.

A garden enclosed is my sister, my  
spouse;  
A spring shut up, a fountain sealed.  
Let my beloved come into His garden,  
A supply of the fruits revealed.

Roger B. White  
Box 511  
Van, Texas 75790

# CONTRIBUTIONS TO THE INDIGENT FUND

Mrs. C. Shelby Nance, Reidsville, N. C. ....	\$1.00
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#### IN MEMORY OF

##### MRS. LECTIE BARBEE

Mrs. Lectie Barbee, a dear and faithful Sister and member of Meadow Creek Primitive Baptist Church, departed this life August 8, 1969. She was born July 9, 1893. She was married to the late Jason J. Barbee. She leaves one brother, Daniel Almond, three daughters and three sons, grandchildren, great-grandchildren and a host of friends to grieve her departure. We feel our loss is her eternal gain.

Sister Barbee was faithful to her church even before uniting with it at an early age. Funeral services were held on Sunday, August 10, 1969, at Meadow Creek Primitive Baptist Church by her pastor assisted by Elder Clarence Whitley and Elder Clifford Allen. Her body was laid to rest in the church cemetery to await the call of her heavenly Father on that great resurrection morning.

Mrs. C. Barbee,  
Daughter-in-law

#### OBITUARY

##### JOHN W. NORRIS

Brother Norris, better known as Uncle Johnny Norris, was born January 3, 1873, near Hurdle Mills in Person County, N. C. He departed from this life November 20, 1969, making his stay on earth 96 years, 10 months and 17 days.

He was united in marriage to Miss Cora Lee Cates on November 11, 1888. To this union were born six children: Mrs. Lessie J. Horner, Mrs. Luvenia R. Murray, Richard H. Norris, Charlie G. Norris, William R. Norris, and Mrs. Loner L. Johnson. These, together with a host of friends, are left to mourn his departure. His wife passed away February 14, 1943, and Brother Norris mourned his loss the remainder

of his life.

On June 6, 1965, Brother Norris united with James Street Primitive Church, Burlington, N. C. At that time he was lying upon the bed of affliction and was 92 years of age. On June 13, 1965, he was taken, at his request, by ambulance and then placed in a chair at the edge of the pool of water. A large crowd of people were gathered there and some wondered, amazed, "Oh, what manner of faith is this?" They saw that he was sick and that his legs were drawn backwards with rheumatism, and that he could not go into the water on his own. While they were wondering, there appeared two, seemingly about their Father's business, Elders G. W. Hill and A. B. Barham, and took Brother Norris and baptized him in the chair, in the name of God, our Saviour.

Brother Norris was soon restored to normal health and was a faithful brother to his church and to his brethren abroad. He loved them and would go far and near to be with them.

Brother Norris' funeral was conducted by his pastor, Elder G. W. Hill and Elder A. B. Barham, assisted by Elder E. H. Birchett. His body was taken to Person County and laid to rest beside his wife in the old family cemetery to await the coming of our Maker.

Resolved that a copy of this obituary be given to the family, a copy put in the church records and a copy sent for publication in Zion's Landmark.

Done by order of the church in conference January 30, 1970.

Elder G. W. Hill, Moderator  
Brother Robert Hawkins, Clerk

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EDITOR

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ELDER T. FLOYD ADAMS  
Willow Springs, N. C. 27592

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Vol. CIII No. 13

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### **JUST PUNISHMENT FOR DISOBEDIENCE**

Dear Brother Adams:

Enclosed please find check for four dollars for the renewal of my subscription to Zion's Landmark for another year, which I so much enjoy. Brother Adams, will you please write your views on Genesis 19:26? "But his wife looked back from behind him and she became a pillar of salt." What is the significance of this? She left Sodom, followed her husband, disobeyed the command of the Lord not to look back and she became a pillar of salt.

A sister in hope,  
Mrs. Julia Stallings  
P. O. Box 203  
Macclesfield, N. C.

This portion of God's word was written aforetime or in olden times. Paul said, "For whatsoever things were written aforetime were written for our learning that we

through patience and comfort of the scriptures might have hope." Rom. 15:4. The scriptures are not written for us to learn, but for our learning. That is, we learn the truth of God's word when it is revealed to us. "The secret things belong unto the Lord, our God: but the things which are revealed belong unto us and to our children forever, that we may do all the words of this law." (If we are His and so inspired.) Deut. 29:29.

Those who write the history of men and women are apt to express or write all of their good characteristics, but say very little or nothing about the bad. This is not true with God. He records the wicked acts of men as well as their righteous acts. The wicked acts of Pharoah were recorded as well as the righteous acts of Moses, and God had a purpose in both. Paul said, "For the scripture saith unto Pharoah, Even for this same purpose have I raised thee up, that I might shew my power in thee and that my name might be declared throughout all the earth." Romans 9:17.

When Lot, his wife and his two daughters, fled from Sodom and Gomorrah, they did so by the command of God to escape the vengeance of God who purposed and did destroy these cities with fire and brimstone. "And when the morning arose, then the angels hastened Lot, saying, 'Arise, take thy wife and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.'" Gen. 19:15. "And while he lingered, the men laid hold upon his hand and upon the hand of his wife, and upon the hand of his two daughters

ters; the Lord being merciful unto him: and they brought him forth and set him without the city. And it came to pass, when they had brought them forth abroad, that He said, 'Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.' And Lot said unto them, "Oh, not so my Lord: Behold now, Thy servant hath found grace in Thy sight, and Thou hast magnified Thy mercy, which Thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live." And he said unto him, "See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou has spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither." Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." Gen. 19:22.

Unbelief is a great sin in the sight of the Lord. By the example of Sodom, the wicked are warned to turn from their wickedness, even by the example of Lot's wife the righteous are counseled to turn

from wickedness and not to turn from their righteousness and once a child of God is blessed to know the righteousness of God, he will never willingly turn from it, for one taste of the righteousness and love of God will do for that one, that which nothing in nature can do, for it will give him a longing for more evidence of his (God's) love and a love and pity for all mankind.

"The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of Heaven."

Why did Jesus say, "Remember Lot's wife?" He said this because she looked back from behind Lot in disobedience to the command of God. Evidently she was distressed about her kindred but, apparently, she did it in unbelief. Be this as it may, she looked back from behind Lot and she became a pillar of salt. Paul said, "Behold therefore the goodness and severity of God: on them which, fell severity; but toward thee, goodness, if thou continue in His goodness: Otherwise thou also shalt be cut off." Rom. 11:22. To Lot it was goodness and to his wife it was severity. She was stricken dead and became a pillar of salt. Paul said, "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4:1. Lot's wife escaped the wrath of God when He rained down from Heaven fire and brimstone; but she did not escape the vengeance of God because of having disobeyed His expressed command. This evident-



ly was left on record for our learning that we might know the vengeance, great power and severity of God.

Our Sister desires to know what the significance of this is. Eve disobeyed the express command of God and she received her just punishment. "In sorrow she brought forth children." Yet, she was saved in childbearing. Lot's wife disobeyed the command of God. She received her just punishment — she was turned to a pillar of salt; but she escaped the vengeance of God in the overthrow of Sodom and Gomorrah.

T. F. Adams

---

**OBITUARY**  
**IN MEMORY OF BROTHER**  
**JOSEPH H. CORBETT**

By request from the members of Otter's Creek Church, I will write the obituary of our dear brother, Joseph H. Corbett. Brother Joe, as we always called him, was born in Edgecombe County, October 24, 1891. He lived in the Macclesfield community all of his life. It was on August 24, 1969, the good Lord saw fit to call him home, at the age of 77 years.

It was in the spring of 1918 that Brother Joe was called in service. He served 14 months in World War I. After his return home, he became a merchant in the little town of Macclesfield, N. C., and continued this work for over 20 years. He made a lot of friends over the passing years. To know him was to love him.

It was on the first Sunday in May 1956 that Brother Joe asked for a home with the church at Otter's Creek. He was baptised the same day by Elder A. P. Mewborn. For 13 years and 3 months he was a faithful member of the church.

Brother Joe was never married, and he lived with his sister, who was so dear to him, Sister Lucy Pittman, as we always called her. They meant a lot to me, more than I will ever have words to explain. It seemed that we could always see things alike. I would like to say to Sister Lucy and to the rest of his family, who were so devoted to him, to grieve not for Brother Joe. I feel deep down in my heart, that our loss is his eternal gain.

Funeral services were held at Otter's Creek Church by Elders C. L. Coker and A. P. Mewborn. His body was laid to rest in the Corbett Family Cemetery beneath

flowers, to await the resurrection morning.

Resolved, that a copy of this obituary be sent to the family, one put on our church records and one to Zion's Landmark for publication.

Done by order of the church in conference, the first Saturday in November, 1969.

Written by a Brother, I hope, J. B. Coker.

Elder C. L. Coker, Moderator  
J. B. Coker, Clerk

---

**SISTER VADA STANCIL**

It has pleased our Heavenly Father to remove from our midst a faithful and devoted Sister.

Sister Stancil was born July 16, 1900, and died November 10, 1969. She was the daughter of Haywood and Sofronia Stancil. Surviving are one sister, Hester Stancil of Colonial Rest Home, Smithfield, N. C., and one brother, James Stancil of Clayton, N. C.

Sister Stancil united with Little Creek Primitive Baptist Church the third Sunday in September, 1936, and was baptized by her pastor, Elder T. Floyd Adams. She was a devoted and faithful member and walked her life here in humbleness, meekness and patience.

Until grave illness befell her, she and Sister Hester Stancil made their home together. She was seriously ill for several years in Adams-Kinton Rest Home in Lillington, N. C.

Her Funeral was conducted at Little Creek Church by Elders T. F. Adams and J. M. Mewborn on November 12, 1969, and she was laid to rest in Maplewood Cemetery in Clayton, N. C.

We, the members of Little Creek Church, loved her and miss her. To her loved ones we say, "Grieve not, for her fight was a good one." She gave strong evidence of a hope for rest in a better world.

Therefore be it resolved: that a copy be sent to Zion's Landmark for publication, a copy sent to the family and a copy placed on the church book.

Done by order of Little Creek Church in conference March 14, 1970.

I. R. Casey  
Esther Capps  
Nola Olive  
Committee

---

**OBITUARY**

The Primitive Baptist Church at Wilsons' Grove bows in humble submission to the Will of our Heavenly Father who, on January 5, 1970, called from this life our dear brother and deacon, Jake Anderson Simpkins.

He was born March 8, 1890, in Montgomery County, Virginia. October 7, 1910, he was married to Vera Meredith. To this union were born seven sons and three daughters. One son preceded him in

death.

Brother Simpkins joined Wilsons' Grove Church in March, 1924. June 27, 1925 the church appointed him assistant clerk. He was ordained deacon April 30, 1927. He served as church clerk from November 30, 1940, until March 4, 1961, resigning because of ill health.

He was a faithful member and a firm believer in salvation by the grace of God.

The last time he attended our church was Sunday, August 3, 1969. Most of his remaining days were spent in the hospital. Although his seat is vacant, the memory of him will ever be with us.

Brother Simpkins' funeral was at 11:00 A. M., Wednesday, January 7, 1970, at Wilsons' Grove Church in Pulaski County, Virginia, conducted by Elders Troy Hill and Roy Flippen. Burial was in the family cemetery.

It is the desire of the church that a copy of this obituary be sent to Zion's Landmark for publication, a copy be given to the family, and a copy be recorded on the church book.

Written by order of the church January 31, 1970.

Alfred Flinchum, Clerk  
Edith Flinchum, Assn. Clerk

#### OBITUARY

##### SISTER CARRIE F. ELDRIDGE

Sister Carrie F. Eldridge, the daughter of Joseph R. and Caroline Williams Westbrook, was born September 12, 1887, and passed away July 22, 1969. She was married to Joseph Eldridge, December 1910, who passed away only a short time thereafter on March 1, 1914. There were two sons, Joseph and Lloyd, born to this union and both preceded their mother in death, Joseph died in 1935 and Lloyd died in 1953.

The death dates as written above are indicative of the sadness which Sister Carrie underwent during her life. Having lost her dear husband early in their married life, and of her children thereafter left her with much loneliness in life. Yet, she was always cheerful and was enabled to acknowledge these events as according to an act of Providence and the Will of her Heavenly Father.

She asked for a home with the church at Seven Mile, Sampson County, N. C., the third Saturday in September, 1920, and was baptized with her nephew, the late Elder M. F. Westbrook and others by Elder Luther Allen Johnson. She was blessed to continue in faithfulness over these many years, to the doctrine and order of the Gospel Church. She often expressed to me in her last afflictions her desire to be kept humble, to be enabled to wait patiently for His time to call her.

The funeral rites were held at Reedy Prong Primitive Baptist Church, with

burial in the church cemetery there beside the resting place of her son. We miss her so much in our meetings, but feel she has gained through the grace of our God, perfect peace and rest and in this hope shall appear with the only King of kings and Lord of lords in the resurrection of the just. We are given to feel that surely she was one of the "little ones" as Jesus said, "The least of my brethren." See Matt. 25:40.

Written at the request of Seven Mile Church in conference.

J. M. Mewborn, her pastor

##### SISTER ETTA HARRISON MORRIS

In accordance with the request of the Tom's Creek Primitive Baptist Church, I will attempt to write a few lines in memory of Sister Etta Morris.

Sister Morris entered this life on May 6, 1894, and was called from our midst on November 23, 1969, making her stay on this earth 75 years, 6 months and 17 days. She was the widow of the late Finch Morris who preceded her in death in October, 1968.

Sister Morris united with Tom's Creek Primitive Baptist Church in the Spring of 1948, and enjoyed attending her meetings until her health would prevent. Services were held in her home on occasions by her pastor and members of the church, which she enjoyed very much. Surviving are three sisters, Mrs. Kyle Shuler, Mrs. Maude Morris and Mrs. Myrtie Beam.

Her funeral was held at Tom's Creek Primitive Baptist Church by her pastor, Elder C. S. Farmer and Elders S. T. Atkinson and W. B. Staley. She was laid to rest in the church cemetery.

We feel our beloved Sister had spent her appointed time here, and it is our humble prayer that it may please God to reconcile those remaining who mourn her loss, and to feel their loss is her eternal gain.

Resolved, that a copy be sent to Zion's Landmark for publication, a copy be sent to the family and a copy be placed on the church record.

Done by the order of conference the fourth Saturday in December, 1969.

Elder C. S. Farmer, Moderator  
Bro. Oscar Hunt, Clerk

Sister Wilma Garner  
Brother Ray Snider  
Committee

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VOL. CIII

JUNE 1, 1970

NO. 14

## ISAIAH CHAPTER 30

Ye shall have a song, as in the night when a holy solemnity is kept: and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the Mighty One of Israel.

And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.

And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

For Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep, and large: the pile thereof is fire and much wood: the breath of the LORD, like a stream of brimstone, doth kindle it.

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

## ASSOCIATE EDITORS

ELDER J. M. MEWBORN ..... WILLOW SPRINGS, N. C. 27592

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## **TO THE SUBSCRIBERS AND READERS OF ZION'S LANDMARK**

From time to time, we have had requests to republish the correspondence of the late editor of Zion's Landmark, Elder P. D. Gold and the late Dr. William Hooper concerning the withdrawal of Elder Gold from the Missionary Baptists and his uniting with the Primitive Baptists. This correspondence was published by Elder P. D. Gold in the Zion's Landmark many years ago, and was republished again in 1953 and 1954. For the sake of those who have requested that it be republished again, we will attempt to do so, while trusting that those of you who have never read this discussion will enjoy reading it at this time.

Elder P. D. Gold had the following words in behalf of Dr. Hooper, "He was a fine scholar and an elegant gentleman. He has long since departed from these scenes of strife."

Editor

---

## **DISCUSSION BETWEEN DR. HOOPER AND ELDER. P. D. GOLD TO ELDER P. D. GOLD**

Dear Brother Gold:

Your defection from us and your going over to the party of those styling themselves "the old side, or Primitive" Baptist, has, as you may well suppose, excited the surprise and displeasure of your

former brethren; and as it is an implied censure of them and their cause and even a public declaration that they were so much in the wrong that you could not with a good conscience remain among them, it seems to justify them in asking your reason for taking this step. No one questions your right to follow your best judgment and the dictates of your conscience, in changing your church relations. But as you must be aware that all such changes wound the feelings of many, imply something is very wrong in the party abandoned, and serve to increase the lamentable division of the church which brings so much discredit, I had almost said disgrace, on the sacred cause of our common Master, we are entitled to believe that some serious apparent objection, at least, lies against the churches distinguished by the name of "Missionary Baptist"—a distinction unfortunately rendered necessary by the withdrawal of our former brethren from us and which attaches to them the opposite, and we should think the unwelcome appellation of "Anti-Missionaries," I believe we, "the Missionaries" wish to do right and if by mistake or infirmity we go astray, the well-meant tender and candid rebuke of a brother will be meekly and thankfully received. Our preaching, so far as I know is such as would be sanctioned by Andrew Fuller whose works have been a standard authority for Baptists,



both in England and this country, ever since they appeared. They recognize and set forth prominently God's elective love, effectual calling and preservation of his saints unto final salvation—the sinner's guilt and helplessness and his entire dependance upon God “both to will and do His good pleasure.” But they hold and prove it by scriptural example, that all this is perfectly consistent with the most urgent appeals to sinners to repent, believe, and obey at the peril of their souls, and that these are the appointed means of rousing them to flee from the wrath to come. On those who profess to be Christians they inculcate the duty of showing their faith by their works, of being abundant in good works, of devoting health, strength and zeal, property, to the cause of Christ. They teach that the love begotten in the soul by redeeming love ought and will impel to a life of active usefulness and to zealous exertions to extend the knowledge of that love to the ends of the earth. Every true church must therefore be a missionary church and the very doctrines which we preach and the practice resulting therefrom are what set in motion the Christian world towards the end of the last century, and gave the Baptist the honor of being pioneers in the great work of evangelizing the world, a work which has since been going on with accelerated speed, owned and blessed of God by conversion of multitudes of the poor heathens, who were once just such monsters of violence and pollution as Paul describes the Romans and Corinthians to have

been, but have now like them, “been washed and sanctified and justified, in the name of the Lord Jesus and by the Spirit of God.” If any of our number do not preach and love this doctrine, it is not because they belong to a society which does not inculcate it, but in opposition to all the efforts and teachings of our pulpits, and books and periodical press.

When will the people, with whom you have chosen to affiliate yourself, produce any like fruits? Has not their opposition to us produced a reaction on the contrary direction, and made them adverse to all progress in knowledge? Do they not repudiate all helps to the interpretation of the scriptures and take for granted that the meaning adopted for every preacher that can read the English Bible is the teaching of the Holy Spirit? and does not every one that listens to their preaching hear the wildest and most groundless fancies of the human brain delivered from the pulpit as the truth of God, and the food appointed by Christ for the nurture of his sheep? Can it delight you to see the mass of the people delivered over to the tuition and custody of such shepherds? Forgive me, if I have, in any particular spoken too harshly. We regret to lose such a man as you, and to have you added to a body who make it a part of the regular ministrations of the pulpit to decry us as enemies of the truth and recreants to the good old Baptist doctrine. — In one sense we may conceive hope from the proselytism of intelligent men. They will serve as a leaven which will gradually

leaven the whole lump, and the whole body will gradually drop their errors and again amalgamate with us. We do not deny that there are among the Anti-Missionaries" many truly pious people and that many of their preachers hold and preach true, saving doctrine; but we claim that the very same wholesome and saving truth is heard from our pulpits, while we charge upon these, our separating brethren, the error of departing from Scriptural precept and example by peaching the doctrines of predestination and election in such an unguarded manner and disproportionate quantity as to lead to the practical effects of fatalism; the sinner being lulled in contented slumber until his time shall come, and the convert discouraged, after his conversion, from actively exerting himself in doing good, on the plea that he is thereby trying to work out a righteousness of his own. Thus all active exertion is branded with reproach of helping God to achieve His purpose by our puny hands. Yet God does not spurn our fellowship in His work—Are we not called "workers together with Him?" The truth is, God carries on all His operations for the setting up of his kingdom on earth through the agency of human hearts and hands. He who used the winds to waft Paul to Macedonia and Troas, uses Titus and Timothy's hands and feet to visit and serve the churches which he nursed. He who wants his imprisoned ministers to have comforts in their bonds, makes use of Epaphroditus to carry those comforts from Phillippi and Thessa-

lonica, at the hazard of his life. This consistency of human effort with divine preordination is so obvious, that we wonder how our brethren styling themselves "Old School" can fail to see it and act upon it as we do. But maybe our opponents will say: We don't object to your working but you don't work in the right way.—Very well. Now my dear brother, come forward and tell us how we ought to work "show us a more excellent way," and we will all heartily thank you, if you can suggest some better way of working; for we are always trying to find out the best way.

If I have in any respect misrepresented the doctrine or the practical results of the preaching of your new associates I shall be very glad to be corrected, and take back most willingly any wrong statement of which you may convince me if your intercourse with this class of Christians be sufficient to authorize your denial of this commonly received opinion of their instructions and their church proceedings. I make no other apology for being the one who takes the liberty of asking for this explanation from you, except my age as so seeming to warrant me in watching with a kind of fatherly interest over the lives and labors of our rising ministry.

Wm. Hooper

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#### TO DR. HOOPER

My Dear Sir:

A communication addressed to me appears in the Biblical Recorder of April 27, 1970, calling on me for a statement of the reasons for



my leaving the Missionary Baptist denomination and uniting with the Old School Baptist. It was not my intention to offer any defense of my conduct, as it is unpleasant to be thrust before the world, either in abusing those one has left, or in defending his new associates as if he felt himself to be their champion. But since yourself and many others of your denomination are held in much esteem, and your request is accompanied with a promise of a candid consideration of my reasons, it is not easy to decline giving some of them. I write to needlessly offend no one, neither arrogating and superiority nor charging any person with insincerity.

I can bear my former brethren testimony to their zeal and earnestness in propagating what seems to them to be truth and would not, if not so directly called upon, any further wound their feelings by any public expression of my own views which are so opposite. It shall be my endeavor to give what seems to me to be Bible teaching brought to my view in experience, and let all who are disposed to consider my views try them by the word of God; for they are worthless if not sustained thereby. According to Bible authority, spiritual truth can be discerned and received in the love of it only by those that are spiritual, so that he who relies on that standard never satisfies those opposing.

I was perhaps, as much opposed to "this sect everywhere spoken against" as any one of your number and verily thought such a course was doing God service. I

embraced the Andrew Fuller system, and was under teachers of theology — was sincere in thinking salvation was offered and only offered to all men—that it depended on the creature's own will whether he accepted to or not—that Sunday school teaching was a wonderful help in the Lord's work—that missionary boards were a happy organization for spreading the gospel that theological teaching was a wise provision for training a man to preach—that money would hasten the conversion of the world, if we only had it; glorying in this age of wisdom in devising and developing many fruitful measures for accelerating the progress of truth, and regarding the man blind and bigoted who would not come up to the help of the Lord against the mighty.

During this period of several years, some of my actions were bad enough to stagger me. Trouble like dark billows would at times roll over me, succeeded by short relief. My zeal, however continued unabated; but the task began to increase.

Suddenly corruptions arose every where within me with a fierceness uncontrolable, and sin raged like a devouring fire. The law confronted me with a killing sentence, and death, I thought was on me. Hell was the only place that could fitly receive me, and it was so just in God in sending me there that my soul must approve the righteous sentence. While sinking down Jesus was manifested in the heavens in a glorious appearance, and these words sounded out, "If God give you Christ, how shall He not with

him also freely give you all things." Since then Christ is my only hope, and all human rightness appears as filthy rags from which I wish to be delivered. A painful sense of sin forbids confidence in the flesh, and I am entirely dependent for faith on its author and finisher.

Upon this new, and I hope heavenly teaching, which was about five years ago, followed fresh troubles, out of a different sort. A general dissatisfaction with the principles and practices of the denomination I had until then gloried in began to arise. Salvation must be either by works or of grace, and not by blending them; but your people, it seemed were trying to blend the two systems. That it is by grace both the Bible and my own experience taught: By grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." "If it is of grace it is no more of works," etc. It was presented to me in some such manner as this, that in the new covenant of grace Jesus, the second Adam stood in nature for his, and that they must all be in him, as the first Adam's seed were all in him, and that Jesus made all that were in him righteous in his obedience; and though the law is given that the offence might abound, this affects not the covenant, for where sin abounded, grace did much more abound—that the names of his children were all written in the Lamb's book of life, from the foundation of the world — that they were the Father's who gave them to Jesus, and made him who knew

no sin to be sin for them, and that he in holy obedience fulfilled the law for them, and gave his life in all prevailing righteousness for Christ to die, as he was surety for their ransom. It was necessary for a people actually under sentence of death. When he, the Shepherd is taken to pay their debt, God turns his hand on the little ones to shelter them and they escape. Jesus is crucified and the church receives forgiveness and blotting out of sin; Jesus rises from the dead and the church is justified; "He was delivered for our offenses, and raised again for our justifications." To make manifest unto them their salvation, Jesus is exalted a prince and Saviour to give repentance and remission of sins unto Israel; God carries out his own counsel according to the purpose of foreordination: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; whom he called, and whom he called them he also justified, and whom he justified them he also glorified."

Will any but these be saved, and will not all of these be saved? was a leading question in my mind. Will any sheep for whom Christ laid down his life be lost? will the lawful captive be delivered? Shall Jesus see of the travail of his soul and be satisfied?

Shall God, who commits his love to us while we were yet sinners, by giving his Son for us, in whom we are reconciled through his death, fail to draw any to Christ since none would come without the drawing of him whose love is everlasting. Is what Jesus said true, "Glo-



rify thy Son, that thy Son may also glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him?" I am free to say, that all blessings which man enjoys come to him through Christ; but here the question is, as to his chosen people to whom he gives eternal life. The Saviour prays that he may be glorified in their salvation, but if one were lost how would the completeness of his atonement be glorified in that?

Will all that the Father gave to Christ come to him? "All that the Father giveth me shall come to me." Will any others? No man can come to me, except the Father that sent me, draw him." "But ye believe not, because ye are not of my sheep." Human nature, which cannot help to bring the sinner to Christ cannot prevent it in the day when "shall come" makes him willing. Such questions were sweetly answered in scriptural assurances, powerfully enforced — that God, who declares the end from the beginning, and whose faithfulness will not fail, will not suffer any sheep to be lost, any wheat to be left in the chaff, nor any child to be forgotten: "Here am I and the children that God hath given me;" it also convinced me that no goats would appear with the sheep, no chaff with the wheat, no bastards with the children.

Mankind is ready to question God's right to discriminate among a mass where all are equally guilty. They say is he not unjust in choosing some of Adam's broken creation to eternal life, and leav-

ing the rest where a holy law assigns them? Accordingly most denominations attempt to apologize for it, by accounting for it, either on ground of forseen good works, thus giving the creature an important part to perform, and ground for boasting. But God has not chosen them for, or according to, their works of righteousness, but according to his mercy, "He will have mercy on whom he will have mercy, and whom he will be hardeneth." He's not the author of sin, nor does he tempt any man to sin, nor can he be tempted with evil. He made man upright, but Adam the vessel, was marred and fell by his disobedience procured by an enemy; and hath not God power of this same broken lump, to make one vessel unto honor, and another unto dishonor, when justice said all should be made to dishonor? None but God could have such power to save. He fits the vessel of mercy to glory aforehand, and on these he will have mercy; he bears long with the vessels of wrath, fitted, suited only to destruction and the very blessings he sends on them they pervert to their own hardening, and judgments harden them. He makes their condition no worse. What keeps them from coming to Christ? They love darkness rather than light, because their deeds are evil. It is not predestination that keeps men from Christ, but it brings them to him. Men manifest their love of sin by choosing it invariably and constantly when they are left to follow their own wills. Man can no more plead his inability to come to Christ, as if election caused that inability, than he can

plead his love of sin as the reason for not coming, since it is his love of sin, not election, that keeps him away, and by so much as he is unable to come, by so much does his sin appear. What election love decrees is, to give some eternal life, and make them willing to be saved in Jesus. The saint feels that so dead in sin was he that if the Lord had waited for him to begin this work, he had been left as Sodom, and if his salvation had depended on his performance of the less than least possible condition, he would be forever lost, of if daily grace should be withheld on account of daily unworthiness, his hope would perish. The wonder with him is, why God should have ever chosen him, and not why he should have left him out. He never can see any good thing in himself as a reason why he should be saved. The sweet mystery is wrapped up in the folds of grace, and the righteousness of such a choice is unfolded alone in the blood of Jesus—The apostle's reason suits me: "That we should be to the praise of the glory of his grace."

I have, at some length, expressed my views as to the nature, extent and power of the atonement, knowing that that your denomination seem to regard it as universal, and hold to a very general, uncertain, and indefinite application of it, reconciliaion with man's natural power of accepting or rejecting it, according to the motives that may be brought to bear on that natural power and will.

But the redeemed by nature are children of wrath even as others, being by nature dead in trespasses

and in sins. Now an important question, as it seems to me, was by what power can these dead sinners be quickened and made sensible of their lost condition? and, who shall reveal the arm of the Lord unto them? If they are dead in sins they cannot bring themselves to life, and it is equally certain they cannot be brought into life by man. The scriptures say it must be of God. They must not only be born of water, which alludes to the washing of regeneration, that is effected by the shedding of the blood of Jesus; that is, they must not only be redeemed, but they must be born of the Spirit, or born of God—that one cannot see the kingdom of God until he has a spiritual birth. What power produces this birth? "The Spirit quickeneth whom he will; The spirit giveth life." Then the Holy Ghost is the only, and always effectual agent in the heavenly birth. The ever blessed. Trinity are equally engaged in salvation; God the Father gives the people to Jesus, and lays their sins on him, and no less a personage than God the Son can make the atonement, and he is put to death in the flesh to make an end of sin. It requires God the Holy Spirit to quicken the dead sinners and reveal Christ unto them. "No man can say that Jesus Christ is Lord by the Holy Ghost."

What shows the sinner that he is lost: no human teaching, for that but sets him to building up himself by setting him to work in the fleshly nature. What makes the sinner sensible of his poverty, but the Holy Spirit quickening him to see the spiritual holy nature and de-



mands of the law of God and then this same Spirit takes the things of Jesus and shows them to the sinner, and seals him an heir of salvation. A question that was long in my mind was this: What is the design of preaching? and to whom does the gospel come in demonstration of the Spirit and of power? "How can they hear without a preacher?"

It pleased God by the foolishness of preaching to save them that believe." It was through preaching that the knowledge of salvation was communicated, as the Lord gave to every man. The Apostles were commanded to go into all the world and preach the gospel to every creature and he that believed, etc. shall be saved. Let it be observed, that faith is indispensable, and so also repentance the gift of God.

Faith is just as much of grace as any part of salvation. "It is of faith that it might be by grace." etc. Faith is a fruit of the Spirit. "We through the Spirit wait for the hope of righteousness which is by faith." Faith sees God's way of saving sinners and rest the soul in an imputed righteousness. Faith cometh by hearing, but how would it come to a human heart if it were the work of a creature? How does hearing come? "By the word of God." The birth of the incorruptible seed by the word of God develops hearing. The soul then can hear, and to such faith comes. How can they hear without a preacher? The apostles and others called of God were sent forth, and they preached not a sound of human works, but Christ, which is the gospel of God's wisdom and

power unto salvation. Some believed with the heart unto righteousness. Who did believe? "As many as were ordained to eternal life believed." God ordained them to salvation from beginning, and ordained the means for it. God hath from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth." By faith the knowledge of salvation is received. Nothing but faith can apprehend that eternal spiritual righteousness that justifies a sinner a sinner, and God gives that faith.

The apostles are ministers by whom the saved believed, even as the Lord gave to every man. Then the true preacher has his gift. How can they preach except they be sent? The Lord of the harvest sends these laborers into his harvest, and they reap wheat. It pleased God, by the foolishness of preaching, to save them that believe. Then we are told that they cannot preach unless they be sent, and one cannot believe unless it be given him from above. Then, where is the proof that one ever believed unless it was of the Lord? The Holy Ghost endows men to preach and every gift is to profit. Even the apostles were to tarry at Jerusalem until they were embued with power from on high before they went to preaching. Who sent Paul to preach to heathens? "And the Holy Ghost said, separate me Paul and Barnabas, for the work whereunto I have called them." Paul was directed by the Spirit where to go, because the Lord had people at such places, and he was restrained from going to certain places.

Preaching, then seems to be the appointed means — not of making sheep but of feeding them after gathering them into the fold, and for his high purpose certain ones are called and endowed by the Holy Spirit that guides them and is their mouth and wisdom, and seals the heirs of salvation: and who is sufficient for these things, if his sufficiency be not of God? Who makes him an abler minister of the New Testament? The treasure is in earthen vessels, but the excellency of the power is of God. No wonder the frail earthen vessel trembles when burdened with such a treasure. But the feet of such are beautiful as they publish peace to poor famishing souls. The blessing is to the hungry; the poor have the gospel preached to them. The wisdom and power of God in a finished salvation are proclaimed, and while the words are powerful and searching and expose the hidden darkness of the heart, bringing every secret thing to light, as a wonderful interpreter, telling the poor soul all he ever did, faith sweetly unfolds the glory of Christ and his righteousness to everyone that believeth, and then how sweet the message to Zion's convert, "thy God reigneth."

The gospel is a savor of life unto life in them that are saved; but how different to them that perish. These will boast of free agency and despise the gospel. The carnal mind is enmity against God, and cannot be subject to his law. Now if you can tell me what can give such scoffers a new heart, that could desire Christ, unless you tell me that God does it, perhaps you can declare a new thing under the

sun. One thing seems clear to me; that the human will never wants Christ and never comes to him.

But how can one preach except he is sent? Some of your people say that boards send them, and that they cannot go without money secured after your way of obtaining it, which was enough of itself to cause my soul to distrust boards. Does not the Lord of the Harvest send forth his laborers? He sent the apostles, who went into all the world and preached the gospel to every creature. Who prepares them to preach? God teaches all his preachers, as well as his people and the preaching and interpretation are the same. They are all thrown under one schoolmaster, the law; a flesh-killing teacher he is, too; and there they are hedged in, until Christ is revealed, then they are no longer under tutors, but Jesus teaches them.

But say you, cannot the schools aid in training, and fitting one to preach, cannot colleges which men have originated and built up, aid the Holy Spirit in preparing men to preach? Paul says he was not taught the gospel by man, nor did he receive it of man, but by revelation, nor did he confer with flesh and blood; but straightway after baptism preached Christ that he is the Lord. How any man who knows anything of the divine fitness necessary to prepare to preach the gospel, and the utter insufficiency of human schools to aid at all, can yet, in the face of Paul's plain declaration, that he was not taught by man, but by revelation, insist that he went into Arabia to school for that purpose, was such a stumbling block to me that I could have no



fellowship with those that avowed it. But one says, were not the disciples with Jesus three years before they began to preach? Yes, and if they are not with him all their lives what is their preaching worth? Are the schools in the place of Jesus, or is he to be found by going to them? and is that the way to get with Christ?

But say you, were there not schools of the prophets? Well, it seems to me that the prophets can give as sensible an account of their call as any can give for them. Do any of them ever tell us that they were called out of school, or ever called to go to any such place? They spake as they were moved by the Holy Ghost. But who were the sons of the prophets? I suppose their children. They tell us of false prophets fed at Jezebel's table, and these perhaps were taught by man or some lying spirit.

But say you, will not human learning aid man in preaching the gospel — will not it give him words and power over men's minds and enable him to present the gospel in a more attractive form? I am free to admit the value of human learning in man's earthly affairs, and heartily commend its acquisition in that sense. But what does inspiration say about spiritual things and how they are spoken? "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Not many wise men are called, but God calls the ignorant and foolish to confound the wise. Witness Peter and John. While Peter was an un-

learned man, he preached the gospel to men, speaking about sixteen different tongues, and each one in his own tongue heard the wonderful works of God. You say those days had miracles. But can man, of himself, any more preach the gospel now than he could then? A man that has never been taught that he is a poor, blind helpless sinner, knows nothing about it.

When a man thinks by human learning he can find out God or serve him, he is puffed up. When the Lord calls a learned man (though he does not call many) that man glories in becoming a fool that he may win Christ. Let every man abide in his calling. If the ignorant man is called, let him know that out of the mouth of babes God's praise is perfected; if one is called being learned, let him know that the foolishness of God is wiser than the wisdom of men, but let him use his knowledge as occasion serves. The faithful study of the Scriptures in humble dependence on the anointing is from above, thoroughly furnishes the man of God unto every good work.

But we do not need men of human learning to preach to intelligent christians? Human learning makes no part of the new man, and the saint who has human learning is just as weak and dependent on God for his crumb as any other, and all are fed with the same kind of food. But, say you, after one is certainly called to preach, cannot the schools polish him and give him more influence over men, and enable him to better command their respect, by keeping peace with human learning. Tell me, from scrip-

ture where one ever tried it, or where it was ever authorized? How much pride do you think is necessary to influence man to presume on such task? Do not the scriptures pointedly forbid the employment of worldly weapons in building up Christ's kingdom, and are not all appeals to the base passion of human nature contrary to heavenly teaching? Is the minister of Christ to suit his message to proud man's tastest? "We speak wisdom to them that are perfect, but not the wisdom of the world." If a natural man cannot discern the things of the Spirit because they are foolishness unto him does it follow that a spiritual one will be edified by worldly wisdom, the very food that most delights man's pride?

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(To be continued next issue)

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#### A MEMORIAL TO MY WIFE, BERTIE BELTON

If it be God's will to guide my feeble mind and hand, I will write a few thoughts concerning my feelings. My hope is that my dear wife will be in my mind as long as I live. I feel that the Good Lord has called her away from all of her troubles. She has been sick for many years and unable to work for the last twelve years. She had had eleven different operations and the doctors had given us no hope for her recovery several different times, but her life was in the good Lord's hands. When He got ready to call her home, there was nothing we could do about it.

We had been married forty-three years on July 3, 1969, and in all of our adversities the Lord kept us in love with each other continuously. He called her away on November 3, 1969, with a heart attack, I have missed her so much! I try to hide my sorrows in all that I do and I try to keep the tears from falling from my eyes, but it is not in my power to do so. I do miss her so much, morning and night when I am home from work. Sometimes I cannot eat or sleep. The days are so long and lonesome without her that I can hardly endure it.

We were received into the fellowship of Korner's Grove Primitive Baptist Church

forty-two years ago and when I go into the church now and cannot see her, it seems that this heart of mine will stop beating. She has been gone ninety-eight days and I go to her grave every day from one to three times a day, kneel down to my knees and beg the Lord to have mercy on me, a poor sinner, that I may meet her some sweet day. I have her picture at her grave and one on her stone, so when I go to visit her, I do not feel all alone. I feel to be alone in this world and feel to be a stumbling-block and in the way.

Two weeks before my wife died, I dreamed we were gathered in a larger crowd of people at a railroad crossing. The most beautiful train I have ever seen was beginning to pull out. My wife and I were standing side by side. She was dressed in a pretty white robe. She started walking to the train door and did not look back. I knew where she was going. I tried so hard to make a step to go with her, but I could not move. About that time there was a little baby placed in my arms, the most beautiful one that I had ever seen. I said, "Lord, how will I ever take care of this baby?" About that time a voice spoke to me saying, "You will not have to take care of him, because He will take care of you." I said, "Lord, I want to go with her." The voice said, "You will have to go up the track one mile and catch the next train." From that day until this, I have been wondering how long that mile is.

With the home broken up and feeling that I have not a friend on earth, I go with bowed head trying to pray for the Lord to have mercy on me, a poor sinner. I have three loving children, two sons and one daughter. They are all good to me. I have one son who is a Primitive Baptist minister — Elder Johnnie Belton, and he fed our poor souls while my dear companion was here on earth, along with the other Brethren and Sisters.

May God bless all of you to continue to come to visit me.

And unworthy brother, if one at all,  
G. R. Belton  
855 West Va. St.  
Mt. Airy, N. C.

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#### NOTICE

Gill (6) Volumes Commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$52.00 per set postage prepaid in U. S. A. Hassell Church History by Sylvester Hassell, reprint of 1886. \$5.50. Body of Divinity \$6.00.

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Vol. CIII No. 14

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**AFFLICTION**

A friends requests my views on "Affliction." He asks, "Do you think the sickness and pain that we have in this life is the affliction that David had reference to when he said, "That my people are a poor and afflicted people?" He further adds, "I have heard this quoted from the pulpit and looked for the quotation but have failed to find it."

The portion of scripture that our Brother perhaps is referring to will be found in Zephaniah 3:12. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." The word affliction, as recorded here, applies to the life, travel and experience of the chosen family of God; for He said, "I will leave in the midst of thee an afflicted and poor people." It is written in Gen. 15:13, "And He said unto Abram, know of a surety that

thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years." We see the beginning of the fulfillment of this about thirty years after Jacob and his family moved into Egypt and another Pharoah rose up and sorely afflicted the children of Israel, by putting them into bondage and making of them slaves. He passed a decree to put all the male children to death. He imposed heavy burdens on them and when Moses was sent to deliver them out of his hand, Pharoah's anger was kindled against them and he increased their burdens. The children of Israel were in bondage and suffered afflictions at the hands of the Egyptians four hundred years before being delivered by God through the leadership of Moses.

David said, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Psalm 34:19. The children of God seem to have every affliction that other people have. Some were bitten by fiery serpents and died; "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." Num. 21:6. Many of the children of Israel died from leprosy — a much dreaded disease. Naomi was afflicted with poverty, also the loss of her husband and sons. She said, "I went out full and the Lord hath sent me home again empty: why then call ye me Naomi seeing the Lord hath testified against me and the almighty hath afflicted me." Ruth 1:21. Job was smitten by Satan with sore

boils from the sole of his feet unto his crown." Job 2:7. Naaman, a captain of the King of Syria was a leper. See II Kings 5:1.

As we turn to the record of Matthew, Mark, Luke and John we read of many having divers diseases, such as: palsy and fever. Some were lame, some were blind, and one woman had an issue of blood; all of which are bodily afflictions. Many of the children of God suffered by the hand of their enemies because of their beliefs and faith in God; many of which are recorded by the apostle, Paul. "And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:36-38.

Of all the afflictions that the chosen of God have to endure, there is none greater than "The body of sin" of which all the children of God are made sensible when they are quickened by the spirit and power of God. Sin is a loathsome disease, the depths of which are only known and felt by the redeemed family of God. David was a witness and gave his testimony concerning this dreadful disease, "There is no soundness in my flesh because of thine anger, neither is there any rest in my bones because of my sins, for mine iniquities are gone over mine head:

as an heavy burden they are too heavy for me, my wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly, I go mourning all the day long, for my loins are filled with loathsome disease: and there is no soundness in my flesh." Psalms 38:3-7.

The Apostle Paul had great afflictions and often suffered by the hand of his enemies. As it is written, "Of the Jews, five times received I forty stripes, save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and day I have been in the deep in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." II Cor. 11:24-27.

Besides all of this he says. "There was given to me a thorn in the flesh, the messages of satan to buffet me, lest I should be exalted above measure." II Cor. 12:7. In as much as this great teacher (the Lord of heaven) taught David that there was no soundness in his flesh, by reasons of sin which dwells in the flesh: Paul, as well as all the redeemed family of God, was taught the same lesson. He said, "I know that in me (that is, in my flesh) dwelleth no good thing." Rom. 7:18. He learned this lesson while in his efforts to do good, "For the good that I would I do not: but the evil which I would not, that I



do." "Oh, wretched man that I am! Who shall deliver me from the body of this death?" All of this teaching was indeed necessary that he might know the total depravity and corruption of his own nature, that he might put his trust in God, and learn the truth of what the Saviour said: "For without me ye can do nothing." John 15:5.

If it is admitted that the word tribulation is akin to the word of affliction, then we see that John was a great sufferer for the testimony of Jesus Christ. We find recorded in Revelation "And in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the word of God and for the testimony of Jesus Christ." Rev. 1:9.

Jesus, Himself, had great afflictions in His body, as well as His soul. His enemies plaited a crown of thorns and put it upon His head; they pierced His side with a spear and put nails in His hands and feet. Before His crucifixion He said to Peter, James and John. "My soul is exceeding sorrowful even unto death." Mark 14:34.

From the above quotation, as well as many more that could be added, we see that the poor and afflicted children of God have every affliction in both soul and body. A knowledge of sin which dwells in the flesh, is an affliction, that is beyond the aid of human skill.

I do not know that I have fully covered our brother's question but, in conclusion I will add: Although there may be some who are free from natural sickness and pain, and their physical strength may be

good, but with a knowledge of "a body of sin" they are witnesses with Paul, who said, "Oh, wretched man that I am." Again, "When I would do good, evil is present." They are made poor by reason of the fact that the stronger man has come upon them and bound them and has taken all of their armor wherein they trusted and divided their spoil and they are now forced to look to the Giver of every good and perfect gift for all of their help. Those who have this experience may take comfort from the text, "I will also leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord."

T. F. Adams

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**OBITUARY OF  
SISTER LENA GARNER**

Sister Lena Garner died December 7, 1969, in the Craven County Hospital in New Bern, N. C., She was eighty-four years old.

Sister Garner was received into the Newport Primitive Baptist Church the first Sunday in September, 1914, and was baptized the same day by the late Elder Isaac Jones. Surviving are five daughters and three sons. The daughters are Mrs. Gladys Allen, Newport, N. C.; Mrs. Glennie Johnson, Mrs. E. M. Heath and Mrs. Clifton Rowe, all of New Bern, N. C., and Mrs. George Quinn, Providence Ford, Va., three sons, Rossie of Newport, N. C., Linwood of New Bern, N. C., and David of Lathrop, California; a brother, Donald Garner of Newport, N. C., and a sister Mrs. Etta Wetherington of Newport, N. C.; nineteen grandchildren, eighteen great-grandchildren and three great-great-grandchildren.

Her funeral was held in the Newport Primitive Baptist Church and conducted by Elders H. A. Young, her pastor, and J. B. Pollard. Her body was laid to rest beside her husband in the Little Deep Creek Cemetery near Newport, N. C., to await the resurrection of these, our bodies, when Jesus shall come to gather His redeemed ones home. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." We have a good hope for Sister Lena. We believe she sincerely loved the church and the doctrine of salvation by

grace.

Sister Lena manifested her love by filling her seat whenever possible, but was absent at time because of poor health and bodily afflictions.

Be it resolved: That we humbly submit to the will of an All-wise God, who doeth all things well and according to His will. Her family and church will greatly miss her, but we hope our loss is her eternal gain.

Resolved further: That a copy of these resolutions be given to the family, a copy sent to Zion's Landmark for publication and a copy recorded on the church book.

Done by order of the church in conference, December 20, 1969.

Elder H. A. Young, Moderator  
Sister Annie Higgins,  
Sister Alice Hill,  
Committee

#### OBITUARY

##### BROTHER EDWARD P. ROBERTSON

Brother Edward P. Robertson was born in Rockingham County, N. C., in 1887. He was the son of Jim and Nannie Robertson. He died November 30, 1969. He is survived by four daughters: Mrs. Rodney Hord, Mrs. John Watkins, Mrs. Jim Robertson, Miss Ocie Robertson. One son: Isaac Robertson.

Brother Robertson was a member of Goodwill Primitive Baptist Church. He was faithful to his church and he attended as long as his health permitted. He was blessed to know the joyful sound when he was blessed to hear. We often saw him coming down the road, leaning on his cane. Oh, what a wonderful hope we have for those who are blessed to know the truth and live to a ripe old age in the fellowship of the church! We will miss him at Goodwill Church, but our loss is his gain.

His funeral was held at Fairs Funeral Home by his pastor, Elder A. A. Doss and Elder Layton Wingfield. His body was laid to rest in Overlook Cemetery, there to await the coming of our Lord and Saviour. May the Lord richly bless his family and church.

We, at Goodwill, bow in humble submission to our God who does all things well.

Done by order of the church in conference, February 28, 1970.

Elder A. A. Doss, Moderator  
Elder L. G. Stewart, Clerk  
Brother J. M. Thomas, Asst. Clerk

#### OBITUARY

##### BROTHER BENNIE BATTLE PHILLIPS

Brother Bennie Battle Phillips was born February 4, 1890, the second son of John Thomas and Ella Forbes Phillips. He died April 20, 1969, at the age of seventy-nine years.

He was the father of one son, Bennie B. Phillips, Jr., one daughter, Mrs. Mary E. Phillips Taylor and two adopted daughters, Marie Thompson and Arabella Cox.

Brother Bennie united with Otter Creek Primitive Baptist Church on July 4, 1956. He attended his church regularly as long as his health permitted and he enjoyed attending meetings of other Primitive Baptist Churches when he could do so.

Brother Phillips is now resting in a silent grave in the Macclesfield Cemetery awaiting the resurrection of these our bodies, when he will be called home to sing God's praises and give honor and glory to His blessed name.

Therefore, be it resolved that a copy of this obituary be placed on the church record, a copy be given to the family and a copy sent to Zion's Landmark for publication.

Done by the order of Otter Creek Primitive Baptist Church in conference.

Sister Gladys M. Edwards  
Sister Lina E. Gardner  
Committee  
Brother J. B. Coker, Clerk  
Pastor, C. L. Coker

#### OBITUARY

##### SISTER ELLA MAE WALKER

Sister Ella Mae Walker, widow of Brother Johnnie Walker, was born on June 28, 1908, and died January 5, 1970. She is survived by three daughters: Mrs. Edna Sigmon, Miss Eula Walker, Mrs. Sarah Shelton; three sons: Jimmy H., J. D. and Frank R. Walker.

Sister Walker became a member of Goodwill Primitive Baptist Church in November, 1941. She loved her church and attended as long as her health permitted. She will be greatly missed by her church. We feel that she was blessed to live in the fellowship of the church until her death. Her soul, we believe, is resting in the paradise of God.

Her funeral was held at Spray Primitive Baptist Church and was conducted by her pastor, Elder A. A. Doss and Elder Jack Pulliam. Her body was laid to rest in Overlook Cemetery, there to await the coming of our Lord and Savior. May the Lord bless her children and her church to know that our loss is her gain.

We, the church of Goodwill, bow in humble submission to the will of our God who has never made a mistake. This done by the order of Goodwill Church in conference, February 28, 1970.

Elder A. A. Doss, Moderator  
Elder L. G. Stewart, Clerk  
Brother J. M. Thomas, Asst. Clerk



MAY 21 1970

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# ZION'S LANDMARK

PUBLISHED BI-MONTHLY

PRIMITIVE OR SCHOOL BAPTIST

117 NORTH DORSET STREET

WILSON, N. C. 27893

University N. C. Library  
CHAPEL HILL, NC 27514  
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VOL. CIII

JUNE 15, 1970

NO. 15

## ISALAH CHAPTER 31

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong: but they look not unto the Holy One of Israel, neither seek the LORD!

Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evil doers, and against the help of them that work iniquity.

Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

As birds flying, so will the LORD of hosts defend Jerusalem: defending also he will deliver it, and passing over he will preserve it.

Turn ye unto him from whom the children of Israel have deeply revolted.

### EDITOR

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\$4.00 PER YEAR — 2 YEARS \$7.00

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POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

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*Devoted To The Cause of Jesus Christ*

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**DISCUSSION BETWEEN  
DR. HOOPER AND  
ELDER. P. D. GOLD  
TO ELDER P. D. GOLD**

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(Continued From Last Issue)

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It seems to me that the scriptures make some allusions to such school though in the way of alarm. "But the time will come when they will not endure sound doctrine, but will after their own lust heap to themselves teachers with itching ears." Music as the Bible is talked of, its doctrine is not endured, but the progressive age calls for theological schools that shall enlighten men to preach doctrines suitable to men's lusts. Men who have devoted so much time and labor in the preparation for the ministry are worthy of positions of influence and profit. The teachers come from these schools dosed with a sort of preparation from dead men's brains that will make them sick enough if God should teach them where their dependence lies. How do these schools heap up teachers? They afford opportunities for obtaining an education, open the way to positions of honor and reward, so that there is but little trouble attending the road; and, if money enough could be commanded, it would be difficult to tell how many would be heaped up; but they shall have itching ears from the truth, and shall be turned unto fables.

The doctrines and fables of men are accepted. Andrew Fuller becomes a wonderful standard. Not content to walk in the way of revelation, and live in dependence on God, for their message, their success, and their bread, they must follow the cunningly devised fables of men. The wolf of course coming in sheepskin, the messenger of Satan transformed into angels of light. Does not Mr. Fuller teach salvation by grace? So do all other denominations in their way no doubt all thinking they are right. But how are they detected? If they are not of the truth they will cross the right way somewhere. Andrew Fuller takes repentance and faith out of the covenant of grace, and puts them under law, in the sense that he makes them man's performance of his duty, it is of works in some sense. He brings in the modern Missionary enterprise, a system somewhat like the Popish measures for propagating their creed, but unknown to the Bible and to Baptist, and is a disturber of gospel peace and order among the churches. By reading his works one can see from his own statements that his views were strange and new Baptists, and it may be inferred from the opposition to him. Those who condemned his plans, and desired to follow the apostles' ways, abiding in their doctrine, as Baptists had done up to that time, were



such as you now call Anti-Missionary Baptists, claiming him as their standard, though it is doubtful if his followers have not departed further from the truth than he did, as he refused flattering titles, which they accept for modesty's sake without much urging, and do not preach salvation as nearly by grace as he did, so they are waxing worse and worse. The system of doctrines which he brought in required and contained in its fruitful womb all the off-spring of modern missionism. Since the whole world is now to be evangelized under his theory, many teachers are needed, since man has so much to do, and can do it so well, he must prepare these teachers and so theological schools are brought forth. In as much as money is so good here, in equipping them and upholding the enterprise; a wise system of begging to obtain it is devised, in the name of religion. As the world is to be converted to, our measures and religion where can we so well begin as with the youth, while their minds are tender and their conversion easier, and Sunday schools rise up as a wonderful means for this work — the nursery and right arm of the church. Human knowledge becomes the handmaid of religion and how sweetly they walk together. Some man must hold the hand of the Missionary while he goes down in the wells, and he must see how his bread comes before he goes and your churches combine in forming such tremendous agencies of power as your conventions, while all glory in the fruits of your wise system. That your denomination general-

ly endorse your system is manifest, and what little I write may only have the effect of influencing them to fall down before their idols, and shout in louder strains, "great is Diana of the Ephesians."

In this system, salvation is somewhat dependent on what man does of himself, it is not a gift, unless he does something to obtain it, and he may forfeit it by his misdoings. Much power is claimed by your boards, even that of sending out, directing and sustaining Missionaries, and controlling their work; much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin, who exalts himself above all that is called God, sitting in the temple of God, and showing that he is God. In popedom the power of pardoning sin (God's prerogative) is boldly assumed as the mystery of iniquity. In Protestant denominations this power is covertly claimed in sprinkling children — a practice condemned by your people yet it seems to me you are allied to the man of sin in various ways. You hold your traditions of men; you put yourselves in the place of the Holy Spirit, when you teach and better prepare men to preach, directing them where and how to place their dependence for support on yourselves it looks like taking it away from proper place; and what less when you teach that if money enough be contributed you can evangelize the world? For your frequent use of the anxious seat, no apology is made that does not suppose some power in the preacher, time, place, or occasion

to aid in conversion. Your preaching to savor of the idea that is the means of procuring new birth. If you say these are important means and we judge them to be righteous because of their good fruits, I should take issue with you generally. Why did not the apostles who are the twelve judges in the church proclaiming the law that is final, authorize them? See what fearful penalties they foretell for those who either add to or take from the law that governs in Zion. Are not their terrible cautions against the love of money and making gain of godliness, enough to cause one to beware of covetousness? See, too, how pride of intellect, whose great boast and most effective weapon is human learning that puffeth up. God's ministers are sent to preach the gospel, and woe is to them if they go not, money having nothing to do with their going. The preacher like Paul, the true Missionary, labors night and day working with his own hands for the support of himself, and those with him, coveting no man's money or apparel, rather than be burdensome to the churches for Paul tells the preachers of the Ephesian church he had set them such an example for that intent. The true preacher being delivered from the snare of covetousness, seeks first the kingdom of God and his righteousness, resting the matter of his support with him who feeds the sparrows and clothes the lillies, feeling that he, as well as any other man, should labor with his own hands for his bread, if Providence orders it so while true churches at likewise delivered from the snare of covetous-

ness, and need not be begged for a gift, but of a ready mind minister of their temporal things to those that minister to them in spiritual things. The preacher is content to let the matter of giving rest in the free cheerful contributions of Christians and feed the flock of God which he has purchased with his own blood, taking the oversight thereof, not for filthy lucre, but of a ready mind; while the churches as freely give, not only to him, but to any in need and know the blessing of the cheerful giver.

But now attend one of your meetings, such as an association or conventions. What a gathering place for agents, appointed to raise money, artful men trying to make such good impressions that one will be glad to give them, and what consummate skill do they use in begging for each other; telling the pastors the more the people give the agents the more will they give to them. The arrangements of the meetings are wisely adapted to raise money, the speeches ring of it, the pet measures are discussed when the largest crowds assemble, and such appeals as that the heathen are perishing because the people will not give them money enough to send the gospel to them are urgently made. When fever heat is attained, and the coveted moment for casting in the money drag comes, such excitement prevails that an observer might well conclude that money is indeed an object with them. Those who refuse to give them are of a bad spirit, those who have nothing to give feel that they are held at a low valuation, while those who give



much are heralded a broad as worthy; for the standard of piety consists in part in this sort of charity falsely so-called.

You speak of the fruits of your system. I have often heard of the speed you were making; your seers have often promised us the golden harvest of the universal reign of religion and peace, if the money could but be raised. Well, you have raised enormous sums of money, you have compassed land and sea, the kings of the earth have given you access to their countries, and you have said the fields were ripe. For about a hundred years you have experimented. Now, ignorant people that cannot see afar off, just look around their own homes and in their own country to see the fruits of your system. What then are some of the fruits at the fountain in our own midst? In the name of religion your northern brethren, leaders in the missionary field are unhappy people, down trodden, vice prevails, and the very fountains of government seem to be poisoned. I know no such fruits as these among the people I am with.

You think we are opposed to the preaching of the gospel, because we earnestly contend for the faith once delivered to the saints, withdraw from those who cause divisions and offenses contrary to the doctrine of Christ, and sharply rebuke these errors. But we rejoice in the preaching of the gospel in all lands. We think that preaching the gospel is the appointed means, not of making God's children but of calling them out of the world and feeding them and that the government of this family rests upon the

shoulder of the wonderful Counselor of the increase of whose kingdom there shall be no end—that he holds the preachers or angels in his right hand and walks among the candlesticks and that he as much directs and protects his people as he ever did chastening them for their wanderings and bringing them back. It is as much their duty to obey their king on the holy hill of Zion and keep themselves from idols as it ever was. The Lord gives his people a new heart and works in them both to will and to do of his good pleasure making them willing in the day of his power and hence they are careful to maintain good works. They are dead to the love of sin, they see nothing pleasing in the world and the world sees nothing in them; each being dead to the other. The urgent appeals of scripture are addressed to the Lord's people to save themselves from the untoward generation and every evil way while the threatenings on the ungodly are prophetic of their final doom. It is of the utmost importance to every one to examine himself and see whether he has a hope of a well grounded nature to watch and fight the good fight of faith.

We think the gospel is preached to every creature but do not understand that the world is over to be converted — that wonders after the beast.

You stated that we are workers together with God. Do you mean that there is an equality or partnership? No more than there is between the ploughing and the plow. The Lord, it seems, calls, sends forth, goes with and works

in his people by his Spirit and directs them where to go, and when, as he did of old, and no man, nor set of men, can take his place, nor take the work of preparing, directing, and upholding his laborers, out of his hand, or put it in their own.

You lament my association with a people who do not rely on human helps in interpreting the Bible. Well, if one has the anointing that teacheth him all things, why should he rely on man? If he can go to the clear fountain, why drink in the muddy branch? You are mortified to see the people delivered over to the custody of men who attempt to preach without reading any but the English Bible. If they are called they can preach, whether they can read the English or Hebrew Bible, and if they cannot read either. Without God sends one can he preach? Is not the gift which the Spirit bestows the indispensable qualification for preaching, and if one has that can he not preach? As far as I am able to judge if at all, the Old School Baptist preachers study the Bible more and understand the gospel better, than any other class of preachers.

You ask me to come forward and show you a more excellent way, if yours is not right, for you must labor in some way. I have no way of my own to show you. Paul says charity is the more excellent way the love of God in Jesus, who is the way, the truth, and the life. If one come bringing not this gospel, neither receive him into your house, nor bid him God speed. Let each one walkworthy of the high vocation wherewith he

is called, in all meekness and long suffering, forgiveness and brotherly love. As for labor, there is plenty of that in the good old way, but it is neither easy nor fashionable. One should always abound in the work of the Lord, seeing his labor is not in vain, and he can have as much hard service with an old enemy, the flesh, which is never ashamed of worrying him, but which he is daily to deny, as any poor saint can desire. There are always hungry sheep to be fed, but the Lord saves us from the impossible task of teaching one another to know the Lord in the new covenant: "For they shall not teach every man his neighbor, saying know the Lord, for all shall know me from the least unto the greatest." One can find the hethen here all around him: but what good will preaching to dead men do, unless the Lord goes with him? But does the Lord go with him unless he sends him, and he goes in the Lord's name and in the name of some other? The Lord alone leads Jacob, and no strange god is found with him.

The Lord has long ago redeemed his sheep, paid the price down, not a corruptible one either, such as silver and gold — but his precious blood and he will not leave a hoof behind. He just as much brings the last stone as the first in his building, and not by human might, but by his Spirit, nor will he be debtor to man. No hurried zeal of Jehu hastens him — no wanderings of Jonah hinder him. He who is God, seeing the end from the beginning, will do all his pleasure, casting down every high thing that exalts itself, and rais-



ing the beggar from the dung-hill to the throne; his righteousness will be brought to the noonday light in taking vengeance on man's inventions, and his grace be glorious saving those that wait on him, such as hope in his mercy, and call on his name. Oh, who will not fear before God, for marvelous are his works and just and true are his ways, who is king of saints.

I have in this way been trying to answer your inquiry, by giving you the impressions that made on my mind, endeavoring to condense the account as much as possible, to express my views. A few years ago these views took such possession of my mind that I could not preach any other doctrine. But, many of the people I was with objected; some saying there was a disproportionate quantity of election; others said, let us have more works — and if this is true, God is unjust; while others said it was a dangerous doctrine and I had better go to the "hardshells." There was confusion like the number of the "Recorder" in which your inquiry appears wherein one lauds Andrew Fuller as the standard while another charges him with defection from the truth. Your Northern Baptists were your enemies, and you opposed to them in the sense that there was poor fellowship. There was, it seemed to me, striving for honor among you, there was an improper resort to the world for its good will, and many evils I felt to be inconsistent with Christ's church. I could not endorse your pet measure, and your denomination did not love the doctrine that was dear to me. Honesty required me to leave. I would

not advise any man to leave you who believes you are right

While you had disorder, it seemed to me that the Lord's church was one abiding steadfastly in the apostles' doctrine, and walking blameless in the ordinances of the Lord's house, not resorting to the artifices of men, the fascinations of wealth, the power of learning, nor any device to swell their numbers but dwelling to themselves, separate and from the nations, and were content to heartily receive in their fellowship all poor sinners which the Lord sent them. The Old School Baptists seemed to be that people, and I loved them. There were many people among you I loved as Christians, and I hated to wound the feelings of any by leaving them: but the Bible saith pointedly to me — "come out of Babylon:" "Be ye separate, saith the Lord, and touch not the unclean and I will receive you." Whom should I obey, God or man? No one knows the grief I felt for years. I thought of going to an unknown country and offering myself to them, to avoid the things which you are complaining. But at length an open door is given me, and I am made willing in the face of all the reproach to go where I have gospel peace, rest and fellowship worth more than all the world. Whenever any of your people become dissatisfied with burdens and confusion of your denomination, and wish to unite with a people that love the doctrine of grace in word and deed, feeling that nothing else can save them, and spurning everything else as wicked, desiring baptism at the hands of those who have kept the

ordinances as the apostles delivered them, let them come out and take Christ's yoke and they will find rest to their souls. It is not my desire to needlessly offend any, and if this should be of any true service, I am willing to suffer the reproach that will follow upon its publication.

Respectfully yours to serve,  
P. D. Gold

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We consider it proper to present Dr. Hooper's reply to my answer to his inquiry, and to give my rejoinder. Consider the case. Dr. Hooper fairly presents the missionary side of the question. P.D.G.

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Mr. Editor:

I find from letters written to you that your readers are expecting and even demanding of me an answer to Elder Gold's expose of his creed and his condemnation of ours. I have not felt that by my first letter to him I laid myself under obligations to continue the discussion. His party no doubt will claim for him a triumph over me and so they will if I were to write till the end of the year. And as to our party, I trust none of them are even "almost persuaded" to be "Old School" by Mr. Gold's arguments. But as some of his statements are exceedingly erroneous and some of his objections plausible, I will try to snatch sufficient time from the interruption of travel to show the fallacy of his conclusions and the unkindness and injustice of some of his charges against us.

Wm. Hooper  
Raleigh, August 2, 1914

### TO ELDER P. D. GOLD

My Dear Brother:

For such I find it in my heart to call you, though the hard language and accusations you employ against us in your late exposition of your reasons for leaving us might lead a reader to suppose that you would not thank me for claiming the relationship. To a great part of your article I have not the least objection. It is a plain, pious account of your progress in religion from unregenerate blindness and indifference, by sharp conviction, to the light and liberty of the gospel, and is just such an account as any member of our church would make if he were to relate his religious experience to a body of brethren with a view to procure admission into a church or impart it to the private ear of a single brother while they were communing one with another.

Your account of religious doctrines taken from the Bible, which are so dear to you and constitute the life and comfort of your soul, our people feed upon and rejoice in, as well as yours. Do you believe in God's sovereign choice of some to everlasting life? So do we. Do you believe in his striving with others, by law and gospel, to overcome their opposition, and finally leaving them to perish for their willful unbelief and disobedience? So, do we. Do you believe in the total alienation of man's heart from God, since the fall, and his entire inability of himself to recover himself from that state? So do we. Do you believe that man cannot merit any reward at the hands of God, because after all his doings he is still an unprofitable



servant, having fallen far short of his obligations? So do we. Thus far then we agree in profession. But you say our conduct contradicts our profession and that we show, by the employment of so many human means and instrumentalities, that we rely on them for the extension of Christ's kingdom whereas God's decree and purpose and promises insure the event, and make all these officious activities of men not only superfluous but presumptuous and dishonoring to God, as if he could be beholden to men for the accomplishment of his designs. Now this presents the whole variance between us. You interpret the Bible so as to make the foreknowledge and predestination of God to save his elect, inconsistent with man's efforts, nay, prohibitory of them; and, of course, such views lead to fatalism and total inaction in every man with regard to his own personal salvation, and tie his hands from a single effort to convert others. This is just the charge that the Arminians bring against the doctrines of election and predestination. They say: these doctrines, if really believed in, must lead fatalism, and that any professed be believer in them is bound, by consistency and logical necessity, to abstain from all attempts to co-operate with God. And this they say is the ground of their opposition to and abhorrence of these doctrines. And they may point to the Old School Baptist as exemplifications of their assertions. They say: See what a dead palsy pervades the whole mass. These are the genuine fruits of your Calvinistic doctrines. The Old

School Baptist are consistent; at least they act according to their principles. You Missionary Baptist, professing the same creed with them, believe and contradict your creed at every motion that you make. Your creed blinds you to make no more efforts to promote religion than to make your hearts beat or your lungs play. We are glad that you so misunderstand your own doctrines as warrant such good Christian activity as you display. But we wonder how you can reconcile your activity with the fair and logical deductions of your creed.

Your creed says: "Stand still and see the salvation of God." Your practice says: "Work while it is called today." "Be instant in season, out of season." "Be workers together with God." Such are the scoffs of Armenians against the doctrines which you and we profess to hold in common. You see that with all your denunciation of Arminianism, it feeds and grows by the witnesses operation of your fatalism. We on the other hand, have not so learned Christ." We think the doctrines of election and predestination are written on the Scriptures as with a sunbeam, and we wonder how John Wesley and his pious followers can fail to see it, how they can regard Paul as an inspired teacher and not accept these doctrines, as the revealed truth of God. Much more do we wonder that they can rail at them as pernicious and abominable. But seeing plainly that both these things are clearly taught in the Bible, God's sovereignty and man's active co-operation, we adopt them both into our creed, although we

may not be able to show how they harmonize with one another. We go by Bible precept. We work by Bible example. We see Paul the great champion of free grace and divine pre-ordination, working night and day to carry into effect the design of God as if everything depended on his efforts. While the inculcates most strongly that "God alone giveth the increase," he is as industrious in planting and Appollos as diligent in watering as if God's husbandry" would perish without their activity. We hear Paul and his fellow Apostles insisting on the churches being incessant and abundant in good work and liberal in giving money, without any fear that some objector would turn upon them and say: "Son this is legality — this is trying to earn our salvation by our own merits." All the teachings and all the toils of the Apostles establish, on a foundation of rock, the consistency of man's efforts with God's decrees, and that those efforts are, in fact, the results of fruits of the pious dispositions, implanted in the soul by God himself, in order to impel his servants to their required work. Yet if one goes around to your several pulpits there is nothing which he will hear more harped upon and upbraided than these good works, as indications of a belief in all our preachers and people that we are saved by our own works or earnings. When all our preachers so far as I know, disown and denounce the doctrine, when our hymn books, like your own, are full of confessions of Christ's all sufficient merits, and set forth the presumption, danger and wickedness of men's trusting to their own

merits for salvation, when all evangelical denominations as well as ourselves declare in their confessions of faith, resound from their pulpits, inculcate in the tracts they circulate, the entire and exclusive trust in Christ's abounding and super abounding merits, is it just, is it fair, is it charitable, is it consistent with the commandment not to bear false witness against our neighbor, for your preachers to be incessantly pouring into the ears of their hearers that all the preaching that is going on in the country teaches that we are to be saved by our works? This broad assertion I heard, not long since, from one of your pulpits. Now I will offer a challenge to your body, clergy and laity. The American Tract Society, whose publications are put forth and sanctioned by a joint committee of representatives from the four leading denominations in the United States, Baptists, Episcopalians, Methodist and Presbyterians, this society issues tracts and volumes to the value of more than three hundred thousand dollars annually. I say if any of your body can put their finger on one sentence in all of the ten thousand and even millions of pages poured forth by this society, the organ and representative of the collected orthodoxy of America, can put their fingers on a sentence teaching good works as earning and meriting salvation, and to be done with that end, then I will shut my mouth and plead guilty of all your maledictions. But if you don't accept the challenge, if you can't prove your accusations out of so many testimonials scattered over the land, how can you reconcile it to yourselves to be in-



dulging in these injurious opinions respecting your brethren, and branding us every Sabbath day to those who listen to your instructions with the holding and teaching of these erroneous and pernicious tenets? Don't you preachers feel responsible for poisoning the minds of all their audiences with these unfounded and injurious charges against their brethren? Besides the injury to the accused, there is injustice and harm to the credulous and passive recipients of these fabulous stories. It is like frightening them with ghost.

So much for this head. You are very severe and sarcastic against us for our plans of getting money, and you expose to sneers the eager importunities of our agents in obtaining it. It is quite likely that our agents have sometimes pushed their zeal too far and adopted methods of inducing people to give that were not prudent or becoming. But anything may be abused, and the abuse of a thing is no argument against its use. If the Apostle Paul enjoined upon the churches to give for religious and charitable purposes, if he thankfully acknowledged their contributions to his necessity, while engaged in his missionary work, that is sufficient warrant for us to follow his example; and if we can induce the covetous world to appropriate some of their wealth to the cause of God, it is only like Israel spoiling the Egyptians with their own consent in order to use their gold and jewels in the service of God.

One of your heaviest objections against us is the use of theological schools and of human learning generally, in order to educate and

qualify ministers to preach the gospel. Any person on reaching your statement in regard to this would be justified in believing that we took young men without grace and piety and expected, after giving them a certain amount of biblical learning to send them forth as suitably prepared for ministerial work. But I must defer my defense on this point for another article, lest my readers should tire and drop the paper.

William Hooper

In my former article in reply to your communication, I showed the injustice of your charge against us as preaching and practicing the doctrine of works as meritorious in obtaining our salvation. I then noticed the only two remaining charges which I thought it important to reply to, to wit: our activity in raising money and our erection of theological seminaries as an indispensable way of preparing preachers for the work of the ministry, or to use a term which would fully express your idea, as so many manufactories of preachers. I said that any person reading (and relying on) your statement with regard to this would be justified in believing that we took young men without grace and piety, after giving them a certain amount of biblical learning we sent them forth as suitably prepared for ministerial work. I now proceed to meet the objection to which the length of my former article forbade me then to reply. Had a veteran of the old school indulged in this injurious and unfounded accusation I would not have been surprised, for so inveterate are their prejudices and

so limited their means of knowledge that if one of your preachers were to tell his hearers that after raising a large sum of money under pretense of supporting missions we shared it among ourselves for our own personal profit, I am afraid they, the multitude would believe it to be a fact. But that a man like you, bred up among us, having full means of correct information, should make such a statement and assist in misleading your people into the adoption of such an opinion respecting us and our proceedings is marvelous, and shows the danger of enrolling yourself in the ranks of the great apostle of Kehukeeism Joshua Lawrence, who made all his followers believe those devoted, self-sacrificing missionaries who planted the gospel and Baptists principles in Hondoostan were mercenary swindlers. Are you not perfectly aware and must you not candidly confess my mistaken brother, that every one of these young men who go to the theological school is the member of a church which, previous to his admission requires and receives satisfactory evidence of piety; that he gives to that church further confirmation of his piety and "aptness to teach" by exercising his gifts as a preacher before them and the public, that he professes before he gets to the seminary and after he becomes a student, a hope and persuasion that he is called of God to preach the gospel, and that at every step of his progress in the school he is admonished that without piety and zeal for God's glory and Christ's kingdom no man is fit for the ministry nor can expect

success in it, and that all acquisitions of learned languages and profound theology will be no better than "sounding brass or a tinkling cymbal" as a preparation for converting souls unless his own heart has been converted, and is deeply affected with the truth and power of the doctrines of the cross? I say, are you not aware of this and can you deny it? It is quite possible that you may have seen and heard Baptist preachers trained at theological schools who gave but poor indications of piety and zeal; but so you have, I imagine, seen or heard of such among the Old School churches, for I can hardly believe that they are so peculiarly fortunate as to have kept out all unworthy persons from their ministry. As there was a Judas among the twelve and as the apostles complain of many who "Had a name to live while they were dead," who were "false apostles," who were "greivous wolves," who "privity crept in and brought in damnable doctrines" if this were the case in the best of times, we have no reason to expect the church and ministry would be free in modern times from some intruders into the ministry who would be useless or even disgraceful to their vocation. But if such should spring up among us as the result of our tuition and course of preparation, you must acknowledge that it will be in spite of every precaution that human prudence, vigilance and care could put in practice.

But your objection does not stop at theological seminaries; your argument is that those whom God calls to the ministry he will fit for



the work and furnish them with all requisite knowledge without human aid or pains, and that to suppose otherwise is a criminal distrust of God's ability to do without mans help and even an impeachment of his wisdom. How utterly weak and deceptive is your whole course of reasoning on this point may be easily shown and exposed to ridicule. Your argument proves too much and far more than you are aware of or would like to admit. If you object to the amount of knowledge we encourage and aim at on the ground that divine teaching supercedes and repudiates it, on the same ground you must reject as unnecessary the plainest English education. If an unlettered boy who does not know a letter in the alphabet is converted and feels it is his duty to preach the gospel, he may set about it forthwith. God will give requisite light and knowledge. But suppose him to have learned to read his Bible, he need not and ought not, according to your doctrine, study commentaries to explain any difficulties; he must not apply to dictionaries to find the meaning of words, if he wants to preach against playing marbles, take the text (as I heard was once actually done) "marvel not," if he reads "thou art an oyster man" instead of an "austere man and explains in his sermon how the oyster man grabbles up the oyster from the bottom of the sea, or if he reads, in the story of the prodigal son, that he spent all his substance in righteous living (as once I heard with my own ears) and should take it as a text against doing good works and wasting money

upon missionaries, in none of these cases need he resort to any human means of enlightenment. God will teach him all that is necessary, and these profound and ingenious interpretations of the sacred text are the real mind of the Holy Ghost.

But if you vindicate your young preacher for referring to Webster or Worcester for the meaning of "marvel," "riotous," "austere," how can you forbid him to refer to his Hebrew or Greek dictionary to know the meaning of Messiah, anathema, maranatha, Mammon, Appollos, Selah, and various other words which require learning to shed light upon them. Where can you fix the line of demarcation up to which your novice must be instructed, but beyond which it is necessary or even offensive to God for him to proceed? The pious though ignorant colored preacher, whom you must admit into your pulpits as taught of God, is just as well qualified according to your principles to instruct and presume you yourself would be staggered as to the soundness of your theory if the good man were to take for his text "Beware of dogs," and should construct a regular philippic against the canine race, and sum up the climax of horrors with a description of a man under the agonies of hydrophobia. You cannot, sir on your ground, escape the most ruinous and most ridiculous conclusions as the legitimate sequence of your principles.

I have always noticed that the men who take your ground and declare against learning think very well of learning till it rises up to

their level. But despite and condemn all learning beyond their mark. I dare say you and your excellent white brethren in the ministry would laugh heartily at the supposed sermon of your colored brother in making Paul's language an exhortation to the Philippians to beware of mad dogs; but he could just as consistently turn upon you and say "much learning had made you mad" as you can charge us with a presumptuous and ungodly dependence on human condition.

I do not care to write any more in pursuance of this controversy between us, for I can't hope it will lead to any change of opinion in either party, but I will, before concluding, ask you a question of which I should really be glad to see an answer from you in the papers. Suppose a zealous preacher from among you, knowing nothing but his English Bible, should be impressed with a deep and unconquerable desire to preach Christ to the heathen in foreign lands. Suppose he should tell you that God had fitted him with such a conviction that he must go abroad, across the seas, in order to obey the commission, "Go teach all nations," go into all the world and preach the gospel, etc., that he could not stay at home any longer, that the warning rang in his ears night and day, "Woe be unto thee if thou preach not the gospel to poor lost heathen"; what would you do with such a young preacher? You dare not try to dissipate his impressions and labor to satisfy his conscience by telling him there was plenty of work at home. No man would be obliged to admit that these noble,

unselfish longings of soul bore the impress of heaven and were the unmistakable suggestions of the Holy Spirit. You must then yield to them and prepare to send them abroad, and sustain him for years in some heathen land, before he would learn its language sufficiently to proclaim to the people "in their own tongue the wonderful works of God." In order to accomplish this you must raise money to pay for his transportation to the field of his operations and then to, maintain him there. He would acquire the language with less ease and speed than an educated young man from one of our colleges expert and practiced in the acquisition of languages; you will hardly say he would be miraculously assisted or even endowed at once with the faculty of "speaking with tongues," as in the primitive times.

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(To be continued next issue)

#### SALEM ASSOCIATION

The Salem Association will meet with the Church at Sardis the third Saturday, Sunday and Monday in June, 1970. Sardis is located on Highway 220 North, about eighteen miles from Greensboro, N. C. Those who plan to attend any of the three days will note that the Sunday service will be held at the Madison-Mayodan School Building, the Lord willing. Saturday and Monday's service will be held at the church grounds. We invite all who feel to do so to come and meet with us.

A. B. Barham, Clerk

#### CHANGE OF COMMUNION TIME AT DRAPER CHURCH

This is to notify our brethren, sisters and friends of like faith that the Draper Primitive Baptist Church of the Lower Mayo Association has changed the communion day from the fourth Sunday in October back to the fourth Sunday in September. We will commune at said time in September this year, the Lord willing. We are hoping that many of you will be blessed to be with us at that time.

An unworthy Brother in hope,  
Grady Clark, Clerk



## *Zion's Landmark*

"Remove not the ancient Landmark  
which thy fathers have set."

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Vol. CIII

No. 15

Second Class Postage Paid at  
Wilson, N. C. 27893

Wilson, N. C. 27893 June 15, 1970

### **VIEWS ON THE PSALMS**

A Sister requests my views on Psalms 42:7, which reads as follows: "Deep calleth unto deep at the noise of thy waterspout; all thy waves and thy billows are gone over me."

Webster says a waterspout is "A funnel-shaped or tubular column of rapidly rotating, cloud-filled wind usually extending from the underside of an ordinary cumulus cloud down to a cloud of spray, torn up by whirling winds, from the surface of an ocean or lake." On land he says it is "rain-fall in the form of a cloudburst." We know either to be rather destructive, sometimes seriously so. The afflictions a child of God undergoes so often are so similar in an experimental way. We feel that we are going to be swallowed up by these trials and distresses. We feel that the waves and billows of God are gone over us. In our distresses, we cry as did David, "Will the Lord cast off forever? And will he be favourable no more? Is his

mercy clean gone for ever? Doth his promise fail forevermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" Psalms 77:7-9.

When God's humble poor are carried down into deep troubles they cry unto one whose depth reaches down beneath and is able to deliver. David said, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Psalms 34:19. Another expression of the Psalmist reads, "I sink in deep mire, where there is no standing; I am come into deep waters where the floods overflow me." Psalms 69:2. When the chosen of God are sunk in deep mire and come into deep waters, they see the works of the Lord and His wonders in the deep. David said, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." Psalms 107:23, 24.

The children of Israel suffered affliction by reason of their taskmaster, they cried unto the Lord in their distresses, and the Lord heard their cry and sent Moses to deliver them from the oppression of the Egyptians. "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt." Ex. 3:10.

Job was a man that passed through many afflictions and often suffered by the hands of his miserable comforters. He was smitten by Satan with sore boils from the sole of his foot, even unto his crown. Job 2:7. Jonah is another example of those who experienced the truth of, "Deep calleth unto

deep." When he was cast into the sea he said, "For thou had'st cast me into the deep in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight: yet I will look again towards thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head." Jonah 2:3-5.

Paul, as well as many others, was a witness of what it was to be down into the deep. He said, "Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." II Cor. 11:25. What a chain of trials, troubles, sorrows and afflictions the patriots, prophets and apostles had to endure and pass through. But we again quote the words of the Psalmist, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

I wonder if our inquiring Sister has not been down in the deep many times and was made to cry in the depth of her soul unto the one whose depth reached beneath and delivered her. When such experiences are ours we can then witness with the Apostle Paul, who said, "Who deliverth us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." II Cor. 1:10. When the souls of God's chosen are bowed down by reason of the many trials which they have to pass through and are forced through necessity to call upon one who is able to deliver, one of whom the scriptures say, "Is a man of sorrow and ac-

quainted with grief." Then "Deep calleth unto deep." That is, the depths of your soul pours out your appeals to God for mercy, for deliverance from the afflictions, trials and troubles which are referred to as waterspouts, billows and waves. It is indeed a mercy to have an interceder who knows all about our sufferings. The preparation has already been made to take care of our necessities. Paul said, "And he that searcheth the hearts, knoweth what is the mind of the spirit, because he maketh intercession for the saints, according to the will of God." Romans 8:27.

When sore afflictions overtake God's humble poor, they so often take this as evidence that the Lord is against them; but this is not true, for it is the evidence of His love: "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:6-8. It is through these afflictions that they are made to keep God's word; for David said, "Before I was afflicted, I went astray, but now I have kept thy word."

In conclusion, I again repeat the words of the Psalmist, "Deep Calleth unto deep at the noise of thy waterspout." The billows and waves will go over you, but when His (Jesus) presence is felt from time to time, you can exclaim with David, who said, "Thought I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

T. F. Adams



# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

100 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIII

JULY 1, 1970

NO. 16

## ISAIAH

### CHAPTER 31

For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

Then shall the Assyrian fall with the sword, not of a mighty man: and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

### CHAPTER 32

Behold, a king shall reign in righteousness, and princes shall rule in judgment.

And a man shall be as a hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place; as the shadow of a great rock in a weary land.

And the eyes of them that see shall not be dim: and the ears of them that hear shall hearken.

The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

The vile person shall be no more called liberal, nor the churl said to be bountiful.

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*Devoted To The Cause of Jesus Christ*

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## DISCUSSION BETWEEN DR. HOOPER AND ELDER. P. D. GOLD

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(Continued From Last Issue)

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Yet I see not why according to your creed, you might not claim that aid from God to effect his own designs. You as Primitive Baptists follow rigidly primitive practice, and ought therefore to expect primitive privileges. Do you not find it written Mark 16:17-18: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents," etc. You must then either raise a sufficient sum to defray the annual expenses of your missionary while he was learning the language before he opened his mouth to teach the people, or you must expect the miracle of the gift of tongues to enable him, as soon as he landed, to preach the gospel. Manage it as you will, you must raise money, and then these odious money hunters will be seen and felt in your houses and in your assemblies as in ours. How will your people hear this? Will they not grumble and complain and accuse you of turning "Missionary Baptists?" I know they will; and in fact you will have come so near to the imitation of our principles and practices that you will, I hope, begin to think "We might as well fall back into the old ranks and instead

of splitting up the great Baptist family into these lamentable divisions and contending factions unite together in a strong pull, a long pull and a pull all together, to speed forward the triumphal chariot of our common Lord."

W. Hooper

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August 12,

I did think my last number would be my last address to you, for if we write, until all we might say is exhausted paper and patience would fail. But I omitted some animadversions, due to your sharp insinuations against us and presumptions claims for yourselves, which ought not to pass uncensured. You begin with saying, "I write not to needlessly offend anyone, neither charging anyone with insincerity," yet if you will look over your article you will see that there is a pretty high and offensive arrogation of superiority and a pretty confident assumption of the claim, "We are the people," etc. "Stand off for I am holier than thou," your tone is often contemptuous. You call us without scruple "Babylon," a name which sufficiently designates the incorrigible and accursed foe of God and his church. I will quote a specimen of this freedom with which you became the accuser of your brethren: "Much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin who exalts



himself above all that is called God, sitting in the temple of God and showing himself that he is God. In popedom the power of pardoning of sin is boldly assumed (God's prerogative) as the mystery of iniquity. In Protestant denominations this power is covertly claimed in sprinkling children, a practice condemned by your people. Yet it seems to me you are allied "to the man of sin" in various ways. You hold your traditions of men, you put yourselves in place of the Holy Spirit when you teach and better prepare men to preach, directing them where and how to go. When you teach your missionaries to place their dependence for support on yourselves it looks like taking it away from its proper place, and what less when you teach that if money enough be contributed you can evangelize the world. For your frequent use of the "anxious seat" no apology is made that does not suppose some power in the preacher, time, place or occasion to aid in conversion. Your preaching, too, savors of the idea that it is the means of procuring the "new birth," etc. A great deal of this loose, rambling abuse, accusing us of trusting entirely in the efficacy or means and instrumentalities apart from and independent of the divine blessings, and unwarranted by his command — a charge confuted by every thing that we write or speak. But the specific accusation of our allying ourselves with this anti-Christ, "the man of sin," argues a boldness and recklessness of reproach against your brethren which indicates "arrogance" in the extreme and over-weaning selfconceit of "superiority." Over all the

Christian world which, in a little sect of a few hundred persons, not only ignorant but glorying in their ignorance, may well, provoke the pity and the smile of all witnesses.

You expect to excite against us much odium and contempt by computing to us a belief in the omnipotence of money, and you kindly remind us of the scriptural condemnation of covetousness. Now is this the part of a fair and truthful adversary? Money, muscular power, horse conveyance, use of railroads, are all equally means of achieving the end of propagating the gospel, and when you mount your horse or get into a car to go to preach you are trusting to human agency as much as if you collected money to pay another minister's expense to go to the same place on the same errand.

As to the anxious seat, I don't feel myself bound to defend it, for some of our most judicious members disapprove it. But its use does not imply a belief in its essential efficacy, but that it aids in concentrating the attention and fixing the heart upon the matter delivered from the pulpit. And it is just because its begets in many young persons an animal excitement, mistaken for religion, that it is disapproved and abandoned.

Your charge of covetousness is strange and inexcusable. "Was it covetousness in Paul when he begged for the poor saints at Jerusalem?" Was it covetousness in the same holy man when he told Timothy to "change them are rich to be liberal in communicating?" Our beggary is no more for selfish ends than Timothy's was. Yet you kindly alarm us with the

admonition "Are not their (the apostles) terrible cautions against the love of money and making a gain of godliness enough to cause one to beware of covetousness? See, too, how pride is condemned, pride of intellect, whose great boast and most effective weapon is human learning that puffeth up." Here observe how little discrimination you show when you confound the possession of money with the criminal love of it and the possession of learning with the pride that may accompany it. It is no honor to be rich but a great blessing from heaven if the possessor, like the noble man, Mr. Peabody scatters his bounty all around him; nor was the learning of Paul a disadvantage to him when he could quote the Greek poets on appropriate occasions and handle the deep and high arguments of the Scriptures with a power skill beyond that of the unlettered fishermen. Pride is a bad and ugly thing wherever it appears, but I am afraid that it can dwell and swell in the heart of an Old School Baptist while he, with much self-complacency, considers himself the special favorite of heaven and the favored depository of God's truth as well as it can on the bosom of a learned scholar. Excuse me when I tell you that your readers may, perhaps, detect a large infusion of it in the self-laudations of your essay.

Your way of arguing about the operation of God's spirit in effecting the conversion of men would exclude all means, even the preaching of the gospel. You say: "Paul was directed by the spirit where to

go because the Lord had people at such places. Preaching, then seems to be the appointed means, not or making sheep, but of feeding them after gathering them into the fold."

There seems to be a strange want of clearness in your ideas here. You seem to think that where Paul was called to go there the disciples were already converted and he was only sent there to "feed" them. It is possible that you have not observed that God, by anticipation, calls those his people who are not yet converted but whom he designs to convert by the instrumentality of preaching? Was not Paul warned — of God not to be discouraged by the opposition he met at Corinth but to go on preaching, because God "had much people in that city" yet to be converted by the sermons of Paul? Preaching the word, then, is the instrument and means not of "making sheep," would I say, but of conveying saving truth to their souls. How was Lydia converted? Without means God "opened her heart," not to communicate saving grace directly to that heart, but to give heed to the saving truth delivered by Paul, which truth was the medium and instrument of converting her soul.

There is a confusion of ideas, too, in what you say about man's free agency. "One thing seems clear to me," you say, "that the human will never want Christ and never comes to him."

Then no man comes to Christ willing, but he comes unwilling! Does God draw men against their wills or does he "make them willing in the day of his power?" When



a man comes to Christ does he not come with the full concurrence of his will? Did he ever go to a feast or receive a sum of money more willingly or heartily than he accepts Christ? Yes, God loveth a cheeful giver. He would not have a reluctant, grudging servant. He opens the eyes and presents reasons to the poor blind sinner, who as soon as he sees the truth and considers the reasons, with the hearty consent of his will and affections, he embraces the truth and is converted to God. Yet you prefer to illustrate it by the "ploughman" and "the plough," as if God took any delight in the passive obedience of a machine.

As to Andrew Fuller and the Old School Baptists, I merely say, "By their fruits shall ye know them." It is admitted that his writing and his actions gave the first impulse to the grand modern movements for the conversion of the world; that by those movements the wilderness and the solitary places have been made to blossom as the rose; that the foul, filthy, stupid idolator has been turned into a pure, enlightened worshiper of the true God; the cruel, bloody savage has been turned into a lamb and the horrid yells, and orgies of heathen worship turned into the delightful songs of Zion poured forth from the lips of myriads of transformed barbarians.

As to the Sunday schools, which is another conspicuous object of your dislike and condemnation, I have no space for their defense. Suffice it to say that as long as Paul's words stand in the Testament, "Bring up your children in

the nurture and the admonition of the Lord" — as long as young Timothy is spoken of as indebted for his godly character to the care and education of his mother and grandmother — as long as the precept, "Train up a child in the way he should go," is obligatory, so long will Sunday school workers feel that they have Bible authority for their laudable and lovely employment.

William Hooper

### TO DR. HOOPER

"Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller, whose works have been a standard authority for Baptists, both in England and in this country ever since they appeared."

"We go by Bible precept. We work by Bible example."

My Dear Sir: — The above quotations you will recognize as your own. In the first letter you addressed to me, that Andrew Fuller was your standing authority in preaching you plainly state. Now you seem very fond of asserting the superior learning of your denomination. I freely own that your scholarship is far above mine. I honor you as a fine scholar, and should regret it indeed if no one knew any more than I do. Inasmuch as you surpass me so far in human learning, you can appreciate my reference to Webster for determining the meaning of standard authority. He says authority means "that which is claimed to justify measures, opinions," etc. The word standard, he says, means "h a v i n g a fixed or permanent

value." Then you have Andrew Fuller as your fixed permanent power to justify and direct you in your opinions and practices. He justifies you in your measures, and you state what is true when you affirm that you are his followers. You are distinguished as Missionary Baptists, and the first missionary society among Baptists seems to have been formed by him and others on the 2nd of October, 1792. (See Fuller's Works, Vol. 1, page 62.) My difficulty lies in reconciling the first quotation with the one made in your last series of articles to me, in which you say: "We go by Bible precept. We work by Bible example." Why, in your reply, did you desert your standard authority and attempt to shelter yourself under the Bible, which from first to last I claim as my only authority? But another great wonder appears. You attempt to drag all your doctrines along with you under cover of the Bible. Did you know that the word doctrines does not appear in the Bible except as held by men or devils? And I don't suppose it will own your doctrines so let them remain with your standard authority. You would foist Sunday schools on the Bible. They are your nursery, from which you transplant what you call Christians into the church at proper age and when there are good seasons. You intend through the Sunday school to instill into the minds of these children your notions of benevolence, so that the next generation will more liberally support your measures. Now, does the Bible tell us what thing in nature is the nursery of the church? A

nursery room in a house is designed for children which are as much members of the family as the parents. So in orchards the young trees in the nursery are as much fruit trees in their nature as those already bearing fruit. Now, you call Sunday schools the nursery of the church. Your denomination is exalting them into exceeding importance. Why have not the Apostles told us something of them? But you hint that they are in the Bible, because Timothy is indebted to his mother for his godly character. You say his godly character came from the care and education of his mother and grandmother: and that the Scriptures teach this. Now I cannot find where this is taught. It is said that Timothy's mother was a Jewess, and that the same faith he had dwelt in his grandmother and in his mother before it did in him, but that they made him a Christian is what I do not think is taught. Because it is the duty of parents to train up their children in the nurture and admonition of the Lord you say Sunday schools are taught in Scripture. Parents should set good examples before their children and urge upon them the study of the Bible, where the truth is found, and this should not be neglected. Parents should urge upon their children a becoming regard for the Lord's day; but that one person can grant another faith or a godly character is what I cannot admit. My objection to Sunday schools is, in part, because you claim too much for them. You acknowledge they are a modern institution, not a hundred years old, yet



you attempt to sanction them by the Bible. You give them an intimate connection with and make them an important part of the church when they are not so much as mentioned in the Bible. I believe God's revelation is complete, and in the Bible all is found that is needful for the church. But your inference is that this age of human learning and progress develops necessary additions to the church of which revelation is silent. It seems to me that they are dangerous, partly because much of the matter taught in them is fabulous and because children are deceived into the notion they are Christians when they are not, because you claim for this modern idol so much power and value. The true church has no nursery from which she transplants, no teachers but such as the Holy Ghost prepares for their work, and the Bible thoroughly furnishes these unto all good works.

Your reply on the question of begging for money amounts to no more than an apology for it. You say some abuse it, and thence infer that it is right. If you had admitted that all abuse it and then renounce it we would be nearer together. If any measure is right in itself no one should object to it because some one, Judas-like, betrays or perverts it. My objection is for the thing itself, for I cannot see from Scripture your right to the high value you place on money in the conversion of souls. When some, or many, of your number of acknowledged authority teach that it is not known how many souls one

ten cents or one dollar will be the means of converting, some people feel like coming not into your secret nor being joined to your assemblies. When you teach that the heathen are perishing because we do not send the gospel to them, and that we will send it if you will but give us the money, you put forth that which contradicts the teaching that it is the Lord of the harvest and not man that sends laborers into his vineyard, and God and not money that saves souls. I do not think all the money in the world can save a soul, nor if there were not a cent of money in the world that the number of redeemed would be a single soul diminished. If money will convert the heathen in the sense you believe I think your people very culpable, for you hardly average twenty-five cents a head in your contributions for this purpose, and that after much begging when you ought to give all you have, if it be true that money will save their souls, for a soul is worth more than all the world. If you do not believe it will convert them why submit to this priest-craft and dishonor the name of our Lord, who redeemed his church, not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb slain from before the foundation of the world?

Let us see how you justify giving to convert the heathen by the precepts and examples of the Bible. You say "if the apostle Paul enjoined on the churches to give," etc., "that is sufficient warrant for us to follow his example. And so say I. You go on, "and if we can

induce the covetous world to appropriate some of its wealth," the inference is to promote the glory of God in giving money to convert heathens it is right, etc.

Now how near does this statement correspond with Paul's case. It is stated in Acts, 9th chapter, beginning at the 27th verse, that there should be a great dearth throughout all the world. Then the disciples determined to send relief unto the brethren which dwelt in Judea. See also Romans, 15th chapter and 26th verse, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." For the method of raising this contribution see I Cor. XVI:1. For the motives to this giving see II Cor. VIII:18, following verses. Here we see that the churches were sending up contributions for the relief of the poor saints in a famine. From this case you argue that money should be procured by your missionary boards, first organized in 1792, for converting the heathen, and you are to go to the covetous world to secure it. How much is this like Bible precept and example? As much as sending money to suffering saints, which is a commendable act, is like sending money to convert heathens, as much as the free offerings of Christians, which are acceptable to God, are like spoiling the Egyptians or covetous world:

Why did you not give your Bible precepts and Bible example for raising money to convert souls? It seems to me that you pervert the plain commands to give money,

not for the purpose of converting souls, but to feed and clothe the bodies of Christian laborers and sufferers, into pretexts for raising it, to support men in attempting to do that which man is unable to perform. The addresses in the Epistles are made not to unbelievers but to Christians, and this should not be overlooked. As to giving and receiving the Scriptures teach that he that ministers in spiritual things should be ministered to in temporal things by those that are taught in the word, for "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I Cor. 9:14. Paul received gifts from churches and commended their liberality. How one can have the love of God in him and refuse his property to a brother in need was a matter of question with John: "But whoso hath his world's goods and seeth his brother have need and shutteth up his bowels of compassion from him how dwelleth the love of God in him?" I John 2:17.

The Lord writes his law of love in his people's minds and hearts, and hence they find the blessing of the cheerful giver in obeying this law. God's people are made honest, and they are not willing that true preachers should be faithful in feeding them and ministering to them in spiritual things, without ever giving such laborers any of their temporal things. They need not, therefore, be begged to make these gifts. True preachers are equally delivered from covetousness, and preach of a ready mind, never demanding salaries nor wishing to be burdensome. How much



what I have stated is like the Bible, judge for yourself. How much it is unlike the practice of your denomination you can also judge. I think it well becomes Christians to observe this as well as all other commands of our Lord. But my difficulty is in seeing any scriptural warrant for your high modern pretension in regard to the power of money.

One would suppose from reading your article on the fruits of Mr. Fuller's Mission system that India, China, etc., are blossoming as the garden of the Lord. So perhaps, you would represent these United States as blooming for the millennium. This is about as conclusive as saying that because unfeigned faith first dwelt in Timothy's grandmother and then in his mother that therefore Timothy is indebted to his mother for religion, and hence Sunday schools can be justified by the Scriptures. Or that because it is the duty of parents to bring up their children in the nurture and admonition of the Lord therefore modern Sunday schools not a hundred years old, teaching fables and doctrines of men, are found in the Bible. You are replying to me though because, as you say, my arguments are inconclusive.

You complain much of the bitterness of my article. My convictions were stated in as mild a manner as I well could express them. If my charges are true (and you have not denied many of them), you had better try to correct the evils pointed out rather than blame me for doing what you asked me to do. I had not intended to write

anything about this matter, but you called on me in such a manner that I did not feel that I could well decline doing so. I have a high regard for many of your brethren and besides, it is not pleasant to me to offend anyone, nor do I like to incur the odium that results from publishing what is so unpopular, yet under such circumstances shall I withhold what seems to me to be truth to please men?

As to your allusions to our ignorance and fewness of numbers, judging from your manner of writing about it, perhaps no one glories more than you do that we are few in number and ignorant in worldly wisdom. The Lord's people were more numerous at one time than the prophet Elijah thought when the Lord told him he had a reserve of seven thousand, all the knees of which had not bowed to Baal. I Kings XIX. The Scriptures tell us "strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. VII:14. It is not so bad to be ignorant, either when Jesus says "I thank thee, O Father, Lord of heaven and earth, because thou has hid these things from the wise and prudent and revealed them unto babes." Matt. XI:25. And again, "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world and things which are despised hath God chos-

en; yea and things which are not to bring to naught things that are. That no flesh shall glory in his presence." I Cor. 1:26-29. Instead of glorying in my ignorance or feeling that I am better than others I am a corrupt, miserable sinner, and cannot hope for salvation except by grace. Far be it from me to say that I am better than others. I am free to say that the pride and vanity and other corruptions of poor human nature afflict me to my grief and shame.

You consider me extremely impudent when I state that it seems to me you are allied to Babylon in some respects. You know, I suppose, that Babylon is from babel, which means confusion. I do not know a denomination that exhibits a greater confusion of tongues than the Missionary Baptists. Your articles to me are good proofs of it. Here you ascribe salvation to grace, there you say Timothy's godly character is from his mother. At one time you say all Christian dispositions are implanted by God, then, again, the human will comes to Christ. So much is this the character of your reply that I felt like trying to how how unlike the Scriptures your views are although, of course, you appeal to them for confirmation of your position. The two texts at the head of this article, which you enunciate as true of you, I shall utterly fail to reconcile. You remind me of one who, being chastised for his wrong doing, complains sorely of the severity of the castigation yet clings to his old ways.

You suppose a case which you say it would gratify you if I would

give my opinion on. It is that of a poor young man who says he has an unmistakable impression that he ought to preach to the heathen. How shall he go? Suppose one should say he has such impressions and prepare himself for it, according to your method, and after receiving the benediction of his teachers some difficulty should be interposed and he should quietly settle down in this country. What would you say? Does the Lord call one to go to the heathen and then blockade his way so that he can have no access to them, or does he suffer such obstacles to check his way? I should conclude the Lord had not called him.

Therefore some other proof that he is called to go to the heathen than his mere assertion that he is might be more convincing.

The God whom I wish to worship is of one mind, and when he bids Jonah go to heathen Ninevah the way seems to be open for him to go there and shut up and quite stormy if he attempts to go any other way. It is more difficult, it seems, to get Jonah willing to go to Ninevah than it is to get him a conveyance.

Now suppose this young man comes to the church, as you say. Let us book into the Scriptures, which thoroughly furnish the man of God unto all good works. This you cannot object to, according to one of your texts: "We go by Bible precept. We work by Bible example." The young man must go, but according to your supposition he will be speechless when he gets there for he knows not their language. We believe those whom



the Lord calls to preach he makes apt to teach. Paul exhorts those having the gift of tongues not to speak in an unknown tongue, which is profitless. Those that are to preach for you are put in your hand to prepare them more fully for their work. Did you show me from Scripture where the Lord authorizes any school of man to fit men to preach? Our God knows the end from the beginning, has foreseen all exigencies, has provided all that is useful for the church in all her necessities and revealed it in Scripture, and forbids her resorting to anything except what he has shown in the mount, yet he has given us no account of any school of man to better prepare one to preach the gospel to anyone.

Your schools, after all, do not teach these foreign tongues, and one leaving them with diplomas in his pocket knows no more of the Chinese language than I do. The Lord calls a man of human learning to preach when it pleases him, but that man never glories in human learning. You, for instance, state "that human learning enabled Paul to handle the deep and high arguments of the Scriptures with a power and skill beyond that of the unlettered fishermen." Here you expressly state that human learning gives light on revelation or better enables Paul to handle the deep things of Scripture than Peter and the other disciples could. Well what does Peter say about the deep mysteries Paul has written? "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you." II Peter III-15, 16. Here

Peter tells us that Paul wrote, not according to the wisdom acquired in the schools, but according to the wisdom given him from above. Let us hear Paul on this question, "And my speech and my preaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power." I Cor. 2d chapter, 4th verse; read the whole chapter, Let us hear James, who tells us where to go for wisdom if we have it not: "If any of you lack wisdom let him ask God that giveth to all (men) liberally and upbraideth not, and it shall be given to him." James 1:15. But is he not to study? Yes, study the Scriptures and receive knowledge that is worth anything from whatever quarter it comes. But does the Lord send any man to preach who is not of a sound mind and apt to teach? Do you suppose he sends a man to preach who does not know the difference between an oyster-grabber and an austere man? When he sends one I think he does not call riotous living by the name of righteous living.

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(To be continued next issue)

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Vol. CIII

No. 16

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July 1, 1970

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### **GOD'S LAWS**

"For the Law was given by Moses, but grace and truth came by Jesus Christ." Jno. 1:17. There is a decided contrast between law and gospel. The law binds, the gospel loosens. The law which was given by Moses was given to him by God. It was upon Mount Sinai that the ten commandments were written upon tables of stone by God and delivered to Moses. See Ex. 34:28. This law which came by Moses was good, just and holy, but man is too vile and sinful to live up to its just demands. Paul acknowledged this by saying, "Wherefore the law is holy and the commandments holy, and just and good," Rom. 7:12. Again he said: "For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:14. Paul could not live up to the precept of God's law, and no other man has in his sinful state, lived a sinless life. Many may say that they have not violated all of these commandments, but

James said: "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." James 2:10. Men of a pharisaical disposition may assume that they have kept the law wholly, as did Saul before his conversion, but this is far from the truth. Who lives a natural life and never offends in one point? That is he never breaks God's law? **None do.**

If man is too vile and sinful of keep God's law, the question may be asked, What is the purpose of this law? Paul answered this by saying, "Nay I had not known sin, but by the law: for I had not known lust except the law had said, Thou shalt not covet." Rom. 7:7. The law of God exposes or discloses sin with no promise of a cure. This is known by those who have been arrested, convicted and condemned by God's Holy and righteous law. They see themselves to be the vilest of the vile. Sin to them "becomes exceeding sinful." The law of God is what a plumb-line is to a log, it reveals the crooks but makes nothing straight. It takes the hewing axe to straighten the log, even so, it takes the sword of God's Spirit to straighten sinners. God said, "Every valley shall be exalted and every mountain and hill shall be made low: and the crooked shall be made straight and the rough places plain." Isaiah 40:4.

The law made nothing perfect but the bringing in of a better hope did by that which we draw nigh unto God. If by the law the sinners could be saved, it would not have been necessary for Jesus to have come into the world, bled and died. Paul said, "If there had



been a law given which could have given life, verily righteousness should have been by the law." Gal. 3:21.

The law reveals the indwelling sins of the sinner's heart. It stirs up ones evil conscience by which sinners confess their guilt and their transgressions. This was true when Joseph had his cup put into Benjamin's sack. Joseph's cup was one from which he drank and divined. He said to his brothers, who did not recognize him, "Know ye not that such an one as I can certainly divine?" How did he divine? It was with his cup. This cup is a type of the law, the finding of which by Joseph's steward in Benjamin's sack, revealed the wickedness that was in their hearts. Judah said, "What shall we say unto my Lord, What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: Behold, we are my Lord's servants, both we and he also with whom the cup is found." Gen. 44:16. The finding of the cup in Benjamin's sack brought Joseph's brethren back to Joseph. Even so, "The law is our schoolmaster to bring us unto Christ that we might be justified by faith, but after faith is come we are no longer under a schoolmaster." Gal. 3:24, 25.

"The law was given by Moses but grace and truth came by Jesus Christ." "Christ is the end of the law for righteousness to everyone that believeth." Rom. 10:4. Where the law ended the gospel began: Paul said, "But before faith came we were kept under the law, shut up unto the faith which should af-

terwards be revealed." Gal. 3:23. The subjects of God's grace are delivered from the power of sin and the curse of the law. They are dead to sin — not freed from sinning, but dead to the love of it. Paul said, "How can we that are dead to sin live any longer therein." There is a vast difference between being dead to sin and dead in sin. The former hates sin, they abhor sin. They hate every evil way. They hate their own lives as they are in the flesh. They would, if they could, live a perfect life. They are like David who said, "I hate vain thoughts: But thy law do I love." 119:113 of Psalms. This was after he came to know the truth and to know the truth is to love the truth. Those who are **dead in sin**, love the things of the flesh, they enjoy the pleasures of sin. David said, "For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue." Psa. 5:9. Also see Rom. 3:13-16.

The grace of God makes the difference between believers and unbelievers. The chosen vessels of God's mercy are saved by grace. Grace is a free unmerited favor bestowed upon an unworthy recipient. The law has no power to save sinners. But the law inflicts punishment upon transgressors. It demands full payment for sin. They could not and cannot meet its just demands. It was for this reason that Jesus came into the world, made of a woman, made under the law to redeem them that were under the law that they might receive the adoption of sons. See Gal.

4:45. Jesus was made to be sin for us. Not that He was a sinner, but a sin bearer — The bearer of sins. The prophet said, "The chastisement of our peace was laid upon Him and with His stripes we are healed." Isa. 53:5. Paul said, "For what the law could not do in that it was weak through the flesh, God sending his only begotten son in the likeness of sinful flesh, and for sin,, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. It is not the law that was given by Moses that makes the sinner free. It is the law of the Spirit of life in Christ Jesus that frees the sinner from the law of sin and death.

Joseph is a type of Jesus Christ. He stored up corn in the store houses of Egypt to be meted out to his brethren without charge in the days of the famine. This grace of God was treasured up in his son, Jesus Christ, before the world began to be meted out to all the chosen vessels of His mercy to satisfy their hunger and thirst in time of need. The poor and the needy are those to whom Jesus gives food and drink. The Prophet said, "When the poor and the needy seek water and there is none, and their tongue faileth for thirst, I, the Lord, will hear them, I, the God of Israel, will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water and the dry land springs of water." Isa. 41:17, 18.

The Prophet said, "In that day (gospel day) there shall be a foun-

tain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1. This Prophet also said, "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: In summer and in winter shall it be." Zech. 14:8. Many fountains may get dry in the summer or freeze in the winter. Here is a fountain that will never freeze nor dry up. It portrays the great love of God which flows in the hearts of those who hunger and thirst after righteousness. They trust in the true and living God for both their natural and their spiritual blessings. The Prophet said, "I will also leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord." Zeph. 3:12. They call upon Him in time of trouble. He hears their cry and supplies their need. David said, "God is our refuge and strength, a very present help in trouble." Psal. 46:1. We have an example of this in the person of the thief who was crucified with Jesus on the cross. He acknowledged his sins and transgressions. The law did not have any power or authority to release this thief. The law demanded strict justice. This he acknowledged saying, "We indeed justly: for we received the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto Him, verily I say unto thee, To-day shalt thou be with me in par-



adise." Luke 23:41-43.

The prophet said: Behold the Lord's hand is not shortened, that it cannot save: neither His ear heavy that it cannot hear—" Isa. 59:1. The love and mercy of God was made manifest to this thief in the last moments of his life. He was bound by the law, as every sinner is, who has been arrested, convicted and condemned by God's just and Holy law. The law binds, but the gospel which is the power of God unto salvation to every believer is set free by Jesus Christ. Many think there is no hope for a sinner who does not confess his sins and transgressions until the last moment of his life. May it be remembered that this thief came to Jesus by way of the cross. This is the way that all convicted sinners come to Jesus. They come by the way of the cross. This is as the Apostle said: "Wherefore He is able also to save them to the uttermost that come unto God by him, seeing He ever liveth to make intercession for them." Heb. 7:25.

Here I will add a portion of my experience: I was loaded down with guilt and condemnation. I thought that my sins were too great for me to even have any hope of His love and mercy. I almost sank in despair and I often sighed and wept. There were times when I wished that I had never been born into this world. I tried in vain to keep His law: my continual cry was, Lord have mercy, He heard my cry and I acknowledged my sins and transgressions before Him. His love and mercy filled my soul with joy. These are His words which were spoken to

me. 'I have fulfilled these commandments for you, and I have set you free.'" This was joy unspeakable and full of glory. The above words were spoken to me many years ago. Jesus is my only hope, He is my life, and as David said, "He is all my salvation." Since I, (a vile sinner) received this precious hope, I have never doubted but that He is able to save the vilest of the vile. I again repeat the words of Paul, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

The law was given by Moses, but grace and truth came by Jesus Christ." This grace of God is so great and wonderful that no words can be found in any language to express its fullness. No mortal tongue can tell it. It is beyond the power of those who have felt the goodness, love and mercy of God to describe it in its fullness. At the best, we can only hint at it. I again repeat the words of Peter: "Unspeakable and full of glory." The poet said:

"Grace all the works shall crown,  
Through everlasting days,  
It lays in heaven the topmost stone,  
And well deserves the praise."

The Lord's portion is His people. They have many ups and downs in this life. They have many trials and tribulations, which is in the appointment of God. Jesus said, "In the world ye shall have

tribulation, but in me peace. Be of good cheer, I have overcome the world." The words of Newton, are often in my mind:

"Through many toils and snares,  
I have already come,  
'Tis grace that brought me safe  
thus far,  
And grace will lead me home."

Many may toil and labor in an effort to appease the wrath of God, but when they come to the end of their strength, they will see that their works are as filthy rags. It will be by the mercy of God that any will ever meet Jesus in love and peace.

The law was given by Moses;  
But grace and truth came by Jesus Christ.

T. F. Adams

### ERRATUM

In the May 15, issue of Zion's Landmark, page 203, first column reads "We see the American Churches." This should read "We see the Arminian Churches."

Editor

### OBITUARY OF SISTER LILA L. GARNER

"Precious in the sight of the Lord is the death of His saints." Psalms 116:5. We feel this can truly be said of the departure of our dear Sister, Sister Lila L. Garner, of the church of Newport, was eighty years of age and the widow of the late Howard C. Garner. She died March 18, 1970.

Sister Garner's funeral was conducted at the Bell-Munden Funeral Home by the pastor of her daughter, Mr. Irving Cook, and was laid to rest in the Amariah Garner Cemetery, there to await the resurrection when Jesus comes to claim His own.

Surviving are a daughter, Mrs. Madelin G. Rivers, Newport, N. C., three sons:

Walter Glenn and Leslie H. Garner of Greenville, N. C., and J. Arnold Garner of Fayetteville, N. C., three sisters, Mrs. Lena Wilson, Mrs. R. Clinton Garner and Mrs. Leah Bell, all of Newport, N. C., one brother L. O. Garner of Wilmington, N. C.; twelve grandchildren and nine great-grandchildren.

Sister Lila was received into the fellowship of the church, October 28, 1939 and remained a faithful member. I would be glad to if I could say something special about this dear sister, because she was a special person in so many ways. Special in the church because of her faithfulness and devotion to her church as a member and special to her family. I never saw a more devoted mother and grandmother. Special to her many friends; always with a ready smile and words of cheer for all.

Therefore, be it resolved: that we bow in humble submission to God, who doeth all things well: That we, the church, shall miss her, oh, so much! She was so faithful to the church in every way. In support, in attendance; in love and fellowship. Her interest was ever there and her devotion was unsurpassed.

Therefore be it resolved: That we bow in humble submission to God, who doeth all things well: That we, the church, shall miss her in sadness, she was so faithful to attend her church services. That we extend our sympathy to the family to whom she was so devoted and commend them to the God of all mercy for comfort and guidance.

We further resolve: That a copy of these resolutions be placed on the church book, one given to the family and one sent to Zion's Landmark for publication.

Done by order of the church in conference this the 14th day of March, 1970.

Elder J. B. Pollard, Moderator  
Sister Annie Higgins,  
Clerk and Committee

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EDITOR



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# ZION'S LANDMARK

PUBLISHED MONTHLY

PRIMITIVE OR SCHOOL BAPTIST

117 NORTH COLLEGE BORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIII

JULY 15, 1970

NO. 17

**ISALAH**  
**CHAPTER 32**

For the vile person will speak villainy, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

Thee instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

But the liberal deviseth liberal things; and by liberal things shall he stand.

Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

Trembled, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

**EDITOR**

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### **OBITUARY AND SOME OF THE EXPERIENCES IN LIFE OF SISTER CARRIE R. MARTIN**

The church of Surl, while in conference Saturday, April 11, 1970, appointed me to write the obituary of my wife, Carrie. I feel that I would like to mention some of the incidents that took place during the time she lived in this world. She was born January 26, 1913, and died March 8, 1970, being fifty-seven years, one month and ten days old.

We were married November 27, 1937. A few days before she died she motioned for me to come closer to her side and she said she had something she wanted to ask me. She, at that time had become so weak she could not talk very audibly. She said to me: "Leck, do you think I have had an experience such as God's children have?" She asked me to be honest with her and remarked that she believed I would be. She wanted me to say what I thought. I answered her saying, "I have no doubt that you are a child of God." She replied: "I surely hope so and if I am, I wish Jesus would come and take me home." She continued: "There is one thing I want you to promise me you will do and that is that you will write my obituary. I want you to write what I hope I have been made to believe and not say that I have done so many good things in my life; for I do not know of one good thing I have ever

done; but Oh! how good God has been to me!" I told her that the church appoints someone to write the obituaries of the members and I could not tell them that she wanted me to write it. She replied, "I believe God had given me faith to believe that you will be the one that will be appointed to write it."

When we were married she was a member of the Missionary Baptist Church and at one time she was a Sunday School teacher. We never discussed religion, but I did tell her before we were married that I did not believe as she did, but I did not want that to have anything to do with our married life. I said: "If that is the way you believe, I will not interfere with your going to your meetings and I will not try to make you believe what I do, because I know no man can change another's belief." I was somewhat amazed at the answer she gave me. She said, "That is the least of my worries." Little did I know that God had already begun a good work within her heart. She has since told me something that took place with her one Sunday as she was trying to teach her Sunday School class. The lesson was concerning the fall of Adam. She said: "As I was about to tell them what a terrible thing Adam did, something seemed to shake me from my head to my feet and said in me: 'How can you teach these children that you do not know yourself, for I am



God and nothing can go contrary to My will and can but fulfill the things I have purposed it to fill?" For the first time in my life I was made to know what a vile helpless sinner I was. When the service was over, I went to the preacher and told him I could not teach the class anymore and he asked me why, and I told him: "You could not understand if I were to tell you." She was afraid some would say that the reason she believed the doctrine of the greatness and goodness of God was because I saw it that way.

How true it is that God moves in a mysterious way, His wonders to perform! On a Sunday about a year before we were married, my father and my sister wanted me to take them to a union meeting being held with the church at Prospect Hill and I asked Carrie to go with us. I thought she would not care anything about going inside the church, so I said: "We will just ride around for awhile." At about the same time, I saw Elder George Hill walking toward the house. I said to her, "There is a man I want to hear preach." She replied, "I would like for us to go in, I want to hear what Primitive Baptists preach." So we did that.

While Brother Hill was so wonderfully preaching the power and purposes of God and that all power in heaven and in earth is in His hands and that it was God who caused His people to know they were sinners and to know that they were saved by the grace of God and not by anything they could do, I glanced at Carrie and the tears were streaming from her eyes.

She said nothing about it when the service was over( however. After we were married she said nothing about going to the church she was a member of, but the first Sunday after we were married the week before, I said to her that we would go and that I did not mind going with her. We went but I could tell she was miserable as I was. The next Sunday I asked her to go again, but she said, "No, I want to go with you to the church that you love." Never again did she say that she wanted to go back to the place where her membership was.

I have been made, if not deceived, to thank and praise God that He performed the work He began in her and cause her to believe that which is contrary to the flesh and caused her to go before the church begging them for a home before I did, even though it was the same day.

I want to quote some of the things she left in a letter which she asked me to read after her passing. Here I quote her words: "Lech, the thirty-two years we have lived together have been wonderful. Even though we have had many trials and troubles, we were blessed to share them together. The greatest joy of our lives was that we were not only husband and wife, but we were made to hope we were brother and sister in the Lord. If not deceived, I can say and I feel in my heart that you are a chosen vessel of God and I hope I am. It seems to me that our lives were woven together. I was so happy to go with you to the meetings and associations and I love you so much! May the mem-

ory of me and the pleasant times we have spent together live in your heart and may God erase from your mind the times when I was in a bad mood. You have been so good to me! I so much wanted to be a good wife but sometimes Satan was stronger than I was. As you read this, my hope is that I will be where he cannot reach me ever again. For a while I could not bear the thought of leaving you but I believe the God that has been so good to us, is and will continue to care for you and may He give you grace to finish the race He has set before you. I am glad He has reconciled me to go on, believing that He will keep you to the extent that you may continue to feed His sheep. When your race is finished, lay you down beside me to sleep that sweet and blessed sleep from whence none of His children shall awake to weep. I

I feel, by reason of what I believe you."

lieve God has done for her, that she is sleeping that wonderful sleep now and my desire is that God will cause us to feel that our loss is her gain. She was blessed to bear her sufferings with patience which God alone is able to give. She has told me many time that she believed God appointed and would say that He knew every pain she would bear and would say that what concerns me most is: "Am I a child of God?" God blessed her with a borebearing Spirit and she had no ill will toward anyone who did not believe as she did. Yet, she was not willing to compromise or say she believed something she did not. Although her brothers and sisters did not see these things as

she did, it made no difference in her love for them. I know of no one who loved her kindred in the flesh more than she did and was willing to do anything for them that she could. I believe they will say the same about her.

I would like to tell a few of the things we experienced together during the years she lived here. After we were baptized, I was so burdened and felt that I would have to speak in the great name of God, who said, He would not leave Himself without a witness. I felt this many years before I was made willing to offer to the church, but I could not talk to anyone about it. I had no confidence in myself and felt no one else did. I could not talk to Carrie about it. I was afraid she would not believe it either, so I went with a bowed head and a heavy heart, begging God to let me die. One day Carrie said to me: "Leck, I have got to talk to you." I felt as though she was going to tell me she would not live with me if I made an attempt to preach for she was sure God would not call one as ignorant and vile as I to such a high and sacred place. I looked at her as the tears were streaming from her eyes and said to her, "What do you want to talk about, feeling I already knew. She said: "Leck, if God has called you to preach, and I believe He has, I will not stand in your way for He has made me willing to be submissive for His will to be done."

She has since told me that long before we were married, she felt I would someday be a preacher and the thoughts of being an Old Baptist preacher's wife was not a pleasant thing to look forward to.



She has said she has never, even in the midst of all the trials that we have had, desired it otherwise.

One of the most wonderful things in her life was the love she had for the church and the doctrine of election and predestination and I know of no one who was more rooted and grounded in the doctrine than she was. She said to me once: "I would be disappointed in you if I were to hear you say that there is anything that is going in a way that God did not ordain and predestinate before the world began. This is the doctrine of God and it will stand. If I have a hope of heaven and immortal glory, it is based on the fact that all the opposing powers are in the hand of God and can do no more no less than that which God has purposed for them to do." Brethren, Sisters and Friends, this truth will stand when my voice is stilled in death. She has gone on and I believe is out of her suffering and sorrow. I wish to say as David did when his child was taken in death — "The child is gone; it shall not return to me, but I shall one day go where it is." So, one day, I hope, by the grace of God to be carried where she is.

Carrie told me one time she wanted to know where her destination was. She said: "A few years will not make any difference in eternity." As I stood by her bedside and saw her so peacefully breathe her last breath, I said in my heart, "Now you know."

I want all the brethren, sisters and friends to know how much I appreciate all the kind things and the wonderful way you stood by us

during her illness and passing. You have been so good to us and since she has gone, you have not ceased to remember me and may the God of all grace cause you to know how much you have meant to us both. When I speak of her in public, I do not want the hearers to think I am sorrowing as those who have no hope for I feel I will meet her and all the Church of God where parting will be no more.

May God continue to bless us all, for without Him, we can do nothing.

Yours in hope of a world of perfect bliss.

L. P. Martin,  
Roxboro, N. C.

### GOD HAS BLESSED HER

Dear Brother Adams,

I do not know why, but you are so on my mind this morning, that I feel to write at least a few lines. I truly hope you and your dear companion are feeling fine and enjoying this warm weather. I guess I should not complain as I know God has been good to me and has been taking care of me all my life. I read my mother's experience and I have felt that I saw my life a long dark, rocky one, also; but I feel it takes all these troubles, trials and tribulations to make us remember Him. I have had so many that I feel so often I am deceived and have deceived these precious people. I know it is all in God's power and He rules and reigns in all things.

I was blessed July the third, to be with Elder Leonard Cassell and Sister Mae; Elder Frank Pegram and wife; Elder Pulliam; Elder Wingfield and several Brethren

and Sisters at the nursing home in Leaksville and I was made to rejoice. It seemed to me the singing was the sweetest I ever heard and I was made to cry aloud. On the fourth of July, my husband, sister and I were blessed to be at Elder Cassell's father's birthday celebration when they served supper and had preaching service. Elder Prilaman and Elder Troy Hill were so blessed in speaking, I was again made to cry aloud. Saturday was our meeting at Goodwill and I had been in a very dark, cold state of mind for a long time when I seemed almost numb to it. I was this way both Saturday and Sunday until Elder Cassell preached just before closing for dinner. Elder Adams, I feel and hope that it was God who melted me down while there, again and it was very sweet to be there again. I have tried to think and feel as the Bible says, "If God be for you, who can be against you?" I hope He is for me. I know He has kept me from many dangers, both seen and unseen and for some purpose.

I was made to rejoice as I washed our dear little Sister Dorothy Doss' feet. I feel we love each other with a love that is beyond that of natural men and women for it is the love of God in our hearts.

Last Tuesday morning I got up so depressed and had a very sweet, but sad letter from Elder Wingfield. I dressed as fast as I could and left my husband a note and went to him. It seemed I could not wait to get there. I spent the day and had a wonderful dinner with Broher and Sister Wingfield and their two boys.

Elder Adams, Elder Wingfield has stood by me as a faithful old soul and I hope, in his afflictions, I can be able to stand by him. It seemed he knew when I needed comforting and would come sometimes as I would open the door and we both would be shedding tears. He says, I am so much like my precious little mother, that he finds himself coming to me for comfort. A few weeks ago I was never so torn up and in so much darkness when I received the sweetest letter from him! One I yet cannot read without tears. I wondered as I read, how anyone else knew my thoughts, as he seemed to.

Elder Adams, I have seen both Mother and Dad since they have been gone, in the brightest light I have ever seen. Nothing like anything on this earth and I feel they are at rest and in peace from their labors but what a loss I have felt! I could always go to them with so many things I was troubled and confused about. But understand, I would not call them back into this cruel world if I could.

I used to dream of drowning and wake my companion screaming and twice last year, I dreamed I was drowning and my mind was on being in peace and out of all of my trouble and confusion. I do not know whether or not it means anything, but, at the time it did to me. I dreamed one night that I was sitting on the ground with a lot of other children and we were on a very high mountain and just a portion of it was cut out and God was standing there, His hands folded, looking over the ground where we were. The land was lighted up



with this same bright light and then He went behind the mountain and I saw Him fly away around on the other side and there were two who looked like Him, flying behind Him. This dream has come to me many times and I am made to wonder what it means. I feel it has a meaning.

A year ago, this past December, I almost had a nervous breakdown. Each time I would get out and drive until I felt composed. Every time I attempted to go to sleep, when I closed my eyes, I could see Jesus in the sky with His arms outstretched and when Elder Prillaman is blessed with the Spirit in speaking, I can see these same hands and arms as he uses his hands. They are the prettiest hands I have ever seen. I feel, Dear Brother, if I am not deceived, the Lord was showing me, He was still over me when I was not aware of what I was doing. My doctor told me that I knew at the time what I was doing, but I would just forget it. I think this is true for I was so absorbed in what was on my mind that other matters were of little concern to me. I have been fighting a breakdown since that time. I think what the doctor said to me was good for me. Sometimes I am almost overcome, but the Lord restores my strength and I am enabled by His mighty power to praise His Holy Name again.

Last fourth Sunday at Draper Church, I was made to rejoice and cry aloud. Elder Doss was blessed to preach the best I have ever heard him. There was shouting and Brethren went into the pulpit, embracing him and shedding tears.

I hope to attend the communion

at Collinsville Sunday. I hope I can always feel this is my home, for it is very precious to me. I do not think I will attend the association except perhaps on Saturday—Saturday afternoon and Sunday. It gets on my nerves to be in a large crowd. Sister Sallie and Brother Robert Hawkins plan to spend Saturday night with us, also her daughter, Gladys.

Brother Adams, I have the most understanding companion! and I hope I know how to be thankful of him. He never says anything to me when I get so low and I am so constrained that I get into the car, leave him a note, and go some place to try to find comfort and peace. I believe he loves these people which gives him more understanding and if he does, one day it will be manifest for this is self-evident, you cannot conceal it. I worry over him right much. He is a policeman, but everyone in our county seems to love him and respect him. He is such a good companion to me!

I have missed not hearing from you for your letters were much comfort to me before I was enabled to ask for a home with these people. I know I am a poor little begging pilgrim and sinner that is always searching for something that will be of comfort. I hope I have love for this people and for them that mean so much to me. "God is love." I feel the greatest word in the Bible is love.

Much love to you and all those dear to you.

A sister in hope,

Norvine Voss,  
P. O. Box 162,  
Bassett, Va. 24055

**DISCUSSION BETWEEN  
DR. HOOPER AND  
ELDER. P. D. GOLD**

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(Continued From Last Issue)

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It seems to me that when you are discussing a question as important as that of a call and qualifications for preaching the unsearchable riches of Christ, that when you can do no better than to get on such a high strain of ridicule as you did, it betrays your want of anything better. Men are apt to exhibit their best wares on public days. For you to so treat the great Bible teaching, that preaching is a gift of the Holy Spirit, as to hint that if one has that gift and is not perfected in the schools of human learning he would make the ridiculous mistakes you are stating, only shows your high estimate of human learning in fitting one to preach, and also what you suppose preaching would be without the learning of the theological schools.

I might as well here remark, that since you complain that I have willfully made a false statement as to the kind of young men you sent to your theological schools — that is, that if one should rely on your statement — he would conclude that you take young men that do not profess to have grace and after giving them a certain amount of biblical training, you send them out to preach: If you will examine my article you will see, that after some general discussion of that question, I make this statement. "But you say after one is certainly called to preach, can not the

schools polish him," etc. I know not how to make a fairer statement than that one. If I were disposed to state matters falsely, there is so much that to me is objectionable in your teaching, that there is no necessity for it.

But, as to the young man who is impressed to go to the heathen. He is poor, and the question of money comes up. Let us consult the standard authority, the Bible. Surely it tells us of boards and combinations of men, for raising money to send such preachers to convert the heathen. Surely you will find plain their instructions to the churches for making regular contributions to send such preachers to the heathen. Surely, as they can not preach except they be sent, you will find in the Bible, precept and example, that justify boards of men in preparing, sending, directing and controlling the movements of these missionaries. But, lo! not a word of such things is found there. One turns to you and asks where this system of converting heathens came from? You tell them that your stand—authority, Andrew Fuller, originated it about one hundred years ago, and, "it is admitted that his writings and his actions gave the first impulse to the grand modern movement for the conversion of the world: that by those movements the wilderness and the solitary place have been made to blossom as the rose," etc. The enquirer says, Jesus we know, and Paul we know, but who is Andrew Fuller? You reply, O "he is our standard authority, in preaching, both in this country and England, and has



been ever since his work appeared."

By the way, in your last articles, why did you not refer more to your standard authority, Mr. Fuller? Weak as you acknowledge my article to be, if it had the effect in any sense of turning you to the Bible, please read this one carefully, and perhaps you will begin to think that your departure from the Bible to follow Andrew Fuller, in his cunningly devised fables has brought such sad and lamentable divisions into the Baptist ranks, that it would be much better to go back to the old landmarks, and abide steadfastly in the apostles' doctrine and ways, where you would be sure of finding peace and fellowship with the whole household of faith.

How then, shall the young man go to the heathen, if he is not sent? I say he must be sent, but who sends him? Jesus says, "All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world." Matt. 28: 18-20. If Jesus has all power, in heaven and earth, no man, nor combination of men, has any power to send men to preach to anyone. He never says to any one, he can send somebody else. He commands the person to go himself. When he impresses one or sends him, he will go with him unto the end of the way. Do you not suppose he will provide some

way for him? 'And he said unto them, when I sent you without purse or scrip and shoes, lacked ye any things? And they said nothing." Luke 22:35. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6:33. But, you say, these were days of miracles, and such days have passed, which amounts to about this: these are Bible cases, and therefore they are out of fashion now. Is not the Lord the same Lord now, that he was then? Do not the same miracles, that gave divine proof to the Scriptures then, still support and sanction the Scriptures to us as the word of God, just as true and mighty now as then? But why do we not have miracles now, as there were then? Because those miracles speak until there is a new dispensation. Just as a foundation once being laid for a house, remains while there is a house on it. So the Scriptures are introduced and founded on miracles, and but one foundation is needed. Every new dispensation must rest on a foundation sufficient to uphold its claims. The miracles that attest the Scriptures to be of God, and the twelve apostles to be sent in the name of Christ, are as sufficient proof today of the divine authority of the Scriptures and the divine commission of the apostles, as they were on the day of their performance. A new dispensation would have to be sustained by miracles. But when the dispensation is once established on miracles properly authenticated, no more miracles are demanded to support it. The gift of tongues was a sign

in the days of the apostles, but this was a sign to the unclean or unbelievers, and to speak in a known tongue was better than to speak in an unknown one. In the gospel now, every subject of the kingdom of Christ has had the miracle of grace performed on him, of having his feet taken out of the mire and clay, and put upon a rock, and a new tongue given him with which he makes his confession unto salvation. He also can handle serpents and not be hurt, in the sense that "the sucking child shall play on the hole of the asp, and the weaned child shall lay his hand on the cockatrice's den." Isaiah 11:8.

Because I insist that the Bible is of as full and binding force now as it ever was, is therefore no reason why you should require a performance of miracles by him who comes in the name of Christ. What did the apostles enjoin on those they taught? Was it to work miracles? No. It was to contend earnestly for the faith once delivered to the saints. Jude, 3rd verse, "Behold, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. See II Tim. 3:14-17; also I Tim. 4:16, "Take heed unto thyself, and unto the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee." What shall be done with those that come contrary to the doctrine of Christ? See Rom. 16:17. "Now I beseech you brethren mark them which cause

divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Again, see II John 10-11 verses. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." Then when one comes to us the question is not, can he work a miracle, but it is this: Does he bring the true doctrine, the doctrine, of Christ? If he does not, we are not so much as to receive him into our house, much less bid him God speed, by sending him to another's house. For thereby we would become partakers of his evil deeds.

Then it would be necessary to inquire of your young man if he brings the true doctrine, the gospel of Christ, which is the power of God unto salvation.

I should rejoice to see the gospel preached to the heathen in all lands; but my trouble is, that the men you send there do not preach it. Preaching the gospel is such dispensation that one man cannot commit it to another, nor restrain him from preaching. Woe is me if I preach not the gospel, is its impelling power.

Do you bring that doctrine? Let us consider the company you keep and judge from that. You lay down to Old Baptists, to find one single sentence in any of the publications of any of the four orthodox denominations of the world, which denominations are Methodists, Presbyterians, and Missionary Baptists, as you say. That is, you affirm, that they are all sound and true, holding the gospel, and



you endorse all that they publish and defy any one to show that any one of them has put forth one sentence that teaches salvation by works. You agree to shut your mouth if it can be shown that any one of them has ever done this. You thus link yourself with them, and are to be regarded as endorsing them. Let us take up the Methodists. In their creed, which ought to teach what they believe, and I suppose does, one can find the teaching that a Christian, one truly born of God, can fall from grace and be forever lost. If that be true, his salvation depends on his works of some, and they ought to be good. He must, according to that teaching, keep himself from falling by good works, and if he can fall away and be lost by bad works, that is if the Christian is left in that sense to go to heaven or hell by his own works, I think you stand fairly convicted. Now, suppose your young man comes to us endorsing this doctrine, can we receive him into our house as one bringing the doctrine of Christ? I say not. Well, your Presbyterian brethren hold to the practice of infant sprinkling for baptism and further hold, that it is the door by which children are introduced into the covenant of grace. This seems like works puts them in the way of being saved, and much as I respect all these people, as people, I cannot see how they are teaching all things commanded. Do you endorse their sprinkling for baptism? You say that it is not essential to salvation. We say it is essential in order to abide steadfastly in the apostles' doctrine and fellowship.

Take the Episcopalians, who teach that when a child is sprinkled it is born again, or regenerated, and made an heir of Christ's kingdom by that act, and you have a domination, you call orthodox, that hold and practice that when a priest sprinkles a child, he thereby procures it the new birth. Is this not performing works to be saved? It is clear that one cannot be saved without regeneration, and this act of the priest procures it, so they say. I cannot call the act of sprinkling a baptism at all. But they hold that spurious thing, sprinkling, for baptism, and claim that it can do so much more than scriptural baptism can, that it seems dangerous and shocking enough to me. If your young man comes endorsing this doctrine, or those that do endorse it, "neither receive him into your house nor bid him God speed."

As to your own denomination, it presents a creed which seems to put things together, which are separated. You say, "you hold a doctrine of election not inconsistent with Man's free agency;" that is grace that is dependent on works—man is dead in sins, yet can hear the gospel—his carnal mind is enmity to God, and can not be subject to his law, and yet that same mind or will comes to Christ.

You object to my statement, that man's will (the carnal mind) never comes to Christ or wants him by saying that then no man ever comes to Christ "willing." Do you suppose it is the same will which comes to Christ that he speaks of, "And ye will not come to me that ye might have life."

John V:50. By your reasoning, it is the same will that comes to him, that will not come — no change in the man — no new birth. When it is said, "As many as received Christ, to them gave he power to become the sons of God even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John I:12-13. If any suppose that the will of man comes unchanged to Christ, I could not receive him. Paul tells us in Romans IX:16, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Does the sinner then come to Christ "unwilling?" "Marvel not that I said unto thee ye must be born again." John III:7. God gives his people a new will, that desires to come to Christ — that hungers for him and thirsts for him. "Thy people shall be willing in the day of thy power." Psalms CX:3. David knew a corrupt will, and depraved affection did not, could not, desire Christ. Therefore he says, "Create in me a clean heart, O God, and renew a right spirit within me." Psalms 51:10. Do you say there is no change in the soul of man, when he comes to Christ? The natural man is nothing but a sinner while "Who-soever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God." I John III:17. The spirit of a Christian is willing, but in the flesh dwelleth no good thing, while there is in the Christian a mind to serve God, or with the mind he serves the law of God. See Romans VII:15-25. The Chris-

tian, then, has a mind to serve God, but it does not come from the flesh, for that serves the law of sin, but it comes from God. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. II:13. They are renewed in the spirit of their mind. the spirit of their mind.

You state that man is dead in sins. Well if he is dead why are some quickened and not others? You say God saves some of sovereign electing love, and strives by law and gospel to save others; but not overcoming their opposition, leaves them to perish, etc. What is it that saves some and does not save others, if all are equally dead? Would not the power that quickens one sinner and raises him, quicken another? Do you mean that the same power of law and gospel, that strives with some and fails to overcome them, is the same power that saves others? Do you indeed believe the Lord strives to quicken a man and fails? If you strive to do a thing, it is good proof that you wish to do it, and would if you could. Is man stronger than the Lord, and does he defeat the Lord? The Scriptures teach, "that the Son quickeneth whom he will." John V:21.

The Father gives them to Jesus, and it is not his will that one of them should perish. It is the spirit that quickeneth, and not law nor gospel. I do not think the law is ever spiritually applied, in its killing power, except to God's elect; nor the fullness of the gospel ever revealed except to those slain by this powerful application of the law. Who begins salvation the



spirit or the sinner? Do you say the Lord does. Then if the Lord begins it, will he not continue it, unto completion? "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. Phil. I:6. In whom does he begin and perform this work? God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." II Thes. II:13. Again, "According to his own purpose and grace which was given in Christ Jesus before the world began." II Tim: I:9. "According as he hath chosen us in him before the foundation of the world, that we should be hold and without blame before him in love." Eph. I:4.

Then God chose every one of his people in Christ before the foundation of the world. "But of Him, (God) are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." I Cor. 1:30. Upon what foreseen good work can one be chosen? Oh, but you say, you believe this doctrine of election, as much as I do, and your people rejoice in it as much as I do. Well, I earnestly sought such people, while I was with you, and heartily wish I could have found them. Here and there I found some, but they were greatly in the minority. Those that I found complained bitterly of the general preaching of your denomination, as being rotten and void of comfort to them. How can the doctrine of election be precious to you, from two reasons: One is you think we

preach it in "unguarded quantities." If it is so good how can it be dangerous? Secondly, you say you believe in election as much as we do, yet you impose on it that which if true, would clog and quite annul it. Instead of preaching election, you wish for something else to be preached and if something else be preached it is in contradiction to election. The gospel is, yea, yea, and not yea and nay. We do not know that the apostles preached but one gospel, and if you come preaching any other doctrine, or if young man should come preaching any doctrine, but the doctrine of Christ, we should not receive him,

It is about as hard to reconcile grace and works, predestination and free agency to each other, as it is to reconcile your two texts.

You say that the great difference between us is, that you hold to the use of human means and instrumentalities in carrying into effect God's purposes, while we do not. Then in a few sentences you state the strange position, that God implants in man's heart all the impressions that lead to these human efforts. That is like your creed that holds an election consistent with man's free agency. Now for me to reconcile these conflicting statements, and your standard authority with the Bible, is a task too hard, nor do I believe that you will ever do it. Your human efforts of course are something not of the Bible, but of man, and for you to attempt to shelter them and yourself under cover of the Bible, which does not teach them, is indeed the practice of many. There is not practice so preposterous,

that is done in the name of religion, but men claim authority, from the word of God for it. That would give it currency. But it seems to me that the Bible plainly teaches all that it requires of man and in laying down expressly his duty, it positively forbids his doing anything of a different pattern. Can man originate any scheme of his own, employing human means for executing it, and then claim that God has implanted the impressions leading to it, in his mind and causes him to carry it out, the conduct resulting from it will be in accord and harmony with God's revealed will in the Bible? Paul says, "If any preach any other gospel unto you than that ye have received, let him be accursed." Gal. I:9. When Christians are exhorted to work out their own salvation with fear and trembling, it is "because God works in them both to will and to do of his own good pleasure. 'Here, then, God works in his people, both to will and to do, and not of their wills nor according to their minds, but of his own good pleasure. I agree with you, that herein a great difference does lie between us. It seems to me, nothing can be true obedience, unless it be from the Holy Spirit, who brings the things of Christ to the saint, revealing Christ to the saint, revealing Christ to him, enabling him to pray, to repent, working faith in his heart, giving him the adoption of sonship, sealing him as an heir of salvation, opening the Scriptures to him refreshing him with his visitations, entertaining him with the sweet mysteries of grace, strengthening his feeble spirit, and giving him liberty in the

Lord. Any religion that is not of the Holy Spirit is a form of godliness at best, but a denying of the power thereof. Unless one abide in Christ he brings forth no fruit that remains. If we abide in him, the beloved eats his own pleasant fruits in his own garden. If your young man come bringing not this doctrine, how shall we receive him? The Lord's name is called on by all his people. I agree with you, that by anticipation or election, the Lord calls a people that are yet in their sins, for I do not think he calls any other sort. In the proper time he sends the gospel to them. This gospel is foolishness to the Greeks and a stumbling block to the Jews; but unto them that are called, both Jews and Greeks, Christ, the wisdom of God and the power of God. The word comes to them (by preaching) in demonstration of the spirit and of power in the Holy Ghost and much assurance.

(To be continued next issue)

#### MATES CREEK ASSOCIATION

The Mates Creek Association, the Lord willing, will convene with the Little Hope Church, McAndrews, Pike County, Kentucky, Friday, before the First Sunday in September, being September 4, 5, 6, 1970. Those coming from the South and East, take Route 52 to Williamson, W. Va. Turn left near Train Station on Route 119 across River into Kentucky. Go about six miles to Kentucky Route 199, on left travel about two miles to McAndrews, Ky. Turn right across two Railroad Crossings, then one-half mile to church on right. Those coming from the West and North come to Williamson, W. Va., take Route 119 into Kentucky as described above.

All lovers of the Doctrine of Election, Predestination and God's Free Grace are invited to come and be with us. We feel that we need you.

N. E. Stanley,  
Association Clerk  
P. O. Box 93  
Hardy, Ky. 41531



## ***Zion's Landmark***

"Remove not the ancient Landmark  
which thy fathers have set."

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Vol. CIII

No. 17

Second Class Postage Paid at  
Wilson, N. C. 27893

Wilson, N. C. 27893 July 15, 1970

## **THE RECONCILIATION OF GOD**

A friend requests my comments on Romans 5:10: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life."

The word reconciled, means to make friendly to or to make consistent with. This does not contradict the everlasting love of God for His people, neither is it a reconciliation of God to them, but of them to God. God has always loved His people. The prophet said: "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. The words of Jeremiah by the Spirit of God are proof that God has loved His people with an everlasting love. God loved them even when they were dead in trespasses and in sin.

A breach of friendship was made manifest when Adam transgressed

God's Holy and righteous law. God put him into the garden of Eden to dress it and to keep it. See Gen. 2:5. "And the Lord commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16,17. But Adam disobeyed God's commandment. He partook of the tree of the knowledge of good and evil, and by so doing, sin entered into the world. "Sin is the transgression of the law." See I Jno. 3:14. Paul said, "For as by one man's disobedience, many were made sinners—"Rom. 5:19. The word "many" means, numerous—great numbers, multitudes, which embrace the natural posterity of Adam. The whole human race fell in the ruins of Adam.

It cannot be said that the law which God gave to Adam, nor the law which God gave to Israel and which came by Moses, is the cause of sin. It was the transgression of God's law that brought sin and misery into the world. Their iniquities brought the separation between them and God. The Lord spake by the mouth of His prophet and said, "Behold, the Lord's hand is not shortened that it cannot save: neither is His ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 50:1,2. Sin is the cause of the separation between God and man. Before the subjects of His grace can meet God in peace, they must be and are reconciled to God. Men are

too wear, vile and sinful to reconcile themselves to God. This reconciliation between God and man was through the death of His Son. Paul said, "For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled we shall be saved by His life; and not only so, but we also rejoice in God through our Lord Jesus Christ, by whom we have now received the atonement."

It was Jesus Christ who satisfied the justice of God's Holy and righteous law.. He kept it to a jot and tittle. He appeased the wrath of God. He stood between the offenders and God who was offended. By going into death He destroyed him that had the power of death, that is, the devil and deliver-much then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil and delivered them who through fear of death were all their lifetime subject to bondage." Heb. 2:14,15. John said: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." I Jno. 3:8.

By going into death, Jesus Christ satisfied the justice of God's law and brought in an everlasting righteousness. The subject of His grace are freed from the condemning power of the law. By the death of Jesus Christ they are reconciled to God. Not only are they reconciled to God, but they are saved by

His life. Paul said, "Much more being reconciled, we shall be saved by His life." This is eternal life. Eternal life is a gift of God. Jesus gave His life that we might have life. This is eternal life. Jesus said, "My sheep hear My voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my Father's hand." Jno. 10:27-28.

Eternal life is made manifest in the subjects of God's grace when they are crucified with Christ for they no longer trust in their works of righteousness. They now live by faith. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20. Those who are born of the Spirit of God, subsist upon the flesh and blood of Jesus Christ. Jesus said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Jno. 6:54. This is not to be understood that any can or could eat the natural flesh of God, nor drink His natural blood, but it is the spiritual meat and drink that they are blessed to enjoy when they are blessed to have this sweet communion with Jesus and the ones who are so blessed are those who have a hope in Jesus. They are no longer under its law, but under grace, the free unmerited gift. They are reconciled to God by the death of His Son. Much more being reconciled, they are saved by His life.

T. F. Adams



(1285-11)  
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# ZION'S LANDMARK

ISHED SEMI-MONTHLY

BY

PRIME OR OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIII

AUGUST 1, 1970

NO. 18

**ISAIAH**  
**CHAPTER 32**

They shall lament for the teats, for the pleasant fields, for the fruitful vine.

Upon the land of my people shall come up thorns and briers, yea, upon all the houses of joy in the joyous city.

Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks.

Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

And the work of the righteousness that be peace; and the effect of righteousness, quietness and assurance forever.

And my people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places;

When it shall hail, coming down on the forest; and the city shall be low in a low place.

Blessed are ye that sow beside the waters, that send forth thither the feet of the ox and the ass.

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### PRINCE OF THE POWER

My Dear Douglas:

Yours of the 29th. of September caused me to rejoice because I perceive the Lord is with you. Otherwise you could not have the exercises of mind and heart which you are having. Such expressions as come from your pen cannot be the dictation of the natural man or carnal mind. This is a great experience which you are having, you are under the tuition of the greatest and best of all Teachers: the Holy Spirit. This is the Spirit which the world cannot receive, room is made in the souls of the elect of God for this divine instruction. When I said in my former letter that I hoped you would not lean to your own understanding and that you might have Faith to commit your way unto the Lord, that He would direct your steps, I had reference to the third chapter of Proverbs and the words in the fifth and sixth verses. Our own natural understanding cannot help us in the ways of the Lord, therefore we should not depend on it in matters of the Spirit. If our ways are such that we cannot acknowledge Him in them, then we should hope to forsake such ways. The ability to do so this is not in our human nature but being enabled does reside in the new nature from above which we believe we have received in being born again. It is in the "new man" that obedience is, not in the energy of the "Old man"

which is the body of sin which is only another name for our sinful fallen human nature. We are exhorted to put off the old man with his deeds and to put on Christ. How shall this be done? We know we are helpless of ourselves in this direction. Like Paul said: "I can of mine own self do nothing." Yet again he said: "Through Christ I can do all things." This is the paradox of the christian experience. In ourselves, we are defeated by every little thing. In Him, we are more than conquerors through His great love given us by the Holy Spirit. We must be linked up with Him in His own life, to live in obedience to Him and to crucify our "old man" with His lusts and deeds.

It is a glorious truth that each and everyone of God's elect that have been spiritually regenerated are in the vital unity with the Lord Himself. This is the fortress of the believer. In Solomon's Song, the Husband says to the Bride (the Church): "Thy neck is like the tower of David on which there hang a thousand bucklers all shields of mighty men." The neck is that part of the body which connects the head with the body. The vital oneness of Christ our Head with each individual child of grace, as well as with the true church collectively, is our spiritual arsenal in which is given us of God, all needed defense against the cunning wiles of the devil. For we



must remember we are not fighting against spiritual wickedness in high places, against principalities and powers, against all the enmity and subtlety of him who is called the principalities and powers, against all the enmity and subtlety of him who is called the prince of the power of the air, the spirit that now works in the children of disobedience, which evil spirit formerly had his way with us when we were under his sway and had not yet been delivered from the bondage of corruption into the liberty of the children of God. My dear Douglas, think on these things, and if you feel as I do, your utter inability to do the good that you would, make your very weakness the subject of your prayer unto the Throne of Grace and you will unfailingly find strength poured out to you and within you in every time of your vital need.

Prayer is the language of the new-born babe in Christ as well as the vital breath of the aged in Zion. Prayer is the heartfelt cry of Faith to the Lord and wells up to His Throne out of our realized deep need. May the Lord always be your portion in this world, and may you never count any shame or ridicule anything other than the highest honor that can be allotted you, for the sake of Christ. It is a high and heavenly honor when we are picked out from among men by Him to have fellowship with Him in being plagued for His Name's sake.

May you be kept at His feet, for the place of His feet is glorious, and there is no safer place for a

poor sinner or an humble saint to be.

Aunt Ella joins me in love to you, and we hope you are well in soul as well as in body. The body is the chamber of the soul, and the kind of a soul that is written within us can be either the shame or the glory of the body.

Devotedly yours for truth,  
(Elder) H. H. Lefferts

### LIVING OR EXISTING?

How often in the midst of your grumbling about hard luck, do you look around to see how rich you are, how loyal your friends are, how Godly all nature is. Two may walk through the same meadow, to the one the wayside flowers overleaning the path are in the way; to the other they are perfect specimens of nature's handiwork, beautiful things that man cannot make. Two may see the same airplane: to the one it is just another plane; to the other it speaks of a wonderful coordination of the forces of nature and the power of God. Two may pass the same work of art: to the one it is only a picture that hangs on the wall; to the other, it is something that commands reverence, for it tells a story of life.

Of the two, the one exists but the other lives. Wordsworth was living when he gazed and saw "A host of golden daffodils fluttering and dancing in the breeze." One really lives by thought power, by his feeling and by the emotional experiences of noble things seen, of noble sounds heard, of noble ideas expressed, and of noble acts done—the aesthetic things of life—rather

than by years.

Why are you studying in school? Not to gain education to carry with you through life as a passport, but to LEARN TO LIVE. And HOW? By learning to really see things you look at; really to hear the sounds that fall on your ears; really to feel the things you touch; to realize the opportunities, and blessings that are yours; to fill your mind with worthy and beautiful thoughts that you may keep with you all your life. Let us not be mere space fillers; let us not live in the dungeon of routine life; let us not merely exist. True learning tends to drive one out of self; to realize others, the world, and God; to serve—to really live.

A. Douglas Alston

1931

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### DISCUSSION BETWEEN DR. HOOPER AND ELDER. P. D. GOLD

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(Continued From Last Issue)

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Christ has all power and sends his preachers. The Holy Ghost goes with them, and applies the word and waters it and seals the heir of salvation. The word is mixed with faith in them that hear, and with the heart they believe unto righteousness. When the apostles went forth preaching to the Gentiles, "as many as were ordained to eternal life believed." Acts XIII:48. Haters of election would have it, as many as believed were ordained to eternal life because it was foreseen that they would believe. Not so, it seems to me. The Lord had set them apart to salvation before the foundation of the

world, and now sent his angels, the preachers, to gather them into the gospel net. So to the end of time, he sends his preachers to gather his people into the fold. By nature they are dead in sins. The spirit quickens them. Then they are ready to perish, and the great gospel trumpet is blown, and they that are ready to perish shall come.

Your impression, I believe, is that the world, or letter of the gospel, conveys the Holy Spirit, while I think the Spirit carries the word. The word is called the sword of the Spirit. Now does man wield his sword or does the sword wield the man? You say man controls his sword. Then does not the Holy Spirit control the sword which is the word of God? "And the sword of the Spirit which is the word of God." Eph. VI: 17. The Spirit knows the mind of God and applies the word rightly. That Spirit is in the Lord's people, and abides with them forever and guides them into all truth. Now do you not think that his company and guidance will effectually direct all the Lord's preachers when he sends them to the heathen?

P. D. Gold

(End of the Discussion)

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### "DEEP IMPRESSION FROM DREAM"

Dear Brother Adams,

I am sending my subscription renewal and one new subscription to Zion's Landmark, I am also sending a letter we received from a Dear One in California, which we enjoyed very much. The Dear Ones here, who have read it, manifested by the expressions on their faces,



the fruit of the love of God; even the ornament of a meek and quiet spirit which is, in the sight of God a great price. We were made to believe their pure minds, by way of remembrance, had been stirred up by reading the letter. If you feel others would like to read it, we have her permission to send it to you for publication in your paper.

Yours in hope,  
J. D. and Gladys White  
Castor, La.

Dear Brother and Sister White,

If I may address you as such! I have thought of you often since our meeting last fall. I do hope you are well. I remember you told me on the last day of the meeting, that if I cared to write you concerning some of my experiences, I might do so and after much thought, I have decided to do this, for it could not have any meaning at all as far as I am concerned in the matter. Anyway, I had a mind to write you about it.

Last spring I had a lovely dream. One I could not begin to fully describe the beauty. In this dream a gold wedding ring with three jewels was placed on my finger — the third finger of my left hand, (not including my thumb) along with my husband's rings. I vowed I would wear it always and that nothing in this world could cause me to remove it. It was not a natural ring, nor did it have a natural feeling. I felt it to be spiritual for I had a feeling of love, peace and joy and strange as it may seem, I am enjoying a spiritual sensation from this experience still and I have had this since the

dream.

I have had what I consider, several lovely experiences and while I do not forget them, none of them have ever made such a deep impression on my mind and heart as this one has.

Just before the three days meeting last fall, I had a period of sleeplessness. To pass the time I read back issues of Zion's Landmark. Each piece I read had a noticeable relationship to the dream I had. At first I did not notice this; but, in thinking back, I found it to be true. A marriage, husband or wedding was mentioned on various occasions; at times some even mentioned the jewels. I thought of this as being very odd. Then, on the day of your first sermon while among us, you spoke on this same subject — of how we carry these precious jewels inside our hearts — These invisible jewels that belong to us alone. While you spoke, I thought of the lovely ring I had enjoyed in the dream. It seemed so real to me that I glanced down at my hand and I was surprised for a moment that I could not see it. I could feel the warmth of it and it was so real I felt confident it was there. Then for the first time since I have been going to meetings, I felt to be a part of the meetings and not one on the outside. I felt as though I was a member of the church and I wanted to embrace all of you at once and tell you of the great love I had for you and the whole of mankind. It seemed all was well with the world. I was filled with peace and joy and a wonderful understanding. It seemed your sermon was spoken for me alone and I

thought of the few precious jewels I had been given over the years to have, to keep and to cherish, for I believe the Old Baptist faith and I love the Brethren and Sisters and I feel to hope they love me; for I consider them my dearest friends on earth.

We enjoyed your visit and would welcome you in our home again. May it be the good Lord's will that we meet again. If you ever have a mind to write, let us hear from you.

In bonds of love,  
Thelma Bridges  
Bakersfield, Calif.

---

#### "GOD IS LOVE"

Dear Brother and Sister Jefferson,

The Lord willing I will pen a few lines to you tonight. I felt very low Sunday afternoon and all day Monday, but I have been relieved of my physical ailments today. I have a pinched nerve or rheumatism in my back that causes me more or less trouble, some days it is better and again it is worse.

I talked with Brother Langwell by phone this afternoon and he seemed to be fairly well although he had told Dad earlier, that he did not feel too well. I am of low estate yet not in despair. I cannot be profitable to these wonderful brethren out here and truly, I do not see how they can put up with me for, of a surety, I feel that the words with which I have addressed the church or spoken before the church cannot add to their comfort. I must freely confess that the Lord has caused me to fear Him greatly and much more abundantly so, as I assume more boldness than I actually feel inwardly. I have no

defense, other than the Lord Jesus, if, indeed, I have any. I know it is a very serious matter, indeed, and I did not wish to be so presumptuous as to think that I can preach, nor can I. Yet, I know and realize that without the prior approval of the church, I cannot make an attempt in any case; and I am fully convinced that the Lord goeth before His servants in all cases and without exception; yet, I do not know that I am such a servant in spirit and in truth. We are all servants of the Creator, being creatures and subjects in every way. It does add to my comfort that the church saw fit not to bind or set bounds on my coming and going. But I hope and pray, the Lord willing, that I do not violate their trust. It lends a comfort in the evidence of my calling, fearful as it is.

Love is the keynote and the manifestation of Him is all about us in every way, although there are times when He has blinded our eyes and deafened our ears and tied our tongues. He is first and foremost and will not give His glory unto another. How sweet it is!

These incidents that take place do not give me cause to become exalted, but, rather, I am more abased. I am lowly and unlearned, ignorant beyond measure. The love of my kindred expressed in my behalf puts me at their feet, desiring rather to be a servant, lest I am deceived. There is but one Lord, one calling and one faith.

Our Lord, the blessed Redeemer, came forth humble, and in all humility being Master over all; yet, servant to them, freely of Him-



self. How much more so are we of lowliness! My heart's desire, it seemeth to me, is that I do the bidding in which I am called in all humility and being presented to the brethren, I hope, as an humble servant to them for Christ's sake and hoping to declare the gospel of Christ for their comfort and edification, not knowing anything save Jesus Christ and Him crucified: knowing with a confidence and being persuaded to believe that all the words we utter amount to naught save the Lord is in the matter. The speaker knoweth not the things to speak and is not edifying to the body save charity has enveloped the little band, uniting their hearts and minds by the Holy Ghost which is given unto them.

How great things we must suffer in hope that it is for His sake! Not know whether or not the Comforter has come and being confident that, lest He has or does come, the words are to no effect. Fearing greatly that this carnal, finite, fallible worm of the dust cometh forth deceived and to deceive. How fearful it is! Fully persuaded am I that all things were declared of God before the world was, yet not having the blessed assurance that we have taken up the cross and followed Him: for none can, except the Father draw him or her, and then it becomes a Holy calling in Spirit and in truth.

I hope the Lord has enabled me to be thankful for the love I feel for all of you. This is a finished work from the foundation of the world. The brethren here, by the grace of God, have more abundantly enjoined me with a liberty

heretofore I have not known and you know, I have been about this preaching business for several years and there has been a hindrance, by the grace of God. I was not only led to come here but have been driven, as it were.

I received a letter from Brother Langwell some seven or eight years ago and fell immediately in love with him and have nourished a strong desire to visit with one so well founded in the truth in Christ Jesus. Having come to California and made acquaintance, I have struggled along trying to go somewhere else, but not so, for I have become so entangled and as time has passed, I have come to greatly love the brethren here. My desire is now changed. I would rather stay, but the Lord knoweth all His work from the beginning unto the end. I do not know the course set before me, nor the location that I shall occupy. The Lord knoweth but I hope I shall never forget or be deprived of the love and affection I have found here.

I have known for sometime that my troubles have hardly begun. It must needs be that I suffer great things, if that is my lot and rightly so. If so, I hope not to complain but rather to pray that the Lord sustain me in the endeavor that is before me. I am not so greatly fearful of those things as I am made to believe that the warfare is accomplished and the Lord is swift and sure in all His promises to His people. My fear is that I am not one to whom the promise is given. Yet, I am reconciled to the fact that it is a finished and perfect work and nothing can be put to it nor anything taken from it. God

doeth it that men should fear before Him. He is the Author and Finisher of our faith. Hope fadeth not away for charity prevaieth.

May the Lord continue all spiritual blessings to all of you, for Christ's sake, is my unceasing and continual prayer. May we continually feel and know our need of the Lord and His great mercy, hoping to be reconciled to His will which is accomplished.

I did not mean to get so lengthy. Love to all. Remember me, the Lord willing. Humbly submitted in love,

Your most unworthy brother in hope,

Bud Smith  
P. O. Box 761  
Bell, California

#### SUBMITS DAD'S LETTER

Elder L. P. Martin  
Roxboro, N. C.

Mr. Dear Mr. Martin,

I enjoyed the fellowship with you and all the others last Sunday at the home of Mrs. Godfrey.

I had so well placed the letter I mentioned to you, for safe-keeping, that I had a difficult time locating it. I am enclosing a copy of it and you may feel free to keep it or do what you deem appropriate. You mentioned having it published in the Landmark and I would not ask that you have this done as I feel too unworthy of even submitting to it.

I trust that you are continuing to enjoy good health and life as it is given to us from day to day. I might add, in regard to the letter, that it was written by Dad just four

days prior to his twenty-first birthday.

Come to see us.

Sincerely,

Fred W. Rhodes, Jr.

Miss Maude Dixon  
Wilmington, N. C.

My Dear Friend:

I am quite sure that you will be somewhat surprised to get a letter from me! I would guess that you think I have forgotten you, but you need not think that, for I have not. I have made several attempts to write to you, but have failed until now. You will please excuse my negligence in writing you.

I guess you attended the union meeting which was held by the Old Baptist people in your town. I feel quite sure that you did and I hope that you enjoyed the preaching. Papa came back home and told me what an excellent time he had there and how well he enjoyed the preaching as well as how ably the preachers spoke. Oh, I wish that I could have been there. There is nothing that I like better than good preaching. I truly feel that I am not fit to even go into the church-house where this takes place. Some times I do not even want to appear before these good people, but for some cause, I have a desire to go and hear them and I like to be with them. Yet, I am not fit to be with such good people. I feel ashamed because I know what a poor wretched sinner I am. The doctrine the Old Baptist preach is meat and drink to the poor child of God. Whether I am one of His blessed little ones, I know not, but there is one thing that I do know,



I know that I love that sweet, precious doctrine that the Baptists preach. Also, I feel to know that I love the Lord and wonder within why this is true. This I do not understand, but do you think that He first loved me? I feel sure that I love Him and His dear people. What people? The Old Primitive Baptist! They are His poor, humble people; the church of the true and living God! I am satisfied of that. They are a people I love and I cannot help it. They are the people who are so dear to my soul and I cannot help it. They are the people I want to be with all the time. I love to hear them talk. I love to hear them sing. I love to hear them preach the unsearchable riches of grace. It is the greatest food that I have ever tasted and I am satisfied that I will never find anything here in this present world to compare with it. Now, I am sometimes made to wonder what causes this. There is one thing I do know — I did not get it myself, nor did I do anything to earn it.

I have no doubt that I have seen and felt things that many boys my age have not seen and felt. My precious friend, I have seen my everlasting **DOOM** and what do you suppose it was? Oh, it was an everlasting burning **HELL**. I saw that should I receive the deserved justice from my doom there would be no escape from the very lowest pit of hell. I was made to say that God is just. Oh, what a condition I was in! I was begging God for mercy but none did I receive until, and just in due time, I hope, He raised me up and gave me

light. When He did, the tears ran down my cheeks and I was praising the God of joy, mercy and compassion. I was going to and fro in a field where I was planting cotton. I went up and down the rows and as I moved, I was singing God's praise. I looked around and about and it seemed that everything was praising God, from whom all blessings flow. I was the happy sinner which was so miserable before God saw fit to speak peace to my benighted soul and He calmed my troubled, hell-deserving, troubled breast.

My friend, have you ever been to this place? If you have, I know that you were in the worst condition you ever were in. You are willing to admit this too. I know that I was.

Now, it is by grace ye are saved and none can doubt it if they have seen themselves justly condemned to hell before being snatched from the brand of the burning. You see, there are many people who say that if a person is lost then it is his or her own fault. They say that it is an easy matter to be saved — just accept God and let Him come into your soul! Oh, what a false doctrine! I must say, "It is by grace that ye are saved, through faith and that not of yourselves; it is the gift of God." There is nothing poor man can do. He is helpless in that sense. I am satisfied of that. We cannot save ourselves; we have not the power, but if we are His, by His adopting grace, we were saved before the world began. So, it is fixed! It is finished; there is nothing we can do. We do the sinning and God does the

saving. Blessed be His Holy Name!

The doctrine that the Old Baptist preach is hated and despised but there is one great consolation: Christ says, "They hated me and they will hate you also. The Old Baptist people are a strange people to the world. They just do not understand us and they never will without a greater power.

Oh, how good it looks to me to see His people come before the church desiring a home and telling what great things the Good Lord has done for their souls. They usually say, "I love you and I want a home with you." In this they show how unworthy they feel to be. I was so much delighted to see Miss Rachel Scott come before the church and offer as she did, just recently. I saw many tearful eyes there that day and you do not know how good it makes me feel to see such evidences of the love of God. I tell you, a precious hope, beyond this veil of tears, is worth more than words can ever express. It is worth more to His people than the whole world would be. I rather know of one having this sweet hope than to know of him or her owning the world and what it contains. It is nothing that will forever last. What a great and wonderful possession! When your hope seems so little you would not, even then, take the world for it, it is unspeakable.

I guess you are tired of reading this for I am such a poor one for so great subject. I want to say that there is nothing that I had rather speak of, or hear discussed, than this. I hope that you will pardon my unworthiness and my many mistakes.

There will be meeting at the Bay Saturday and third Sunday in this month. I hope it may be so you can come and stay with us.

Our place is a poor one and we with it, but I am glad to say that we are rich with "Welcome"; so come, if you will. We would be very glad to have you. Our pictures, made at South West, were not much good. I am very sorry about this.

This leaves us all as well as usual. I hope this may soon reach and find you well and enjoying life. All here send their love. I trust that I will hear from you soon. May God guide and direct us in a way that may seem good in His sight and may His unsearchable grace sustain us down to the grave. I beg to remain,

Your friend who desires the grace of God,

Fred W. Rhodes  
Verona, N. C.  
Sept. 3, 1919

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### ENJOY READING LANDMARK

Dear Elder Adams,

Enclosed you will find check for renewal of the Landmark. My wife and I enjoy reading it very much. My wife is a member and, though I know I am unworthy to associate myself with these blessed people, they set forth the only doctrine that can give a sinner such as I any hope.

May this find you, and those near and dear unto you, well at this time.

Sincerely yours,  
S. M. Gray  
Snow Hill, N. C.



**PSALM 91:4th and 11th. VERSES**

"He shall cover thee with feathers—"

Oh, the gentleness of His love!

"And under His wings shalt thou trust,"

This sweetly came in love.

"His truth shall be thy shield and buckler;"

Nor could we wish for more:

Yes, knowing of our utter weakness

We need to be told o'er and o'er.

Yet He knoweth what we need

And all is as it should be,

So who are we to question why

It comes so sparingly?

May we to His will submissive be

And in His will abide,

For He shall give His angels charge

To keep us by His side.

Margaret S. Taylor

(Mrs. J. W. Taylor)

**ONCE MORE WE MEET**

Once more we meet together,  
Humbly at each other's feet;  
May we cast our every burden  
At our dear Savior's feet.

Singing of His mercy,  
Asking for His grace,  
Oh, may we find here  
A wondrous hiding place!

We know that we are sinners,  
Unworthy of His grace,  
But it is the sinners,  
Who will meet Him face to face.

So with humble hearts

We try to praise our God  
And hope that by His mercy  
His steps we will have trod.

**DEAR ONES**

It is the time of meeting  
And my heart is with you there;  
Oh that intervening miles  
Did not our presence spare.

But as you come together,  
Humbly at each other's feet,  
May His gracious presence  
Be with all of you who meet!

With special light unto the Pastor,  
To those present, a heart to understand

That love and peace be with you  
When you are separated again.

Oh! may He keep us all,  
As He only can,  
In the path of humbleness  
As we travel in this low land.

NST

**OUR HEART'S DESIRE**

Oh! Dear Lord of love and mercy,  
Keep me in thy love and fear;  
Gently guide my wandering footsteps,  
Ever closer to Thee.

Many years I have begged thy  
mercy,  
And thy love and mercy proved;  
Yet, I must continue begging,  
"Till this veil of flesh I lose.

Wholly by Thy grace and mercy,  
May I then in thee be found,  
Evermore to ring Thy praises  
With Thy saints around Thy throne.

## *Zion's Landmark*

"Remove not the ancient Landmark  
which thy fathers have set."

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Vol. CIII

No. 18

Second Class Postage Paid at  
Wilson, N. C. 27893

Wilson, N. C. 27893 August 1, 1970

### "KEEP THE COMMANDMENTS"

Dear Elder Adams,

This letter, as you will notice, was written by you to Sister Robinson who in turn sent it to me to read, but I feel that it should be published in *Zion's Landmark* that many others may find comfort in the truth of it beside myself.

Your in bonds of love,  
Sister Marion H. Mulholland

Dear Sister Robinson,

We thought you would be interested in knowing that we arrived home safely from our much enjoyed visit in your home. Our plane was a little late. We were due to be in Raleigh at 10:26 P. M., but the delay put us behind a little more than two hours. The pleasure afforded us in your home and church more than rewarded us for the delay. We were glad to see so many out for the meeting, however large numbers are not necessarily accredited as a necessity for a spiritual meeting. The evidence of

the presence of the Lord means much more to us and certainly to those who hunger and thirst after righteousness. Jesus said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6. The evidence of the presence of the Lord means much more to us than large numbers. Jesus said: "Where two or three are gathered together in My Name, there am I in the midst of them." Matt. 18:20. By this we see that it is not the quantity but the quality that means most.

I hope this gathering was not of the flesh, but of the Spirit — those who hunger and thirst after righteousness. They are the blessed of the Lord. The blessing of the Spirit of God precedes the hunger. Without the blessing of God we would not hunger nor thirst after righteousness. Any service that we may endeavor to perform is not acceptable to God unless it is attended by the blessing of God. We are dependent creatures. This we learn by experience. John said, "A man can receive nothing except it be given him from heaven." Jno. 3:2. We are dependent upon Jesus to open our hearts, as He did Lydia's, before we can attend unto the words spoken to us. See Acts 16:14.

We cannot hear the word of God, we cannot pray nor can we preach without the blessing of God. God's humble poor are blessed to do rather than blessed for doing. This I endeavored to point out last Sunday at our meeting. John in Revelation said: "Blessed are they that do His commandments, that they may have right to the tree of



life, and may enter in through the gates into the city." Rev. 22:14. The chosen vessels of God's mercy who are redeemed from under the law, keep and do the commandments of God. They cannot fail to keep His commandments. They are not written upon tables of stone like those given to Moses, but they are written in the heart and put in the mind. Paul said, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their minds and write them in their hearts; and I will be to them a God and they shall be unto me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Heb. 8:10, 11.

The law of love is written in the mind and put in the heart. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor (Jesus) as thyself. On these two commandments hangs all the law and the prophets." Matt. 22:37-40.

Under the New Covenant, Jesus added a new commandment. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Jno. 13:34. The love of God which is shed abroad in our hearts is evidence that we are the children of God. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Jno. 13:35.

John was inspired by the Holy Ghost to say, "Whatsoever believeth that Jesus is the Christ is born of God: And everyone that loveth Him that begat loveth Him also that is begotten of Him. By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God that we keep His commandments: and His commandments are not grievous. I Jno. 5:1-3. Surely there is nothing grievous in loving those of like precious faith. The chosen vessels of God's mercy do their whole duty in keeping the commandments of God. In this they cannot fail. Why? Because His laws are written in their hearts and put in their minds.

Solomon said, "The words of the wise (Jesus) are as goads and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:11-13. In this, the subjects of God's grace do their whole duty. They fear God and keep His commandments. David said, "The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether." Psal. 19:9. Solomon said, "The fear of the Lord is to hate evil, pride and arrogancy, and the evil way, and the froward mouth, do I hate." Prov. 8:13.

To hate evil is an evidence that

they possess eternal life. They hate their evil ways. Our experience is like that of Paul. He said, "For that which I do I allow not; for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law (the law of Moses) that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do." Rom. 7:15-19. This is the warfare between the flesh and spirit.

Because of our daily sins and transgressions, we receive the rebukes and chastisements of God. We, so often, do and say things which bring sorrow and grief to our souls. Our cry is like that of David, "Set a watch, O Lord, before my mouth. keep the door of my lips." Psa. 14:1-3. If David could have kept the door of his lips, he would not have been calling upon God in this instance; neither would we. God has condemned sin in the flesh of those whom He loves. Rebukes and chatisements of God are not evidences of hate, but rather manifestations of His love. Paul said, "—My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourageth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Fath-

er chasteneth not? But if ye be without chastisement, whereof all are partakers, then ye are bastards and not sons." Heb. 12:5-8. What a mercy it is to feel the rebukes and chastisements of God! They consume our beauty and pride and keep us meek and humble that we may esteem our brother better than ourselves. Not only this but when we can feel the presence of the Lord, we can then pray for and love our enemies. Not with the love that we have for those of like precious faith, but in a sense of sorrow, we have pity and compassion, knowing that if it had not been for the love and mercy of God we, too, would be blind and enshrouded in darkness.

Those who love the Lord do and keep His commandments. These commandments were given by God, not in the old covenant, but in the new. They should not be confused with the ten commandments which God gave to Moses. These commandments were broken. Man is too vile and sinful to keep them. They were not given that man should be justified by them. They did not offer eternal life and salvation. But the purpose of these commandments is to show man how vile and sinful he is. They are search lights or serve as such. The law reveals the enormity of sin we are contaminated with. Paul said, "By the law is the knowledge of sin." He said, he would not have known sin but by the law. He would not have known lust except the law said: "Thou shalt not covet. Rom. 7:7-24.

The law that God gave to Moses reveals the corruption of our na-



ture, because it is meant for us as well. It serves as a straight edge for it portrays the crookedness within us, but has no power to make the crooked straight. It takes the hewing axe to straighten the log; even so it takes the sword of God's Spirit to hew us down. God said, "The crooked shall be made straight and the rough places plain." *Isaiah* 40:4. Paul said, "If there had been a law given that could give life, verily righteousness should have been by the law." He further said, "By the deeds of the law shall no flesh be justified in His sight." If man could have been justified by His works of righteousness, it would not have been necessary for Jesus to have come into the world, bled and died. Paul acknowledged that the law of Moses was good, just and holy but he confessed that he was carnal; sold under sin. Men may offer many remedies for sin, but Jesus is the only cure for sin. This was portrayed in types and shadows under the law. The victim was slain and the body of the leper was sprinkled with the blood. John said: "And the blood of Jesus Christ — His Son — cleanseth us from all sin." *I John* 1:7. The law had no power to pardon sinners. It demanded justice. Paul said, "The law made nothing perfect, but the bringing in of a better hope did by that which we draw nigh unto God. *Heb.* 7:19.

Jesus kept the law to a jot and tittle. He satisfied divine justice. He stood between the offenders and God who was offended. Through His crucifixion, death, and resurrection, He brought an everlasting

righteousness to those who were given to Him by the Father. He came not to do His own will, but the will of His Father. It was the Father's will that He should give eternal life to as many as the Father had given Him.

The blessed of the Lord live in Jesus; they move in Him and their being is in Him; they are His offspring. See *Acts* 17:28. They are His by birth. They are led from law to gospel for "The law was our schoolmaster to bring us unto Christ." They are justified by faith. They know the joyful sound. The gospel is music to their ears and soothing to their troubled souls. They know law from gospel — the law is a test of man's works, but the gospel is the doctrine of God, our Savior. Paul asked the Galatian brethren, (and he called them foolish Galatians) "Received ye the Spirit by the work of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? If it be yet in vain. He therefore that ministereth to you in the Spirit, and worketh miracles among you, doeth He it by the works of the law, or by the hearing of faith?" Even as Abraham believed God, it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Ab-

raham. For as many as are of the works of the law are under the curse: for it is written: 'Cursed is everyone that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith. Gal. 3:2-12. Paul said: "There is none other name under heaven given among men whereby we must be saved." Jno. 1:17.

St. John in Revelator said: Blessed are they that do His commandments, that they may have right to the tree of life, (Jesus) and may enter in through the gate into the city." Rev. 22:14. Essentially, there is only one church and one gate, yet there were seven churches in Asia and there are many gospel churches today through which the subjects of His grace are blessed to enter, however while there are many tributes, there is only one in principle, fundamental truth and rule of conduct.

Yours in hope,  
T. F. Adams

#### UNION MEETING

The yearly meeting at Bethany Church, Pine Level, N. C., will convene on the fourth Saturday and Sunday in July, 1970. All lovers of the truth are invited to meet with us.

Troy Thompson,  
Church Clerk

#### NEW RIVER ASSOCIATION

The New River Association, the Lord will, will convene with the Little Vine Church, on Friday before the second Sunday in September, 1970, and will continue through Sunday, being the 11th, 12th, and 13th.

Little Vine is located about twelve miles from Hillsville, Carroll County, Va. Those coming from the North on No. 100, turn right in Sylvatus on No. 749, and those coming from the South on No. 52, take No. 221 in Hillsville to right. Follow to Truck Stop at No. 100, turn right on No. 100 to Sylvatus, then turn left on No. 749, three miles to meeting.

All lovers of the Doctrine of Election, God's free, redeeming Grace, regeneration, sanctification, justification and Salvation of the Lord and Saviour Jesus Christ, no other way, are invited to come and be with us.

Gervase E. Duncan, Assn. Clerk,  
Route No. 1,  
Radford, Va. 24141  
Telephone 639-0296

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EDITOR

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PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIII

AUGUST 15, 1970

NO. 19

ISAIAH

CHAPTER 33

Woe to Thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

Oh LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

And your spoil shall be gathered like the gathering of the caterpillar; as the running to and fro of locusts shall he run upon them.

The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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\$4.00 PER YEAR — 2 YEARS \$7.00

TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

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SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### LETTER TELLS OF SPIRITUAL UPLIFT

Leesburg, Va.  
Dec. 4, 1944

My Dear Douglas:

Your letters are read with deepest interest: I am rejoiced that you have found Mr. and Mrs. Carr and I hope you may have the privilege of being with them many times. To have spiritual companionship greatly lightens the burdens of our earthly pilgrimage, such is a foretaste of heaven in mercy granted to weary travellers. To the believer, this life would be unbearable without kindred ones in the faith to whom we can go for mutual comfort and counsel. Sgt. Stovold was with us over Saturday night and I took the liberty of reading to him your letters: the one telling of your visit to Chippenham and your later one telling of the uplift you had when the Holy Spirit made His presence felt as you sat on the side of your bed about to retire, when you found yourself fearful of even moving or breathing lest the ecstasy escape you. This experience of yours carried me back to the autumn of 1896 when in a similar manner my own soul was caught away from earth for a time. It all came about this way: I had for sometime been laboring under a deep sense of my sinfulness and, as yet, I had no hope in Christ. I felt I was condemned forever in the sight of the Holy and just God. It seemed His eyes were fixed upon me and

searching every cranny of my being — bringing to light every evil thought, every vain imagining, every sin I had ever been guilty of from childhood to that time. I was called before the Lord in judgment and had no way of escape from His just and holy censure: I realized I was justly condemned and I felt my portion was to be everlasting banishment from God. I knew I was not fit for His love and was only fit for hell.

One night, my burden became to me intolerable: I could not sleep, I feared I would die before another day, and I knew in that case, I would be eternally lost. I had read the Bible trying to find in it some comfort, some word or verse that might be balm to me; but everywhere I read in it, the Word condemned me. I saw promises written there but they were not mine, I had no right to them: I saw plainly in the Word that God had a chosen people but I was not one, nor ever should be. Sometime in the night, my very soul cried to the Lord for mercy, I was in despair. My sins had me by the throat and were choking me, it seemed. All of a sudden, it was as though someone said: "Peace, peace." It was spoken not to me but inside of me. I can never describe the wondrous relief that ensued from that peace that seized my soul with such surprise. Instantly my burden was gone, my sins were banished. Such peace as I can never tell, flowed



into me. Somehow, I knew: "This is the Lord:" I knew it was not of myself, I knew it was not imagination, I knew it was "Jesus" though I had no vision, I saw no form or figure. As soon as it was light enough to read, I got the Bible and read the whole of Solomon's Song: Why I should have read that, of all scripture, I know not, except my soul was drawn to it; and never in my life have I seen such wondrous beauty as I saw that morning in the love depicted in that Song of Christ for His people, and their love for Him, and my unburdened soul and lightened heart joined in that Song of Love.

Previously, I had always thought of Solomon's Song as lewd, impure, lustful. Now I realized the impurity had been all the time in my own mind: the Song itself sang of the purest, highest, holiest love that ever mortals can feel; the love of God for His Church and her love for Him. The ecstasy I felt was akin to that you experienced on the side of your bed when you read of the woman washing His (Jesus') feet with tears and wiping them with her glory—her hair. I am sure none but God's own chosen are ever let into this great secret.

Dear Douglas, you now have the secret. Like you, I was fearful the experience would fade and I dreaded to have it leave me. But fade it did and I had to come back to earth. Oh, I cannot tell how earthly things hurt me, I could not bear to have that Love depart, I could not bear to read secular books, the newspaper or such. I was at school away from home at the time, but I could not even study my lessons.

It all seemed so vain and empty as compared with that wondrous love of God to a poor sinner like me. Your letter revived all this for me, it made me feel a close kinship for you. Surely it is the Lord, His Name be praised.

Sgt. Stovold allowed me to read the letter you wrote his wife and the letter you wrote his son, he is very deeply appreciative of it. He would dearly love to become acquainted with you, and I hope you and he may indeed know each other some day. It is marvelous how the Lord works, how in His Providence He brings these things to pass which we ourselves never dreamed of. How can we help but believe in Him with all our hearts when He so mercifully reveals Himself to us. You know, and I know, that such experiences as you and I have had are not of earth, they never could have come from man, we never could have given rise to them ourselves or any mere psychological basis because such things are utterly foreign to your and my fallen nature, alien entirely to your and my corrupt and depraved heart. Such things have never entered into the heart of your or my natural man and have had no conception in your or my carnal mind which is all enmity against God. No, they come alone by revelation, are brought to us by the Holy Spirit solely and alone without human means or mortal agency.

Yesterday at our meeting at New Valley, I read carefully the whole of the fifth chapter of John and commented on various portions of it. Some may have thought

it a rather lengthy chapter to read thus at a public meeting, but it seemed I could not leave it until I had read it all aloud to those assembled at the meeting. The lame man at the pool had not walked for thirty-eight years, never could have walked of himself. He had long looked to the pool but no help there for him, had waited for some man to help him into the waters, but vain and disappointing is the help of man. His help came alone from a source to which he had not looked, it came in an altogether other direction from that in which he had been looking: Jesus. And Jesus came to the man, the man did not and could not go to Him.

How wondrously the incident depicts the true way of Salvation, the only way! In the Spirit, you and I truly fellowship each other. We cannot help nor restrain that fellowship, nor do we want to. Please do not praise my letters, I cannot bear it. There is nothing good in me, and what I know of these things is never of myself. Please do not honor me in any way, but honor God. I am so slow to learn in the school of Christ and am a very dull scholar. Let your praise be alone unto Him from whom cometh every good gift and every perfect gift.

With love to you in the Lord, I am I hope,

Your brother in Christian, if not in church, bonds.

Horace H. Lefferts

#### LETTER TELLING OF VISIT

A Letter Written by Elder H. H. Leffert of Leesburg, Va., to Brother Douglas Alston While In The

Armed Service During The Second World War, In November, 1944.

My Dear Douglas:

Your letter this morning telling me of your interesting visit with Mr. and Mrs. Carr, delights my heart indeed! It is very wonderful, and an evidence the Lord is watching over you, that His kind providence has brought you into touch with those of our faith in England. Grace Aston used to often talk to us about Mr. and Mrs. Carr whom she loved greatly. She used to say that her visits in our own home here reminded her so much of her visits and chats with those dear people. I appreciate greatly your detailed description of your visit because it gives me an insight into the way they conduct their meetings and somewhat of the inside of an English pastor's home. About three years ago, Ella and I spent a night with some lovely people in Wilson, N. C. At breakfast in the morning before we proceeded to eat, I was asked to read a portion of scripture and to have prayer. This is something we Old School Baptists in this part of the country neglect terribly. Our family altars have fallen down. Some of us become so afraid of forms that we went the other extreme and omitted many things that are good for us to do, things which are a good example to set before our children, for them to remember in after years.

I like the way the Strict Baptists conduct their meetings, there seems to be more seriousness about their manner than the way we do. Many of our folks here chat and carry on conversation in the meeting-houses right up to the time the



first hymn is given out, and as soon as the meeting is ended, they break out again into a duzz of talking, often on matters entirely foreign to the theme of the meeting. These things give me much anxiety and concern for the spirituality of our people. Down in Georgia, they do things somewhat better in this respect than we do in the north: down there they engage in singing hymns about a half hour before meeting begins and that is good, I think. I do not think the meeting-house is the proper place for folks to talk about worldly matters such as their chickens, flowers, house or farm work, etc. I think it is well for us to enter the meeting-house and sit quietly in meditation until the service begins. I also like the plan of having Bibles in the pews so the congregation can read silently as the pastor reads the scripture. Most of us do not read our Bibles enough anyway and this would necessitate folks reading theirs in the meetings even if they read them no where else and it might give rise to a thirst for more such readings at other times. Each country and each section of country have their customs, but God's people are one in love and faith and hope wherever one meets with them. It is wonderful to see how the Lord teaches all His people the same truth without human means or agencies. It verifies His covenant with His people which says: "All thy people shall be taught of the Lord."

I had a letter some days ago from Carolyn in which she told me of your going to meeting and of your being entertained in the home of the Carr's, but your letter is much more in detail than hers; but

Carolyn is so pleased that you have contacted these good people. I am sure it was an inspiration to you. The Lord is working with you, of that I am sure; and He is getting you ready for something which the future will disclose. It is one of the many things which this war has brought about and which would probably never have come into your life without this war had come about. It shows that God does bring good out of evil, and there are doubtless many such cases like yours of which we know nothing. But I am thankful your lot has fallen in pleasant places and that you have a godly heritage. I know you are quite busy and do not let my letters place you under the obligation of always answering them, while I am very glad always to hear from you.

My love to you and Ella's too, at all times always in the Lord.

Affectionately yours

(Elder) H. H. Lefferts  
Leesburg, Va.

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### THERE IS NO GOOD THING IN THE FLESH

Dear Brother In Christ,

May grace, honor and glory praise our blessed Jesus' name! for He is the one all praise belongeth unto. If we love God it is because He first loved us. As of ourselves we can do nothing. Only when in the Spirit can we please God; for there is no good thing in the flesh and the works thereby. Try, O man, try in vain to turn back to the desires of the flesh after being born into the kingdom of God.

Ye are as little sheep grazing in the pastures, not being able nor

knowing any better than to stray away from the fold. Your Master will come and fetch you back, Little One, sometimes there is need of a switching, or a severe rebuke. You will never stray so far that the Master cannot find you, for He will leave the ninety and nine and go in search for that little lamb which has wandered off.

No, we do not know how to perform that which is good nor do babies know how to crawl until the appointed time. Once God has fixed a thing, it is fixed forever. We do not know what to do. It is not for us to know all things for our Master will teach us as we grow in grace, just as we mothers wait on our youngsters to grow. At first we cry frequently as a new born babe, to let our needs and desires be known, then we crawl and soon, we toddle around a bit, finally we, by the grace of God learn to walk and talk. We would die just as a baby would if its Mother forsook the child and left it alone. Our heavenly Master keeps us ever learning and growing as time goes on. Fear not, little ones, for He will never leave you nor forsake you. Even in your darkest hours, you will be amazed to find that He overshadows you with His Dear Spirit. What a heavenly feast for His little ones to feed upon! No other source on earth can cause you to feel His Great Spirit. You cannot receive this of yourself no matter how badly you want to. It can only come from God Almighty when it pleases Him to overshadow you with His great Spirit.

Once you have tasted His goodness and felt His Spirit, you will go longing after it all the days of your

life. You will find yourself having this in order to live. After being born of the Spirit of God, you can no longer live after the flesh and the desires thereof. Try if you may, only to find yourself naked and trembling, before God Almighty, begging Him to have mercy on your soul, for there is none good, no, not one other than God, Himself, who has ever been and will ever be.

His name is "Wonderful, Counselor, the mighty God and Prince of Peace." May all honor, praise and glory be given Him throughout all eternity; for He is our Savior and Redeemer. We love Him because He first loved us and He has imputed His great love to our hearts. If we be born of God, His Spirit dwelleth within us. We are a changed people. No longer do we live after the flesh and no longer are our desires thereof, for we daily seek the Spirit of God, longing for it within our hearts. We so desire to please God and deny the flesh for we find no pleasure in the flesh nor the things of the flesh, it is vain glory. We can only find peace when we are blessed to live after the Spirit for Jesus is our love — we long for Him and that which is pleasing to Him. He is forever with His children for He said: "I will never leave thee nor forsake thee." Hebrews 13:5.

May God's richest blessings dwell with each and everyone of His dear ones and keep them ever near Him in even their darkest hours, is my prayer.

The least, if one at all,  
Your little sister,  
Nancy A. DeHart  
Bassett, Va.



**WHOLE HEART GAVE THANKS**

Dear Elder and Sister Adams,

My reason for not writing is that I have not had anything to write except natural things, which are not interesting to anyone. I have been down in the valley and in the dry places and have cried, mourned and begged for comfort and some sign of evidence confirming my hope in Christ Jesus. My mind was carried back to the different occasions of rejoicing which I thought were accompanied by the Spirit. I saw very plainly again, how I felt at the times when I was raised beyond a shadow of a doubt and that it was the Lord's voice I heard.

After my mind was carried back to those Bethel spots, something spoke to me again and said: "All these things are your evidences of a hope in Christ." My whole heart gave thanks and praise to the One and only One that delivered me and gave me that hope. Now I feel much better and can write. I feel and hope that it was the Lord that again showed me my evidence of a hope and showed me I had a real hope in Christ. My heart is easy, my burden is gone for awhile and I can now write to you because I hope I have had another Bethel spot.

Elder and Sister Adams, I cannot write when I do not feel to have anything but natural things, for I have no care or love for any of them. Oh, I love my husband and pets but the ways of the world and the evidence I see in my old nature and in these worldly things, I am killed to the love of them. I feel as the apostle Paul said, "In me, that is in my flesh, dwells no

good thing." What I would do, I do not and what I would not do, that I do. I feel too, as dear old David said: "The Lord lifts me up and casts me down" and when He lifts me up and I am on the top of the mountain and when He lets me down, I am in the bottom of trials and troubles."

I cannot tell this as I would like to, but please look over my shortcomings and remember me in your prayers for if I am one of His, I am the very least. Elder Adams, I cannot go to church yet. I may never be blessed to go anymore but my heart and love and mind is with you all. Please write to me, I have not made this plain, I know; but I have a poor way of expressing my feelings. It is just that I felt as though He carried me back and showed me it was He that had cast me down and raised me up and that even if I did not know it, it still was He that was with me all the way and would still be with me even until the end of the world.

Do with this as you see fit. I may be mistaken in it all, but right now, I feel I can see a reason for my hope better than I could when I was so low. I could see no hope nor evidence then. I have been in deep distress about it, too!

I hope you both are well. I have been reading some good articles in Zion's Landmark. I long to hear some good old time preaching and see you all again, but I cannot tell whether I will ever be able to go to church anymore or not.

Saved by grace, if saved at all,  
A sister in hope,  
Mrs. Richard Smith  
1104 Franklin St.  
Durham, N. C. 27701

**EDITOR'S NOTE:** There are some of our subscribers and readers who will, no doubt, remember the late Elder L. H. Hardy, of Atlantic, N. C. Elder Hardy was regarded and loved as a faithful minister of the Gospel and as a predestinarian Baptist. He was born in 1853, at Jason, Greene County, N. C., and united with the church at Mewborn's, near the place of his birth in 1873. His father was Lemuel Hardy, and his mother was Temesia Mewborn Hardy. He was pastor of the churches at Wheeler's, Ebenezer, Prospect Hill, for several years, also at Kinston, N. C., and at Reidsville and Atlantic (Hunting Quarters), the latter two for approximately fifty years. He was moderator of the Country Line Association in the early 1900's.

It was the pleasure of my wife and me, along with our eldest son, who was about two years of age at the time, to visit this dear Elder, his family, and the Church at Atlantic, where he served long and faithfully. This was about the year of 1918. In those days we had public roads and a railroad to Beaufort, N. C., but there was no outlet to Atlantic, N. C., except by boat. The journey by boat was about thirty-five miles, and required several hours to make this trip. This dear old Elder made this journey many, many times in going to and from his churches and appointments before a permanent road was made to this community. This took place only a few years just prior to his death. He was largely instrumental in procuring the road by land which today is the Eastern terminal of U. S. Highway 70.

Elder Hardy died in the stand at Simpson Creek Church, Horry County, S. C., Mill Branch Association, on March 29, 1930. He was about to finish a discourse from the texts, "We know that we have passed from death unto life because we love the brethren," and "We know that all things work together for good to them who love God," etc. He had stood, as I am told, one hour, and those who heard him said it was a powerful sermon. Just at the close he said, "I saw Christ crucified for the whole house of God, and for me, **for me.**" As he said "**for me**" he laid his hand on his heart. With his hand still on his left side he said, "I have a pain here." The brethren laid him on a bench, and a physician was summoned. Soon thereafter, he passed from the scenes of mortal strife. Before falling asleep he took his wife's hand and said, "My dear, I have preached the truth — I **know** that I have preached the truth." He died as he had wished to die, at his post defending and declaring the truth of God, and with his beloved brethren to minister to him. What a blessed way for such a one to be taken! Elder Hardy requested that these words be placed above his grave, "Go tell my brethren I died at my post."

The three articles which are to follow are entitled, "Adam—The Two Seeds," "Unrighteous Mammon," and "If It Had Not Been This Way, How Would It Have Been?" We believe that you will enjoy these articles, and that many will concur with him in the sentiment of his last few words. He was a man of God. These articles were written in the 1920's.

Ed.

### SOME TESTIMONY OF THE LATE ELDER L. H. HARDY ADAM — THE TWO SEEDS

Elder J. W. Gardner, Goldsboro, N. C., has requested me to write for the benefit of his son, and others, on the following question, to wit: "Why did God people the world and predestinate some to hell, and some to heaven and not give all the same chance?"

Elder Joseph E. Adams, Angier, N. C., requested me to write on "The two seeds" in Gen. 3:15. "And I will put enmity between thee and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel."

These requests being so very near akin, I will try to notice them in this one letter. I hope to be guided by the spirit of truth, and that those who read may read by the same spirit.

"And God said, Let us make man in our image after our likeness." "So God created man in His Own image, in the image of God created He; male and female created He them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." Gen. 1, parts of 26, 27, 28. "And God saw everything that He had made, and, behold, it was very good." Verse 31, a portion thereof.

While the male and the female were in the one man, the commandment to multiply, and replen-



ish the earth was given. Thus, the woman received the commandment in the man so that she did not have power in herself, nor did the man have power in himself, as do the vegetable creation, but the male and the female are dependent the one on the other. I will call special attention to the fact that God commanded the male and the female, while one in the man, to multiply and replenish the earth.

When Adam had viewed all the beasts and named them, there was not found an help meet for him. Gen. 2:20. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof." And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. "And Adam said, this is now bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man." Then the Lord said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Gen. 2:21-24. This is God's ordination of marriage.

Remember that all this was very good. Not any of it is said to be perfect. Solomon said "that man was upright; 'this tells us that there was not one evil thing in all this creation. All was good. Thus, we see that God is clear and not one thing can be charged up to Him. However, it is sure that man in that primeval state could not obey the word of God 'to multiply and replenish the earth.' He must fall into the ground and die or

abide alone. Our Lord said, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24.

Adam was the corn (grain) of wheat of the human race and, in order for him to multiply, and replenish the earth, he must fall into the ground, and die. "The wages of sin is death." Romans 6:23. God does not give Adam anything but that which he had earned. He knew the law and the penalty. "But of the tree of the knowledge of good and evil, thou shalt not eat of it (and live); for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

Note: I have enclosed the words "and live" in parenthesis because they surely are implied as the language proves.

Remember, that the woman was in the man when this commandment was given. Thus, they were both under the one law to God, and were not free to act for themselves. The serpent came and tempted them through the woman and they violated that holy law and fell under its curse. Who was to blame? Did they not sin willfully? Then the penalty is justly on them and all their offspring are under the same curse. All dead. Now who can say that God is under any obligation to Adam, his posterity, or to any part of them?

Now, what are they? Surely, children of wrath. Eph. 2:3. Have they any claim on God? Surely not. They are all under His curse, or the curse of His holy law, and none but themselves to blame.

THEY ARE LOST: ALL OF THEM.

It was at this time that the Lord God fixed the curse upon the serpent, (see Gen. 2:14), and told him of his destruction by the seed of the woman, assigning him to the heel (the flesh) only. "Unto the woman He said, I will greatly multiply thy sorrow and thy conception," etc. Gen. 3:16.

Note: The Hebrew here appears to say, "I will multiply thy sorrows in thy conceptions." Thus, multiplying the sorrows instead of the conceptions.

The woman being in bondage to a holy law, all of her increase are in the same bondage.

Let us suppose that God had not done anything until now — what would have been the result? Surely, all of Adam's race would have justly perished. However, some of these were chosen in Christ Jesus before the foundation of the world. Eph. 1:4. Others were left vessels of wrath fitted to destruction just where they, in their sins, put themselves. Romans 9:22. Did God fit them to destruction? We are not so told but we are told that they are vessels of wrath and that there were others who were vessels of mercy. Were not the vessels of mercy in themselves just as deserving death as were the vessels of wrath? Surely so. They were all, by nature, children of wrath.

Now, here it appears to me are the two seeds. Not that the devil or serpent infused into the body of the woman a seed which produced Cain. We are told that "Adam knew (cohabited with) Eve, his wife; and she conceived and bare

Cain, and said, I have gotten a man from the Lord." Gen. 4:1. Thus Cain was of the seed of Adam and Eve, and not of the serpent as some suppose. But God cursed him from the earth so that not one of his seed existed after the flood.

The seed of sin and wickedness were infused into the whole human race by the believing of the teaching of the devil and there they remain in the vessels of wrath and fully, in every way, fit them for destruction. While the seed of our Lord are sent so graciously in the hearts of the vessels of mercy to their sure salvation; these must grow together until the end of the world lest in rooting up the tares we root up the wheat also. A vessel of wrath fitted to destruction, in his humanity, may be the father of a vessel of mercy. They must grow together. If that father should be rooted up, the son would not be. He must grow to fulfill the purpose of God in bringing in the vessels of mercy. "Let them grow together until the harvest." Matt. 13:30.

Here is a division of the sins and blasphemies. All manner of sins and blasphemies against the Son of Man shall be forgiven unto men but the sins against the Holy Ghost, or God as a spirit, in His holy law, shall not be forgiven. All the sins of the vessels of mercy, the chosen in Jesus Christ, are against Jesus Christ for He is their surety. The vessels of wrath have no surety and their sins are against the righteous law of God and, therefore, they are the seed of the wicked one and must be gathered by the holy angels in the end of the



world and be burned with unquenchable fire.

While the elect of God are of Adam's race, yet the election of His people was in Christ Jesus; chosen out of the seed of Adam's race but in Christ. As the election was in Christ and before the foundation of the world, the standing of the elect was, and is, in Christ; and though the elements shall melt with fervent heat and the earth shall be burned up, it will not work any destruction to the elect for they have their standing in Christ, their elect head. The vessels of wrath have not this standing and must, therefore, go down in everlasting fire prepared for the devil and his angels.

Those on whom the Lord will have mercy were justly deserving this same condemnation only as they are in mercy given to Jesus Christ, their Saviour. It is God's pleasure to harden whom He will and to have mercy on whom He will, and the thing formed cannot say, "Why hast thou made me thus?" Elihu said, "Why dost thou strive against Him? For He giveth not account of any of His matters." Job 33:13. Or, "He answereth not," as the margin. Isaiah says, "Woe unto him that striveth with his Maker!" etc. Is. 45:9.

Now, if any have any complaint against God for His doings, before what tribunal will they arraign Him? Consider these things. It also appears that God has appointed that all things shall work to the end of His glory. "He holds in His fist the eternal destiny of all men, and nations, and worlds," said one of our oldest ministers about 30 years ago.

In quoting some poetry just a few days ago, another said, "Sent down to perdition by God's decree." Still another brother, in speaking of a terrible incident, said "It is just as bad as it can be and just as good as it can be, for it was just as it had to be." These three brethren do, in their ministry, limit God in His predestination.

Now I want to take up some quotations of scriptures and hope my young friend, and others who may read them, will not complain that I am any more of an "ultra predestinarian" than were those who spoke and wrote them. If they do I shall rejoice that I am on the side of the inspiration of God and not with the rebellious. Take your Bibles and follow me: "Out of the mouth of the Most High proceedeth not evil and good." Lam. 3:33. "I form the light, and create darkness; I make peace, and create evil; I, the Lord do all these things." Is. 45:7. "But those things which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:18.

"For of a truth against Thy holy child, Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:27, 28. "He turned their hearts to hate His people, to deal subtly with His servants." Ps. 105:25. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath

put it in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17:16, 17. Does God's mind (the Holy Spirit) know what God did? Is he correct in His declarations?

"But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day." Deut. 2:30. "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses." Josh. 11:20. "If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them." I Sam. 2:25.

The seed of Abraham, the children of Israel, could not inherit the land of Canaan until the iniquity of the Amorite was full. "He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee." Ex. 21:12, 13. "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." II Thess. 2:11, 12.

Inasmuch as so many of our people do so much object to the

term, "all things," in connection with God's eternal purpose I will quote a few texts for their consideration and bring this lengthy letter to a close. "And we know that all things work together for good to them who love God, to them who are the called according to His purpose." Rom. 8:28. "For of Him, and through Him, and to Him, are all things; to whom be glory forever, Amen." Romans 11:36. "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." I Cor. 8:6. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers. All things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. 1:16, 17. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb. 2:10.

If, after they have read the things I have written, those, at whose request I have written, or anyone else, have questions in their minds and wish more and plainer statements and will write to me and state their troubles, I will try again to see if I can relieve them. I am but a poor little one but these things are with me and I have to believe what I so plainly see taught in the Bible.

The Lord bless us all to know and to love the truth.

L. H. Hardy



## ***Zion's Landmark***

"Remove not the ancient Landmark  
which thy fathers have set."

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Vol. CIII

No. 19

Second Class Postage Paid at  
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Wilson, N. C. 27893 August 15, 1970

### **THE LORD HATH SPOKEN IT**

"Every valley shall be exalted and every mountain and hill shall be made low: and the crooked shall be made straight and the rough places plain: And the glory of the Lord shall be revealed and all flesh shall see it together for the mouth of the Lord hath spoken it." Isa. 40:4,5.

This is future prophecy which was spoken under the legal dispensation and fulfilled at the coming of the Messiah. If we should read this prophecy over and over or many times and never see the truth of it in our experience, it would be nothing more than a sounding brass or a tinkling cymbal. These words were dictated by the Holy Ghost. Jesus said, "The words that I speak unto you, they are Spirit and they are life." Paul said, "The Spirit itself beareth witness with our spirit that are the children of God." Romans 8:16.

I have read the above prophecy many times but never with as much

force as it came to me at the three days sitting of our Association in October 1968. The attendance was large, the weather was pleasant and the preaching was excellent. Each speaker who went before our congregation set forth the doctrine which is most assuredly believed among us, that Salvation by the Grace of God through faith and not of themselves, but a gift of God, was proclaimed to the honor and praise of God. The gospel which is the power of God unto salvation appeared to be like a seamless robe; woven throughout all of one piece. One may wonder how this could be, but when we consider the text, that "Every valley shall be exalted and every mountain and hill shall be brought low;" It is easy to see that they were brought to one common level. All saw eye to eye, and spake the self same thing.

This is the work of God. If we are controlled by the carnal mind, our nature prompts us to be proud and haughty and esteem ourselves more highly than others esteem us. On the other hand, those who feel to be dejected, lonely and forsaken are in a low and miserable state. When the mountains and hills are pulled down, they fill up the low places and then the crooked places are made straight and the rough places plain, therefore the surface becomes level. Such is the experience of the Lord's little ones. Here the glory of the Lord is now revealed.

When Mary was conceived by the Holy Ghost and she brought forth the man child, Jesus, she said "My soul doth magnify the Lord and my spirit hath rejoiced in

God my Saviour." Luke 1:46-47. Luke said, "He hath put down the mighty from their seats and exalted them of low degree." Luke 1:52. This is still taking place with the children of God when they have seen themselves the sinners that they are and have felt the pardoning of their sins by Christ, our Savior. Under this condition, the poor sinner is taught the magnitude of the power of God as never before and certainly "He hath put down the mighty from their seats and exalted them of low degree." The valleys are then exalted and the mountains and hills are brought low as never before.

It is recorded: "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's and He hath set the world upon them." I Samuel 2:8. When love, peace and sweet fellowship are so wonderfully manifested, which is displayed at some of our meetings, it brings to our minds the words of David: "Behold, how good and how pleasant it is for brethren to dwell together in unity: it is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."—Psa. 133:1-2.

May the Blessed Lord, God, our Savior continue to manifest His presence among His children and cause them to bless His Holy name forever and ever.

T. F. Adams

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### MEMORIAL TO

#### SYLVESTER N. WILLIAMS

By request of the church of Ruhama in Morehead City, N. C., I will try to write a memorial of Brother Sylvester N. Williams, ninety-one years of age and a highly esteemed brother and deacon.

He was a very active member since uniting with the church many years ago. He was ordained a deacon the second Sunday in July, 1955, and fulfilled his duty to the church in every way he could. He was ever mindful of the welfare of the church, and he did not neglect visiting the members, nor taking care of the church building as long as he was able. He was faithful to visit sister churches and served as a messenger when necessary. He loved the doctrine of salvation by the grace of God and had no confidence in the flesh.

His funeral was conducted at the G. W. Dill and Sons' Funeral Home by Elder Horace Bryan and Elder J. B. Pollard. Interment was in Bayview Cemetery, there to await the resurrection.

Surviving are three daughters, Mrs. Marie Willis; Mrs. Jennie Hopper and Mrs. Helen Akerly, all of Morehead City; a son, W. Guy Williams, Greenville, N. C. Two sisters, Mrs. Fannie Warren, Hopewell, Va., and Mrs. Leona Warren, Bethel, N. C.; a brother, Heber Williams, Greenville, N. C., and three grandchildren.

Therefore, be it resolved: That we bow in humble submission to the One who holds the issues of life and death in His hands and never makes a mistake.

That: the church will sadly miss him, because of his faithfulness and interest in the cause as well as his usefulness in the interest of the church.

That; the church hereby extends our sympathy to the family who too will sadly

miss this Godly Brother and commends them to the great God of all mercy for comfort.

That: We send a copy of these resolutions to the family, enter one on the church book and send one to Zion's Landmark for publication.

Done by the request of the church in conference, April 11, 1970.

Elder Horace Bryan, Moderator  
Sister Annie Higgins, Church Clerk

### OBITUARY OF SISTER

#### SALLIE BET REED WHEELEY

Sister Sallie Bet Reed Wheeley passed away at her home in Lexington, N. C., April 13, 1970 at the age of eighty-three years.

Funeral services were conducted at Wheelers Primitive Baptist Church by her pastor, Elder Burch Wray and burial was in the Pope Family Cemetery.

Surviving are three daughters, Mrs. Bennie Debettemcourt of California, Mrs. Mary Tucker of Wilmington and Mrs. Margaret Harris of Lexington; two sons, Carl of Maryland and Hardee Wheeley of Portsmouth, Va.; two sisters, Mrs. Ethel Jordan of Cedar Grove and Mrs. Eva Roberts of Hillsborough; eleven grandchildren and six great-grandchildren. She was received into the fellowship of Wheelers Church and was baptized at the June meeting 1926 by Elder J. J. Hall.

We feel this dear Sister had a true experience of Grace and her desire not to be a deceiver was truly manifested. For many years, she had lived too far from her church to attend the meetings as she desired to do, but was always mindful to write an expression of love and include a contribution for the welfare of the church. These remembrances manifested her devotion and faithfulness to her church and proved her devotion to her God.

Knowing that we shall never see her again in this life grieves us; yet, we feel that she has gone to rest and is reaping the bountiful harvest that God has provided for those who love His appearing.

We extend to her family our heartfelt sympathy and our hope is that He that doeth all things well, will comfort them in their sorrows.

Done by order of Wheelers Church in conference May 9, 1970.

Mr. C. T. Wheeley  
Sister Alma B. Wheeley  
Bro. Reuben Bowes  
Committee

### OBITUARY

#### SISTER RENA LANGDON

At the request of the brethren and sisters of Hannah's Creek Church, we at-

tempt to write this tribute to the memory of Sister Rena Langdon, who was born June 8, 1889, and departed this life April 13, 1970, making her stay on earth 80 years and 10 months.

Her husband was Eastwood Dallas Langdon who passed from this life just five and one half months prior to her death. To this union was born one son, Jesse Eastwood Langdon and two daughters, Mrs. Wilma Godwin and Miss Melba Langdon; two sisters, Mrs. C. C. Massey, Mrs. Justus Parker; three brothers, E. J. Morgan, Jesse T. Morgan and Dr. W. G. Morgan.

In May, 1934, when she was confined to her bed due to an illness, she called the brethren to her bedside in May 1934 and related to them her experience of grace and what the Lord had done for her poor soul and expressed her desire to be accepted in the fellowship of Hannah's Creek Church. She was received into the fellowship of the church, but due to her affliction, she was baptized at a later date by Elder Xure Lee, the pastor of the church at that time.

We, the church of Hannah's Creek, because of our loss, are grieved at the passing of this dear Sister who was such a faithful and devoted member as long as her health permitted. She had been in very poor health for sometime before her death. Her sufferings were borne patiently in humility and meekness. She always looked to God for guidance. Sister Langdon was a faithful companion and a loving mother.

The funeral services were conducted by Elder D. E. Parker and Elder T. F. Adams at the Rose Funeral Chapel. Her body was laid to rest in Roselawn Cemetery with a host of relatives and friends attending, a manifestation of the high esteem in which she was held.

To the family, we extend heartfelt sympathy and we desire that the Lord reconcile them to His will.

Therefore be it resolved: That a copy of this obituary be given to the family, a copy sent to Zion's Landmark for publication and a copy recorded in our church book.

Done by order of Hannah's Creek Church in Conference, April 18, 1970.

Elder D. E. Marker, Moderator  
Sister Nancy Allen,  
Sister Lillie P. Weaver,  
Committee

### WHITE OAK UNION

The next session of the White Oak Union is appointed to be held, if the Lord will, with the Church at Davis Memorial, beginning on Saturday before the Fifth Sunday in August. Elder I. K. Shepard was chosen to preach the introductory sermon.

We extend an open invitation to all true lovers of the Gospel, especially our ministering brethren.

H. A. Young,  
Union Clerk

### ANGIER UNION

The Angier Union will meet, if the Lord will, with the Church at Sandy Grove the fifth Saturday and Sunday in August, 1970. Elder Calvin Harward was chosen to preach the introductory sermon, Elder T. F. Adams, alternate.

It is my hope and desire in the Spirit of our Lord and Master to speak for our union in extending an invitation to all lovers of the truth to come and be with us.

A little one,  
E. T. Jones, Union Clerk,  
RFD 3, Fuquay-Varina, N. C.  
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EDITOR

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PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

17 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIII

SEPTEMBER 1, 1970

NO. 20

ISAIAH

CHAPTER 33

Behold, their valiant ones shall cry without; the ambassadors of peace shall weep bitterly.

The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

The earth mourneth and languisheth: Leb'a-non is ashamed and hewn down; Shar'on is like a wilderness; and Ba'shan and Car'mel shake off their fruits.

Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

Ye shall conceive chaff; ye shall bring forth stubble: your breath, as fire, shall devour you.

And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire.

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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Dear Elder Adams,

I would like so much for you to publish my Aunt Lola's experience. I went to see her last Sunday and she was fine. She will be eighty-five years of age in July and it would be so fitting for her grandchildren and son to have. Some of them are Primitive Baptist. I thank you.

With love,  
Mrs. B. E. Putnam  
Winston-Salem, N.C.  
June, 1970

---

### HAS EVERLASTING FAITH

Dear Brethren and Sisters in Christ:

I have been requested by my dear Uncle T. A. Stanfield to write a part of my experience of grace (I hope) for publication in Zion's Landmark; but, Dear Readers, I feel, if I have one at all, it is not worth publishing for I feel that if I am a child of grace, I am the least of all. If the dear brethren and sisters will bear with me, I will, in my humble weak way, try to relate some of what I hope has been the dealings of the Lord with me.

When I was a child, ten or twelve years old, I began to think seriously about death. I felt like I was going to die and go to torment. My mother would tell us if we did not tell the truth the bad man would get us. I knew I had told my mother falsehoods and I was worried about it. I thought I was too small to pray but I tried the best I knew. I went out alone on the porch after supper and fell down on the cotton bench and began to weep. All I could think to say, was: "Oh! Lord save me, I do

not want the bad man to get me."

Dear Readers, I tried to put my trust in God and not in man as I knew He was the only one who could save me. I knew we were all weak worms of the dust and could not save our selves. I had read and remembered these words: "By grace ye are saved through faith and that not of yourselves, it is a gift of God." I went in this condition until I was grown. I often heard my mother say that you must be born again before you can see the kingdom of God. I asked her how one felt when they were born again? She said: "I can not tell you, but you will know when you are born of the second birth; God will open your eyes to see it." This was in the year 1911 when I was married. I tried to pray to the Lord to open my eyes that I might be born again and see the light, as I had been in darkness so long. A year after this I became dazed. I did not want to be with anyone, but wanted to be alone. I told my husband that I believed I was going crazy. I could not remember anything that was told me, I was not interested in anyone's conversation. I worried about this for I was afraid my friends and neighbors would think me strange and would not visit me. I prayed to the Lord to deliver me from this condition and, if it could be His will, to take me; if not, to send all the afflictions and punishments that I deserved and make me submissive to bear it all.

My husband was a member of the Methodist Church and had been for several years before we were



married. His church was only a short distance from our home. He would go nearly every Sunday and would ask me to go. I told him I did not want to go, but for his sake, I would go. He then asked why I did not want to go. I told him I did not have any faith in them and my Bible taught me that which is not of faith is sin. He did not like to hear the Primitive Baptists preach so I did not get to hear them often but I kept trying to pray to the Lord to open his eyes that he might see himself a poor sinful creature as I was. I would often sit and cry because I could not go to church. The Primitive Baptist Church was only three miles from our home, but it was too far for me to walk and carry my baby.

In the year 1917, I was taken sick. I was in a weak condition. My husband called a doctor who said my only chance was to go to the hospital; that he could do me no good. So I made up my mind to go. I asked the Lord to spare my life. I was not looking to any doctor to save my life, but was looking to God for mercy. I prayed as I had never prayed before, asking the Lord if He would spare my life that when I was well I would offer to the church. I carried my testament with me to the hospital and put it under my pillow so I could read it, but when I was operated on, I was in such a serious condition that I did not know anything for some days and when I was better, I found that my Bible was gone. When I asked where it was, I was told that they had put it away. People whom I did not know, came to see me and brought magazines and other literature to read, but I cared nothing for it. My Bible was all I wanted to read.

In a few days my doctor came in and told me I was going to get well in spite of all they could do. Oh, how I praised the Lord for He was the one who deserved the praise! Four years later, I had a dream. I awoke and looking over my bed, I saw two letters on the wall. On one of them was written the word "danger;" the other was blank. I lay and looked until they disappeared. Oh, no one knows how I felt that the one with "Danger" on it was meant for me! I was so troubled I could not sleep anymore. I fell upon my face and asked God for mercy and to save me from all danger. I felt that I was forever lost. My husband asked me if I were sick; and if there was anything he could do for me? I told him he could not do anything, that I was sick but was sin sick and I knew none could help me but the Lord. These words came to me:

A long time I lived in darkness,  
Nor saw my dangerous state  
And when I was awakened  
I thought it was too late.  
A lost and helpless sinner  
Myself I plainly saw,  
Exposed to God's displeasure,  
Condemned by His law.

A few months later I had another dream. I thought two girls and I were going across a beautiful field till we came to a path. The path was straight and snow-white. I did not know the girls but I thought they were my friends. They crossed the path and were on the other side waiting for me to cross over. When I attempted to cross, a serpent sprang at me and would not let me cross so the girls left me all alone. I followed this beautiful path until I came to the end of it where there was a little house with a dozen people sitting around. I stood looking at them but

did not know any of them, but thought they were the humblest little flock I had ever seen. Oh, how I wanted to be with them!

I saw a hand beckoning me to come up. I went up and it was Jesus. He spoke to me and said, "You are one of my chosen." At this time I awoke, singing, "Praise God From Whom All Blessings Flow." From that I sang, "How Firm a Foundation, Ye Saints of the Lord." I think I sang it all. I was so happy, I felt like shouting aloud. I thought it was time to shout aloud to see Jesus as I had seen Him.

The next morning I went to my mother's. I thought I would tell her my dream. I felt that I wanted to tell my husband but I knew he did not like to hear the Primitive Baptist preach and I thought he would not care to hear anything I had to say, so I went to Mother. I asked her what a serpent meant in the Bible? She said, It meant the devil, then asked why I wanted to know. I do not remember what answer I gave her but I know I was speechless and could not tell her my dream. Something seemed to tell me to keep it back. She then said she believed she had some children who were in the right way and how glad she was. She had tried to ask God to open our eyes and point us to the right way. After this time I was in so much trouble, I did not know what to do. I had no one to tell my troubles to. These words came to me, "Ask and it shall be given you, seek and ye shall find." I wanted to go to some place where no one could see me and ask the Lord if it could be His will to take this burden from me. I took my hat and coat and went down into the woods at the back of the barn where my husband could not see me and

fell on my knees behind a log and asked the Lord for His mercy and to save a poor sinner like me. I felt if I could only die there and no one could ever know where I was! then, I thought, "I am neither fit to die nor to live." When I arose the burden was gone and I was so happy! I clapped my hands and cried, "Bless the Lord, Oh, my soul, bless His Holy Name." I went to the house, singing, "Cast down but not destroyed."

Later, I dreamed of seeing a beautiful pond of water and I was going down to the water to be baptized, together with Wesley and Mose Willard and when I was baptized, I was so happy! During the years 1924 and 1925, I thought every meeting time that I would offer to the church, but when the time would come, it seemed that something would tell me to wait awhile. A thought came to me that I was waiting for my husband, so, in the year of 1926, when one of my friends joined the church on Saturday and was baptized on Sunday, our pastor, Elder G. M. Trent, opened the door of the church at the water. While they were singing I thought I would offer but seemed that something pulled me back so I decided, I would never make the attempt again. I was not fit to be with them.

I went to the regular meeting at Hillsdale on Saturday before the third Sunday in July, 1926. When the invitation was given I went up. My father said he could scarcely keep his seat. He felt like shouting aloud. Several cried aloud. I was received into the fellowship of the church and was to be baptized on Sunday. Now, I though, How can I tell my husband? While we were eating supper I told him I had joined the church that day; that I was not satisfied as I was



and for that I could not stand it any longer. I then began to try to tell him of what I had passed through and some of what I hoped had been the dealings of the Lord with me. Before I was through he broke down in tears and said he was glad and asked me why I did not tell him, that he could have gone, and was so sorry he was not there. He then began to tell me what a change had taken place with him. While plowing in the field he had been delivered of his burden and made to feel so happy he felt like shouting aloud. He then began to cry. He had been a Methodist for fifteen years but he was made to love the Primitive Baptists and the doctrine they preached.

On Sunday morning I saw he was in so much trouble he could not be still but I did not say anything to him. I told him to get ready, for the Baptizing was to be at ten o'clock. He got ready and we went on to the pond. When Brother Trent opened the door of the church at the water and while they were singing, my husband came up and asked for a home with us and was received in full fellowship. Oh, I was so happy, I felt that my prayer had been answered. I had tried to pray that the Lord would open his eyes to see himself a poor, condemned sinner, as I was. I felt like singing,

"Oh, how happy are they  
Who their Saviour obey."

We were both baptized that day, together. When I came up out of the water I was so happy I tried to shake hands with everybody. The sun shone more beautifully that day than I had ever seen it before or since.

I have tried to tell a part of what I have experienced and hope it worries no one.

Please pardon all mistakes and

correct them. If you see fit you may publish this. If not, put it in the waste basket.

I am your little sister in Christ, if one at all.

Mrs. J. A. Florence

(From the December 15, 1927, issue of Zion's Landmark)

### PRAY FOR ME

Dear Brother Adams,

I am sending a letter I received from Sister Barbara Carraway in 1954. It was written after a visit to our home with her mother, Sister Betty; her sister, Addie Ellen; her brother, Byrle; and her aunt, Sister Maggie Carraway. We were blessed to relate our experiences in the Lord and to sing praises unto His Great name. We visited their churches and homes many times after this and found the most wonderful love and friendship! That love is still in our hearts today. Many of them have passed on to that sweet eternal rest or are afflicted in some way. My wife and I are also afflicted in body and cannot visit them anymore, but thanks be unto God, we are not afflicted in Spirit.

Love for the brethren, singing songs of praise, and once in awhile, hearing the gospel preached is all the joy we have on this earth. My continual prayer is that God will not take this joy and love from us. One of the most encouraging verses in the Bible is I John 3:14: "We know that we have passed from death unto life, because we love the brethren." If I know anything, I know I love the brethren.

Brother Adams, if you have a prayer in your heart for me, please pray that He will always keep me in this love. If you are ever up this way,

stop by to see us. I have Sister Barbara's permission for you to print her letter. Many people have requested me to have it printed, but I could never think to ask her permission until recently.

A brother in CHRIST, I hope,  
Arzie Clifton  
Stoneville, N.C.

November 23, 1954

Dearest Brother Arzie,  
Sister Vada and All:

Oh, that I could tell you of the wonderful joys and sweet memories all of you have given me and that I had words to express my feelings! It has been such a joyful day to me for my thoughts were of you people who have been made so dear to me—dearer than life itself. You are more precious than silver or gold, emeralds or rubies—you have given me things that man cannot remove. I find not the words for my feelings and only hope that you know.

We got home about seven o'clock Sunday night, so Byrle and I went to our Sunday night service in Goldsboro. Brother Lamm was our guest preacher and preached wonderfully for a short while. Brother Pate followed him and enjoyed good liberty. It was a feast to many, including an aunt of mine, Daddy's sister, who had never been in a Primitive Baptist Church before Sunday morning. Something has taken place with her that made her desire, above all things, to come this weekend and go to church with them. She was made to weep for joy when the preachers told their experiences; for they also told some of hers. She extended her stay with us and tonight we all went to Paul's and Waldine's home and sang for about two hours. All of you were with us in

thought, feelings, and spirit; for we talked about you so much and all expressed the same love that I feel so strongly for you.

I am reminded of the scripture, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." If not deceived, I was hungry and was thirsting for that righteousness Friday night and, if I know my heart, that promise was fulfilled through the weekend. You know, the blessing is not only in being filled but the blessing comes in hungering and thirsting, and what a sweet promise that when blessed with that blessing, you shall be filled! Not that you will if you do this or that, there are no conditions but of a surety, they shall be filled. Dear people, I love the WILLS AND SHALLS of God. He works and none can hinder and He hinders and none can work. What He doeth is done forever. He is God and changes not, the same yesterday, today, and yea, forevermore. Dear Children, this is the God I hope to believe in tonight. The One that saw the end from the beginning, declaring that "My council shall stand and I will do all My pleasure." One that swore by Himself when He could swear by none greater— "As I have thought, so shall it come to pass, and as I have purposed so shall it stand." I am just glad tonight that God, in His infinite wisdom, made all the birds of the air, all the fish of the sea, all the beasts of the forest before He made puny man. If He had not, then man would have claimed a part in helping Him. I am glad to believe in a God that needs no help of man. One that said that He owned the cattle of a thousand hills and if He were hungry, He would not tell man. One who doeth His will in the armies of



heaven and among the inhabitants of earth. He is God and beside Him there is none else. This is the God I hope, who brought me out of an horrible pit and miry clay, placed my feet on a Rock, established my goings, put a new song in my mouth, even praises unto Israel's God. I am glad that He is not slack concerning His promises, as men count slackness, for He fulfills every promise at His appointed time. He never sleeps nor slumbers. He has promised to supply our every need and I am glad that it was our needs instead of our wants.

How sweet it is to me now that when Paul besought God to remove the thron from his flesh that instead of this, He told him His grace was sufficient for him. My People, it is sufficient for all of us, though we cannot feel it at all times. Most of my time I am desiring more and more that I may be blessed with sweet meditations instead of the evil that is with me. I go about complaining of this and that but when I am clothed in my right mind I am just glad that everything is just as is. The insects of the earth are going the very course that God laid out for them from the foundation of the world. That there is not one tree in the forest or an herb on the earth that is out of place.

Tonight I have a precious hope that in that final consumation of time, when He shall set one foot on the earth and one on the sea and declare that time shall be no more; when He divides the sheep from the goats, that I will be numbered with the sheep and hear His charming voice say: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." What a happy

time that will be for His people! When they shall see Him, be like Him and be satisfied. When they shall join around that bloodwashed throne, evermore to sing praises to His holy and righteous name. Where there will be no more sad farewells, no sorrows, no sickness nor death, but all will be eternally happy.

If not decieved, the past weekend I had a little foretaste of that heavenly joy which "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." I feel, of a surety that all of you are among that number, for I believe that you have been kept as the apply of His eye and are chosen vessels of His grace. I hope that I am also among that number.

May He lead us in the paths of righteousness, guide and protect us from dangers, both seen and unseen, and may we ever hear that voice saying? "This is the way, walk ye in it."

Remember us when at the throne of grace, write and soon and come when at all possible.

I love you for Christ's sake, I hope.  
Barbara Caraway

#### SEES SIGNS FROM THE LORD

Dear Brother Adams,

How, so many times, I have tried to write to you of the things our Heavenly Father has revealed unto me since I have been given the hope of being born of His great spirit. I could not send these writings to you before for the very reason that it was not yet God's appointed time for me to do so.

I am so happy in sweet Jesus this day. Oh, I do love him with my whole heart and soul. He is mine and

I am His and I am going to leave this world of woe one day and go to be with Him forever. Oh, I long for that promised day for that is my heart's desire! When that day comes every affliction and trial we ever traveled through, while here in the flesh, will all be worthwhile.

Brother, three months after my baptism in January 1969, twice in one week, the Holy Spirit came over me with great power after I had lain down to sleep. I awoke and said, "O Lord, I am not worthy to receive such greatness from Thee." Then one day, the same month, I went to the window and looked out and saw a beautiful rainbow half-way across the sky. It had not rained and it was in January. Never before had I seen a rainbow in Virginia in January. I went to the other window in the room, but it was not to be seen there. I returned to the window I had viewed it from and it was gone. I asked some others if they had seen this and they looked at me as if I were crazy. I took the meaning of this to be from the Lord.

It was later revealed unto me that it was evidence given by God of the covenant unto me, letting me know that I was with Him in the covenant before the world was.

Then one Sunday at my home church in Collinsville, Va., I saw the whole stand where the Elders preach, light up as gold. I was afraid to tell anyone. I asked Mama if she saw it, but she did not. So again, I assumed it was from the Lord to me. I did not know what to do, yet I was happy. I tried many times to write these things to you but that which I wrote I could not mail to you.

A few Sundays ago, at 2:05 in the morning, I was filled with His great Spirit and was thus led to write of

Him. I gave the letter to Brother Harvey Prilliman the next day at church, I was scared and trembling when I handed it to him. The Monday night following, Dear Brother, I felt like Old Jonah must have felt in the belly of the whale. I was, as I thought, in a trance and could not wake up, yet I was not asleep. I cried, "Jesus. Jesus," all night long.

The next day I was fearful, yet I went about my daily chores, but I became so afflicted that I was weak and sick. I missed two days of work. I tried to pray but I could not. Something was happening to me and it was most uncomfortable. I lay on my bed about dark and felt I would never be blessed to feel His great spirit again. I was thinking of some of my dearly beloved brethren and sisters in the church. I was thinking and wanting them to be sitting around in my room to pray over me to get well. Suddenly, the Holy Spirit came over me with great power, but it left me as quickly as it came. I cried and cried and thanked our Great God.

For sometime now my lips and my tongue get as numb as if novocain were injected in them. I feel my face drawn and even my whole face is numb at times. Then this leaves me, but it I fear so much is me that I am afraid to talk. Oh, how carefully I try to choose the words which come forth from this mouth of mine! How often I have wanted to see the Lord's greatness revealed unto me again in some way. I have so earnestly longed for this at times that I almost could not endure it. It came to me today that I had been like the one who received the one talent from the Lord and was afraid to do anything with it. See Matt. 25:24-30. I did not put it to the



exchangers. I fear with all my heart that if I do not tell my brethren and sisters in the Lord, that I will never be favored to receive anything from Him again. I fear God, I love Him with all my heart and soul, and I surely do love His people.

Please pray for this unworthy worm of the dust when blessed to be at the great throne of grace. God bless you and your loved one and most of all I pray to Him to bless and be with His little ones in all their lives' sojourn here.

It was a blessed privilege to meet you, Brother Adams, at the Center Association. I am in hope I can again meet you and your companion in this life.

While I am writing, I fear I must tell you also of what was revealed unto me before I hope I was born again. When I was a child, an angel appeared before me one night and spoke to me. I was scared. I told my brothers and sister in the flesh about it and they did not believe me.

Then, one time when I was praying on my knees and crying unto the Lord to please show me some sign that I could go to His church and be baptized and suddenly blood appeared on my hand. Just a little speck of blood and I had not been scratched in any way. That scared me and I did not try to pray for a long time.

Then one day in the summer, the same year I was baptized, a great fear came over me. I did not hear a voice speak aloud, yet there was a voice that spoke unto me saying: "Go pick up your Bible and open it." This I did and it opened at Micah 4:4-13. That was before I had the dreams I have told before the church and have been printed in the Landmark. Never before have I told this to

anyone.

The Lord works in mysterious ways, His wonders to perform. This includes largely all of my spiritual experience before I was baptized. I did not know when I went into that water, led by blessed Elder Prilliman, but when I came up out of the water, something hard hit me on my chest and I swallowed and it was as if a cool drink of water went straight from my mouth to my heart and I was filled with His Great Spirit. I was the happiest then that I have ever been in my life. That sweet peace continued with me for about three weeks. I never thought I would ever suffer again. God alone know and if I were to write all my sufferings and joys down on paper, it would take all night.

God has been so good to me! I have done nothing for Him. I would, if I could, be good, yet there is no good thing in this earthly flesh of mine.

One in hope,  
Sister Nancy A. DeHart  
R. F. D. No. 1 Box 4-T

### BLESSING IN DISGUISE

Dear Elder Adams,

As I sit here in this wheel chair, my thoughts and desires have been to write to you, but I have been unable to write, think or do anything worthwhile. The flesh has, it seems, held the upper hand and I am full of complaints rather than spiritual submission to all things.

Four weeks ago I fell down my back steps and broke my ankle and bruised myself badly. The doctor wanted to keep me in the hospital a few days, but my husband had a light stroke about three months ago and I did not want to leave him so I came home after they put the cast on

my leg. My husband is doing very well now.

At times I feel so depressed, nervous and helpless with arthritis, from which I really have suffered! I am not complaining, however, for God has been so good to us. I sometimes wonder what we will eat, for I cannot cook and my husband does not know very much about cooking, but in due time, someone brings something in and we are well fed. I feel so grateful for such good, thoughtful friends. This makes me realize where our help comes from and causes me to feel so thankful both to the ones who bring the food and to God our Savior—the Giver of every good and perfect gift, who cares for His own. I think, sometimes, breaking my leg was a blessing in disguise, because it has made me realize where our every blessing comes from and how good our neighbors are—they are such a blessing! I am brought to know how helpless I am and how great God is!

I have had many ups and downs in this life, many trials and tribulations which I believe are in the appointment of God—there are no accidents with Him. Jesus Said, "In the world ye shall have tribulation, but, in Me peace. Be of good cheer, I have overcome the world." The blessed hope I have in Jesus is an anchor to my soul both sure and steadfast. It saves me from despair. The older I become, the more I feel the need of His precious promises. The greatest of all is that He promised never to leave nor forsake His own. What grieves me is: am I one of His? Having this hope enables me to be more resigned to His will. All of our sufferings are not to be compared to the sufferings which Jesus suffered when He was

nailed to the cross. Through His suffering He gave us a hope which is more precious than gold. With this hope I earnestly desire that one day I shall see Him as He is, be like Him and be satisfied.

I would like so much to see you dear people again and hear you preach that glorious truth. I am sending four dollars for a subscription to Zion's Landmark and the little book, "What We Believe and Why". I have plenty of time to read since I cannot walk yet. The cast will be removed from my ankle next Wednesday, so I hope I can walk soon.

Give Sister Adams my love. I hope to see you all again soon. May God be with you and strengthen you for each trial and give you grace which all of God's people feel so much in need of. Please remember me when at the throne of grace.

You will please send the Landmark to my brother: W. F. Gammon, 113 Wolf Island Road, Reidsville, N. C.

A poor unworthy sinner,  
Ollie Southard  
Reidsville, N. C.

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**BLESSED WITH LARGE FAMILY!**  
Dear Brother Adams,

Brother John B. Willis of 2312 Fisher St., Morehead City, N.C. has given me four dollars which I herewith enclose for a year's subscription to Zion's Landmark for some one who is not now receiving it and who is not able to pay for a subscription. He wants you to please send him one of your little booklets — "What We Believe and Why." Also I am sending you four dollars to pay for a subscription to the Landmark for my son, John G. Pollard, 9710 S. W. 157 Terrace, Miami, Fla.



33157, for one year. He is a member of the Missionary Baptist Church, but he said he would like the Landmark. Send the little book — "What We Believe and Why" — and also send me one. I enclose \$2.00 for the indigent fund also.

I hope you are all well and that you enjoyed Thanksgiving Day (last one). All of our family, which consists of thirty-three, including our children, their husbands, wives and their children and their grandchildren (our children, our grandchildren and our great-grandchildren) were with us. We really enjoyed the occasion and felt it to be a real blessing for such a large family to be able to assemble together.

In brotherly love,  
(Elder) J. B. Pollard  
Jacksonville, N.C.

Thank you Brother Pollard, and congratulations for the remarkable family. We are sure they are very proud of their Father and Mother, Grandfather and Grandmother, Great-grandfather and Great-grandmother. The Lord has wonderfully blessed you in many ways.

TFA

#### OLDEST CHURCH IN TEXAS

Dear Brother Adams,

A check is enclosed for renewal of our subscription for Zion's Landmark for one year. We hope you and Sister Adams are well. We are both still able to work every day and feel to be blessed to do so.

The coming third weekend will be the Union Meeting at Old Pilgrim Church — the oldest church in the State of Texas. It was founded July 26, 1833, and is the mother church of Union Association, which was or-

ganized in October, 1840. Elder P. E. Wieninger is now pastor of Old Pilgrim Church and has been for near forty years. It is located at Elkhart, Texas, near Palestine and Crockett, Texas.

We would be glad to have you visit with us at that time. I hope we will be enabled to go. We live over one hundred miles from this church, but we always try to attend at least a portion of the meeting at this time.

Please pray for us when at the throne of grace.

An unworthy sister in hope,  
Mrs. R. L. Gilley  
Gilmer, Texas

#### CORRECTION

The last line in column one and succeeding paragraph on page 299 of the August 15, 1970, issue of Zion's Landmark, "Adam — The Two Seeds," by Elder L. H. Hardy, reads—"He holds in His fist the eternal destiny of all men, and nations, and worlds," said one of our oldest ministers 30 years ago."

"In quoting some poetry just a few days ago, another said, "Sent down to perdition by God's decree." Still another brother, in speaking of a terrible incident, said, "It is just as bad as it can be and just as good as it can be, for it was just as it had to be." These three brethren do, in their ministry, limit God in His predestination." End of Quotation.

The last line above should read, "These three brethren do not, in their ministry, limit God in His predestination."

This was a typographical omission or error in the original publication about the year 1922 in the Zion's Landmark.

Editor

## *Zion's Landmark*

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"Remove not the ancient Landmark which thy fathers have set."

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Vol. CIII

No. 20

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Second Class Postage Paid at  
Wilson, N. C. 27893

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Sept. 1, 1970

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**ABRAHAM'S SEED**

"And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3: 29.

The Lord established a covenant with Abraham: "I will establish my covenant between me and thee and thy seed after thee in this generation for an everlasting covenant, to be a God unto thee and to thy seed." Gen. 17:7.

These words were spoken to Abraham by God many hundred years ago. Men may make a covenant with good intentions to carry out their promises, yet many things may intervene and prevent them from accomplishing their intentions. This is not true of God. His all seeing eye beholds all things at all times. There is nothing that can transpire or take place to thwart the purpose of God. God said in His word: "Surely as I have thought so shall it come to pass and as I

have purposed so shall it stand." Isa. 14:24. Job said, "But He is in one mind, and who can turn him?" Job 23:13.

The covenant that God made between Him and Abraham is not understood by the carnal mind, because the carnal mind is enmity to God, not subject to His law neither in deed can be for they are spiritually discerned. The scribes and Pharisees had the law and the Prophets, but they read this law with the carnal mind. They could not distinguish between seeds and seed as used in the scriptures. Neither can the carnal mind separate law from gospel. They take light for darkness and darkness for light, that is: they feel that their good works will bring to them salvation, but when the Lord shows them that "All our righteousnesses are as filthy rags" they are enabled to see their helpless condition before an all-powerful God. Before we can see the natural things we must be born into the natural kingdom; even so, before we can see or understand spiritual things, we must be born into the spiritual kingdom.

The words of Jesus to Nicodemus conforms to this. He said: "Except a man be born again he cannot see the kingdom of God." Jno. 3:3. Nicodemus was a ruler of the Jews; he held a high position and was well informed in natural things, but this did not qualify him to understand spiritual things. When Jesus said, "Ye must be born again," Nicodemus understood Him to mean that he should enter into his mother's womb and be born the second time. He said,



"How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Jno. 3:4. Had it been possible for him to have entered into his mother's womb and been born again, it would have been like the first birth — nothing but flesh. The first birth is of the corruptible seed; the second birth is of the incorruptible by the word of God which lives and abides forever.

This covenant which God made with Abraham did not embrace his natural seed who were only born through the law and not through the righteousness of faith. Paul said, "They are not all Israel, which are of Israel, neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, are not necessarily the children of God: but the children of the promise are counted for the seed." Rom. 9:7, 8. To make sure that there be no misunderstanding, nor anything for us to guess at, he brings the subject clearly to the light, by saying, "Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many, but as of one, and to thy seed, which is Christ." Gal. 3:16.

Again the Apostle said: "For the promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith." Rom. 4:13.

"If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. 3:29 With all the above infallible test-

imony the scribes and pharisees could not understand the spiritual meaning of God's words to Abraham for they believed that they were the chosen of God because they were the natural offspring of Abraham. This was evidently true according to what John said to them when they came to be baptized. He said, "Think not to say within yourselves, we have Abraham to our Father: For I say unto you, that God is able of these stones to raise up children unto Abraham. Matt. 3:9.

By the testimony of John it is evidenced that we must be born again before we are fit subjects for water baptism — those who are born again bear the fruit of Christ. John said: "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham." Luke 3:8. Water baptism is not essential to eternal life, but it does give the subjects of God's grace an answer of a good conscience toward God. See I Peter 3:21, which says: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." I Peter 3:21,22.

The fruit was the chief concern with John. It mattered not whether they were Jews or Gentiles, noble or ignoble, rich or poor, high or low. National Israel did not have

any pre-eminence over the Gentiles because they were Jews. Peter was taught this lesson when he went to Cornelius' house (who was a Gentile). When Cornelius related the dealings of the Lord with him, "Peter opened his mouth and said, Of a truth, I PERCEIVE THAT GOD IS NO RESPECTER OF PERSONS: but in every nation he that feareth Him and worketh righteousness, is accepted with God. Not works of their own righteousness, but the work of God which works in them both to will and to do of His good pleasure. Paul in writing to the Phillipian Brethren said, "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God. which worketh in you both to will and to do of His good pleasure." Phil. 2:12,13.

Those who are born of the seed of Abraham, (not seeds but seed) are the heirs of promise. Paul said, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise," Gal. 3:29. Those who were pricked in their hearts, heard the words of Peter who said, "For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. This embraces all the spiritual seed of Christ among the Jews and all the spiritual seed of Christ among the Gentiles. Spiritually speaking, these are all one family. They are all sized to fit in the building of God. Jesus said, "Thou art Peter and upon this Rock-Christ — I will build My Church and the gates of

hell shall not prevail against it." Matt. 16:18. The church of Jesus Christ is built of living stones. They offer spiritual sacrifices to God. Peter said, "Ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ Jesus." I Peter 2:5. Their Prayers and praises and all good works done in faith, and from a principle of love, and to the glory of God, are acceptable to God.

Works of our own righteousness are not acceptable to God. The yearly sacrifice of bulls, goats, heifers, pigeons and doves, which were offered year by year by national Israel could not put away sin. These sacrifices were offered in remembrance of sin, and continued until the coming of the Messiah, who sacrificed His own body. By so doing, He forever put away sin by the sacrifice of himself and brought in an everlasting righteousness to all of the heirs of promise which embrace all the seed of Abraram, who were born through the righteousness of faith. Those who are born of the Spirit of God, and the possessors of faith. Paul said, "Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that dilligently seek Him." The Scribes and Pharisees did not seek Jesus. They did not receive Him. They said, "Away with Him." They thought Him to be a poor ignorant man, the carpenter's (Joseph) Son.

Jesus was their kindred after the flesh, He was born of the tribe



of Judah and the seed of David. Yet they rejected Him. It is recorded: "He came unto His own (after the flesh) and His own received Him not, but as many as received Him, to them gave He power to become the sons of God, even to them that believed on His name, which were born not of blood, nor of the will of the flesh, not of the will of man, but of God." Jno. 1:11-13. Those who are born of God, are Christ's. They are Abraham's seed and heirs according to the promise.

T. F. Adams

#### BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with Harnett Church, Sampson County, N.C., the Lord willing, the Fifth Saturday and Sunday in August, 1970. Elder J.M. Mewborn is appointed to preach the introductory sermon.

Those coming by way Dunn, N.C., take No. 421 Hwy. about fifteen miles to No. 242. Follow No. 242 for about two miles. Look for church off road at first crossroad. Those coming by way of Clinton, N.C., take No. 421 to No. 242. Follow No. 242 about two miles. We invite all lovers of the truth to come and be with us, especially the ministering brethren.

Alonzo Barefoot, Clerk

RFD,1, Newton grove, N.C.

#### MILL BRANCH UNION

The next session of the Mill Branch Union will be held, the Lord will, with Pireway Church, Columbus County, N. C., the fifth Saturday and Sunday in August, 1970. Services will begin on Saturday at 11:00 A.M., and on Sunday at 10:30 A.M.

Visitors who desire directions can follow Southward on U.S. 701. Take No. 904 at Tabor City, N.C. Thence sixteen miles to meeting. Those following U.S. 17, turn right at Grissettown on Hwy. 904. Thence twelve miles to meeting.

We invite the ministering brethren along with all our brethren, sisters and friends to worship with us.

L. M. Vaught, Union Clerk

Loris, S.C. RFD No. 2

#### ABBOTT'S CREEK ASSOCIATION

The Abbott's Creek Primitive Baptist Association will be held, the Lord willing, the fourth Sunday in August, 1970, and Friday and Saturday before, with the Gaines Grove Church, Chatham County, North Carolina.

The church is located about five miles West of Goldston, N. C. Turn West at the Railroad Depot in Goldston, N.C., located on U.S. 421 between Sanford and Siler City, N.C. Go about five miles to a crossroad with Antioch Church (Brick) on the left, turn left and go a few hundred yards to church on the right.

We cordially invite all lovers of the truth to come and be with us. For further information write the undersigned.

Calvin T. Harward

Route No. 7, Box 866

Sanford, N. C. 27330

Phone (919) 766-1806

#### FIFTH SUNDAY SERVICE AT BANISTER SPRINGS

Please announce in the Landmark of our hope to have the fifth Sunday meeting at Banister Springs Church, August 30th, 1970. We wish to invite all our brethren, sisters and friends to come and be with us at this time.

Place of meeting is located on Route No. 29, about fifteen miles North of Danville, Va.

An unworthy Bro.

if one at all,

M. C. Merricks,

Blairs, Va.

#### BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at New Chapel, Wayne County, N.C. The church is located on the North Side of U.S. 70 Hwy., about five miles West from Goldsboro, N.C., going towards Raleigh, N.C. The Union will begin, the Lord willing, on Saturday before the fifth Sunday in August, 1970. Elder A. F. Langston is to preach the introductory sermon, and Elder Paul Lamm, his alternate.

We wish to invite our brethren, sisters and friends with a special invitation extended to the ministering brethren.

J. B. Williams, Union Clerk

225 Braswell Street

Rocky Mount, N. C.

**LOWER COUNTRY LINE UNION**

The Lower Country Line Union was appointed to be held with Eno Church, beginning Saturday before the fifth Sunday in August, 1970. Elder L. P. Martin was chosen to preach the introductory sermon, Elder Jack Hawkins, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Union Clerk Clyde Satterfield,

**IMPORTANT—CORRECTED  
NOTICE OF NEW RIVER  
ASSOCIATION**

There was an error made in typing the New River Association Notice which appeared in the August 1, 1970, issue of the Landmark. Below is the corrected notice. Please disregard the notice as printed in the Aug. 1, 1970 issue.

**NEW RIVER ASSOCIATION**

The New River Association, the Lord will, will convene with the Little Vine Church, on Friday before the second Sunday in September, 1970, and will continue through Sunday, being the 11th, 12th, and 13th.

Little Vine is located about twelve miles from Hillsville, Carroll County, Va. Those coming from the North on No. 100, turn right in Sylvatus on No. 749, and those coming from the South on No. 52, take No. 221 in Hillsville to right. Follow to Truck Stop at No. 100, turn left on No. 100 to Sylvatus, then turn left on No. 749, three miles to meeting.

All lovers of the Doctrine of Election, God's free, redeeming Grace, regeneration, sanctification, justification and Salvation of the Lord and Saviour Jesus Christ, no other way, are invited to come and be with us.

Gervase E. Duncan,  
Clerk  
Route No. 1,  
Radford, Va. 24141  
Telephone 639-0296

**NOTICE OF THE YELLOW  
RIVER ASSOCIATION**

We, at Bethel Church, East Point, Ga., and the Yellow River Primitive Baptist Association invite all lovers of the truth and especially our ministering brethren to meet with us on the Fourth Sunday, Friday and Saturday before in September, 1970, in our association.

Bethel Church is located on Stone Road, just off Washington Road, about two miles from East Point, Ga.

Those coming from the North on Interstate

Hwy. 85 will after merging with Interstate Hwy. 75 continue on Int. 75 and watch on right side for Old South Motor Lodge Motel, then proceed a short distance to Cleveland Avenue and East Point Exit. Turn right and continue on Cleveland Avenue to end of street, turn left on Church Street, go to 3rd traffic light, turn right on Washington Avenue. Continue for about two miles to Stone Road. Watch for Gulf Service Station right at corner of Washington and Stone Roads. Turn right to church.

E.L. Clay, Bethel Church Clerk  
W.L. Mobley, Association Clerk  
Rt. 1, Box 440,  
Buford, Ga. 30518

**LITTLE RIVER ASSOCIATION**

The One Hundredth and Forty-First Session of the Little River Association will be held, the Lord willing, with the Church at Little Creek, Johnston County, N. C., beginning on Friday before the fourth Sunday in September, 1970, and will continue through Sunday. Elder T. Floyd Adams was appointed to preach the introductory sermon and Elder T. Allen Johnson, alternate.

The church is located five miles Southeast of Clayton, N. C., on State Road No. 1563. From all directions, you will come to Clayton on Hwy. 70 and 42, go to the East Side of Clayton and turn off onto state road 1563 directly across from the Tasty-Freeze Grill and Service Station, and continue on to church. Watch for pointers at this location.

On behalf of the association, we wish to extend a cordial invitation to all lovers of the truth to come and be with us.

Thomas R. Whitley,  
Assistant Clerk  
909 Wade Avenue,  
Garner, N. C.

**SEVEN MILE ASSOCIATION**

The Seven Mile Association, the Lord willing, will convene Friday before the third Sunday in Sept. 1970, with Seven Mile Church, Sampson County, N.C., and will continue through Sunday.

Seven Mile Church is located five miles South of Newton Grove, N.C., off Highways Nos. 13, 55 and 701 on S. R. 1703. Traveling Highway 421 fifteen miles East of Dunn, N.C., take S.R. No. 1703 North at Herring School, go five miles to church.

We invite brethren, sisters and friends to meet with us.

C. W. Wood  
Association Clerk



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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

*PRIMITIVE OR OLD SCHOOL BAPTIST*

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

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VOL. CIII

SEPTEMBER 15, 1970

NO. 21

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ISAIAH

CHAPTER 33

Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might.

The sinners in Zi'on are afraid; fearfulness hath surprised the hypocrites: Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure.

Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.

Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

Thou shalt not see a fierce people; a people of a deeper speech than thou canst perceive: of a stammering tongue, that thou canst not understand.

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**EDITOR**

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

**ASSOCIATE EDITORS**

ELDER J. M. MEWBORN ...WILLOW SPRINGS, N. C. 27592

ELDER H. D. PRILLAMAN .....COLLINSVILLE, VA. 24078

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### UNRIGHTEOUS MAMMON

Elder A. D. Johnson, Coats, N. C. requested me to write on Luke 16:9, and connections. "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

This is the parable of the unjust steward. The Lord does not commend his unjust dealings, but He does commend his wisdom. He seemed to know how to get out of the trouble he had gotten into by his liberality with another's goods. These things had been entrusted to him by his master, and he had allowed his liberality to make an unjust use of them with his friends.

The word mammon is of Syriac origin and means, riches, especially the riches of the world when deified or worshiped. There was a time when the kingdom of Israel was the seat of riches because of the blessings of God on that nation but they had gone away from their God and worshipped the gods of the nations; they had provoked their God to jealousy and had estranged themselves from Him and His way. Then the Lord had brought them to desolation and turned His favors on those who hated both Him and His people.

Riches had now gone from the Jewish nation and centered in the Gentile world. They had the Jews in captivity. After all these judgments the Jews were not humbled and the Lord had determined to destroy that wicked nation out of existence as a

nation.

These ministers of His were soon to be sent out among all the nations of the world to preach His gospel to every creature. They would need friends outside of the land of the Jews. Therefore, in saying, "Make to yourselves friends of the mammon of unrighteousness," He simply says, make to yourselves friends of the Gentile world. They were then the riches of the world and they are the same yet.

I have now sent you forth as sheep among wolves, therefore make friends of them. Your brethren, the Jews, will cast you out; you shall fail among them. These Gentiles will receive you into everlasting habitations.

The word "everlasting" is from the Greek word, ahee-o-nee-os and means eternal. The root of this word is ah-eye and means always. Therefore, they shall receive you always into habitations, or so long as their time remains.

Thus the gospel church has, from then till now, found a habitation among the Gentile world and even after their fullness has come in and the gospel has been returned to the Jews, there will be some of them true believers in the Lord Jesus Christ and the church will find a home with them. The language fully justifies this conclusion.

Since the departure of the Jews from the Lord there has even been a few of them who have believed in the true Messiah. Life is not entirely gone from Israel. It is also true that



life will not all go from the Gentiles. They are the friends of the church of God.

I hope that Brother Johnson, and others who may have a mind to inquire after this matter, will be able to understand what I have written. And, if there are any points in this subject that are bothering his mind, and he will write to me I will try again.

Also, I was requested to write on I Tim. 5:8—"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." The apostle is writing about those who were to be taken into the number to be cared for by the church as widows indeed, and is showing that, if any have sons or nephews (meaning grandsons), they should be provided for at home and not be of any charge to the church.

The church has no control of those who are not identified with her and, therefore, if she has those who are not provided for even though they have sons or grandsons who are not members of the church, and over whom the church has no voice, she should see that that poor one should not suffer.

This should not stop there. It should be required of all of us who are able to work for a livelihood to take care of those who are entrusted to our care. A man who does not care for his family in the very best way he can is unworthy of the name of Primitive Baptist. It is a denial of the faith to not do so. However strongly one may contend for the faith, his walk should be sound also. It is not what a man says, but it is the fruit he bears that shall be his judge. We have plenty of evidence that there are men who do wonderfu

preaching and yet their fruit is awfully bad. It is not their ability in preaching that shall be the rule of the church. If, after he has preached to others, he does not keep his own body under he has made a shipwreck of the faith. Even so, if he goes forth himself living on the fat of the land, and his family suffering for the necessities of life he has denied the faith and is worse than an infidel.

Who would want an infidel in the church? Who would want anyone there who does not believe in God? Does not believe in Jesus Christ? Does not believe in the Holy Ghost? Does not believe that this God has power to save? Has power to save us in this life and the life to come? Does not believe that He has appointed a day when He will call up from the dead all of those who He so graciously quickens and keeps by His spirit while we live and then, in that glorious day of the resurrection from the dead, that He will quicken our mortal bodies and raise them up from the tomb to dwell with Him forever? I say, who would want anyone in the church who will deny these fundamental points of truth? Not one of us. Why? Simply because to deny these things is to deny the faith as it is set forth in the scriptures and renders one an infidel. Then the man who does not provide for his own is worse than that man. Why should we keep such in the church? They are worse than infidels.

Brother George W. Johnson requested me to write on Eccl. 7:15. "All things have I seen in the day of my vanity; there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness." The preacher probably said, "All these things." Thus referring to

things which precede this text. Read from the 11th verse and you will note some of them. The days of his vanity probably refer to those days when the Lord was so severely chastening him for his sins in following after the gods of the nations which he had brought into his kingdom by wicked marriages. When a king has so far gone astray from the path of righteousness he will even slay a righteous man who condemns him in his corruption. There are numbers of such cases set forth in the Bible. In all these cases there were righteous men who perished in their righteousness. Knowing that they were doing the word of God and being condemned by the higher authorities they would die in their righteousness rather than turn from the way of the Lord. Such is the case now if one has the word of God and declares it, the brethren are not indoctrinated in the truth and they silence him because he will contend for the truth and eventually turn him out of the church, that man has perished in his own righteousness. On the other hand, a man may cater to the wishes of others who hold a higher position in the minds of the church than he does but who are wrong, out of the faith, and works of the gospel, and not walking in the way of the Lord; but the one who caters to his wishes is justified by him and continues to stand in the church. That man prolongs, or continues, his life in his wickedness.

It is not the man who is sometimes thought to be one whom we should follow that is the safe man. He may be strong in his way, and yet his way may be altogether condemned in the word of God. We should always require a "Thus saith the Lord" before we accede to propositions

which involve great matters in the Church of God.

Let us remember that "God hath chosen the foolish things of the world to confound the wise and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence." 1 Cor. 1:27-29

We should at all times take the word of God as the man of our counsel. If we are not sure as to the teachings of that word, it is no harm to wait on the Lord. Wait prayerfully for He has promised wisdom to those who lack understanding. He has given a promise He will surely bring it to pass. If the promise seems to tarry, wait for it, for it will come and will not tarry.

I have done the best I can with these subjects and hope they will do good and not harm.

Your brother in hope  
and love of truth,  
L. H. Hardy  
Atlantic, N.C.

#### GOD CALLED PASTOR'S WIFE

Dear Brother Adams,

If this poor sinner may call you Brother! I feel to be such a sinner and so insignificant I do not feel that I should call anyone in the church my brother or sister. I feel to be so little and so unworthy to be called a sister. I love my church and all the dear brethren and sisters. At times, when I walk into the church, it seems a heavy load is lifted, but I do not feel worthy to be with them. I have always loved the Old Baptist and I hope I will until God calls this



poor sinner home to a better resting place.

God called our dear pastor's wife, Sister Martin, to that bright home above. We all feel she is sleeping with our heavenly Father. She was such a loveable sister and we were endeared to her, but we feel that God loved her too, and she is at rest with Him and in the home prepared by Him.

I am sorry I have overlooked my duty to Zions Landmark, which I love so much. Please forgive me and may God bless you to keep it coming to us who love it so much. It is through Zions Landmark that I get most of the understanding that I enjoy, for I do not go to church like I love to do, so I read the Landmark over and over. I hope God will bless you to keep it up for many, many more years.

I feel so low most of my time that I wonder if God even knows this poor old sinner at all; then I look back over my life and I feel that I know if it had not been for God's mercy, I could not have gone through life. I live alone and get very depressed at times. I was raised in an Old Primitive Baptist home and always looked forward to the Saturday and Sunday of our meeting time. Our pastor is a fine man. You may have known Bro. Charlie Evans. I loved to hear him talk when he came to see us.

Please remember this poor sinner in your prayers. If saved it will be by God's mercy and grace and not by anything good I have done.

A sister, I hope,  
Mrs. Charlie Allen  
R.F.D. 4 Box 14,  
Roxboro, N. C.

# "BY THE GRACE OF GOD"

Dear Brother Floyd,

I feel to say "By the grace of God, I am what I am"-the goodness of God on the one side or in deliverance and the wrath of God on the other or in rebuke. I wonder where I stand in His sight. Of myself I am nothing, but in His mercy, if I so be, I am clothed in His righteousness. This I long for, this I pray for. David said: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night." This, I believe is the experience of the enlightened, the quickened children of God. This bespeaks my daily desires and to me it is the only thing worth living for. One writer of the scriptures said, "By the grace of God I am what I am." How true to the experience of a child of God! A quickened child of God often feels there is nothing else to live for in this life. They long for the love and mercy of their Heavenly Father.

The destruction of Sodom and Gomorrah was for my good as you were given to express. Oh, that I fear and trust God's warning, as given, that Lot and his loved ones escape its torment. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalms 76:10. God holds all, He knows all; the end from the beginning and All things work together for good to them who love Him. See Romans 8:28.

Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" Luke 12:56, and Matthew said: "O, generation of vipers, who

hath warned you to flee from the wrath to come?"

As a wounded child pleads for its mother, so am I wounded in spirit, but God is my refuge and my strength for "Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame; He remembereth that we are dust." See Psa. 103:13, 14.

I hope not to be deceived, I have nothing on earth to call my own, or wherewith to lay my head. Christ in comforting Thomas said: "I have nothing on earth to call my own or wherewith to lay my head." Christ in comforting His disciples said: "I am the way, the truth and the life: no man cometh unto the Father, but by me." "Let not your heart be troubled; ye believe in God, believe also in me. In My Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." St. John 14:1-3.

I am just a poor sinner and nothing, but Jesus Christ is my all. Remember thine own and reconcile, Dear Lord, from every nation, kindred, and tongue.

In bonds of love,  
Miriam Lee  
Four Oaks, N.C.

---

#### "EXPERIENCE ON THE SABBATH"

Dear Elder Adams,

I have longed to discuss with you the spiritual things that I hope I have been blessed to see, feel and touch. I have heard you say that there were people that you felt more free to talk to and indeed felt drawn to talk to,

but it seems no matter how desperately I want to talk to someone, something always stands in the way. Then I have no alternative but to write what I feel so deeply. I have to travel alone, seeking shelter and finding none. Truly I am a stranger to myself and to my family.

I have wondered, if Paul were carried up to the third Heaven, where is the first and the second Heaven? I have heard you preach that the first heaven and earth shall pass away and I understand that to be the first heaven and earth which we believe in under the law dispensation, for we learn to have no faith in this earthly tabernacle. Thus, the first heaven we believe in passes away. Then the second heaven we believe in must be the one we believe as the result of our Spiritual experiences. The visions, the spiritual communion with God, our Lord and Savior, Jesus Christ.

I believe I experienced a Sabbath once, it was truly a day of rest, a degree or taste of heaven here on earth. I heard the noise of the rushing of a mighty wind. It was a whirlwind, enveloping a church member with whom I was in the process of shaking hands. The subject moved forward as it struck with force. I saw the whirlwind pass over my arm, but I could not feel it. I saw it disappear under their feet. I did not see from whence it came, but it disappeared under their feet. The minister had just preached using the text: "Who hath believed our report and to whom hath the arm of the Lord been revealed?" He said it had been his life and his death. This happened on Sunday. I rested until Tuesday; I could then feel myself slipping back into reality and I could



do nothing to keep that peaceful experience with me. I tried, but I could not, however, this was a day of rest. To understand this or appreciate it as it was, one has to experience it, which is a gift of God. Man cannot induce it or hinder it.

This experience was about five years ago. I have heard you say, Brother Adams, as far as the pendulum of a clock swings one way, just that far it will swing the other way, however, our downs or adversities seem to last so much longer than our ups or prosperities.

Sincerely, a sister in Zion, I hope,

Mable Hager

R.F.D. No. 1

Four Oaks, N.C.

### LET NOT YOUR HEART BE TROUBLED

There is a scripture that I would like to mention and offer such comments as it pleases God to bless me to do. This scripture is as follows: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also," St. Jno. 14:1-3.

May it please God now to bless my pitiful efforts at explaining and if not, I cannot. We know when God says, "Let," it is done. He has often spoken peace unto our souls. John said: "Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God that ye believe on Him whom He hath sent." In My Father's

house are many mansions—" Some preach that each time Jesus appears in our feelings, it is a mansion of love; we feel satisfied; rejoicing, rich in hope, in need of nothing. That is alright, in that it is our experience. Others preach that the meeting houses are mansion, but to me, it means one house, one Church in a triumphant sense. One church but many members—each member a mansion, a dwelling-place for the Spirit, Christ formed in you, the hope of glory.

"In my Father's house (Church) are many mansions (members); One Church, but many members That is the way I see it. Now to get to the heart or essence of the portion of this scripture that is mainly in my mind: I quote: "I go to prepare a place for you." He did not mean Heaven, for that was prepared as a Home for God's people from the foundation of the world according to Jesus' own words, when He said He would separate His people from the wicked, as a shepherd would separate the sheep from the goats.

I have heard it preached that He meant that He would go and prepare the grave as a sweet resting-place for the bodies of His people to rest—these bodies that return to the dust, (Dust thou art and unto dust thou shalt return) until He shall call them forth in the resurrection morning. Yes, it covers that, it embraces that, but the subject goes still deeper.

At the time Jesus spake these words, remember He was under the Law going about daily fulfilling the Law Covenant. The gospel covenant did not begin until He died on the Cross and arose from the dead,

At the time Jesus spake these words, remember He was under the

Law, going about daily fulfilling the Law Covenant for His people; and the Law Covenant did not end and the Gospel Covenant did not begin until He died on the Cross and arose from the dead, victorious Conqueror over death, hell and the grave.

At the time of His words, already quoted, remember the Spritual Kingdom of God had not yet been set up in the hearts of His little children, by Divine revelation, in this Gospel Dispensation or Covenant; for the Gospel Day in which we are now living had not yet been ushered in; and this is what He meant when He said: "I go (after My death and resurrection) to set up My Kingdom in the hearts of My people, establish My Church upon earth in the days of the Gospel Dispensation."

The setting up of the Church in this day, is beautifully foretold, by Isaiah in the whole thirty-fifth chapter. Listen! here is a portion of it: "Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart (young deer) and the tongue of the dumb sing; for in the wilderness shall waters (of salvation) break out, and streams in the desert."

See our very experience here portrayed, Dear One? is not this language a word-picture of what we have experienced? Listen still further: "And an highway shall be there and a way." What does this signify? The two phases or parts of our experience, a word-description of our travel and travail of soul. Down in the valleys of sorrows, distresses, doubts and fears, and tribulations where we stay most of the time; this is when we are traveling the Way. When we are lifted upon the mountain-top,

rejoicing in hope, peace, the love of God, we are traveling the Highway, See? Yet it all combines in one way-Jesus.

So the "Setting up" of the church in God's peoples' hearts was done in the purpose of God when the Lord said: "I go to prepare a place for you" and it is here clearly and undeniably foretold. Isaiah foretold it, the Apostles were told to pray for it when they asked Jesus to "Teach us to Pray," they told Him, as John taught his disciples: (Luke 11:1,2. "It came to pass that as He was praying in a certain place, when He ceased, one of His disciples said unto Him: "Lord, teach us to pray as John also taught His disciples. And He said unto them, "When ye pray, say 'Our Father which art in Heaven, hallowed be Thy Name; Thy kingdom come, Thy will be done, as in Heaven, so in earth, etc.'"

"Thy kingdom come," See they were told to pray for the Kingdom of God to be set up in the hearts of His little children in a future day, yet to come. The Apostle John, when he came preaching in the wilderness of Judea, said: "Repent ye, for the kingdom of Heaven is at hand." Yes, for many years now, God's people have worshipped God under the law, in types and shadows, using sacrificing sheep, lambs, doves etc. Many beautiful emblems and symbols, pointing to a better time, a better day; pointing to the time when the blessed Messiah shall come and shed His blood for us, fulfilling the law covenant, with all its modes and forms of worship, its types and shadows.

Behold, He stands on earth today, He is now here, soon the law shall be fulfilled by Him; He shall die, rise again, ascend the skies back to His



Father, from whence He came. He shall make intercession for His people, He shall set up His kingdom in the hearts of His little people, yea, this shall shortly be brought to pass, for lo! Repent ye, for the Kingdom of Heaven is at hand! Then no more shall the thundering of the Law sound forth from Sinai's mount, but the sweet, small, still and powerful voice of Jesus be heard; yea, as Isaiah again declared, Isa. 66:12: "For thus saith the Lord, Behold, I will extend peace to her like a river and the glory of the Gentiles like a flowing stream, etc:"

Behold the Lamb of God, that taketh away the sin of the world! So, it was foretold by Isaiah, declared by John, prayed for by the Apostles, stated by Jesus and Oh! Most joyful thought! experienced by us, "I go to prepare a place for you!"

When a man goes forth to sow grain, he first prepares the soil, by breaking it up into dirt or dust; this is done by preparation before the seed is sown. What does the Lord do to poor sinners' hearts before the good seed of Hope is sown therein? Why, He breaks it up into pieces by revelation that we are poor, lost, hell-bound sinners, unworthy, without God and without hope in the world; being aliens from the commonwealth of Israel, strangers to the covenants of promise, were the most miserable, lost, undone sinners in the world. Oh! my soul! This knowledge, this revelation breaks our hearts into dust, it makes a beggar of a rich man, it makes us poor in Spirit, it takes away our trust in self for we were brought down in dust and ashes, sore boils of sin, from head to foot, we cry as despairing children, far from home, the cry of the poor publican, echoing

down through the corridor of Time, down through the ages, "God, be merciful to me, a sinner!"

I feel that this is sweet music to the ears of God, for He decreed this from eternity, yea, Eph. 1:4: "According as He hath chosen us in Him, before the foundation of the world." He decreed before time to have mercy upon us. "Before they call, I will answer; and while they yet speak, I will hear them." So He hears, He delivers, He sets up Christ in us the hope of Glory Eternal, He is now become our King, we are His subjects, this is the fulfilling of the promise of Jesus - "I go to prepare a place for you."

(CONTINUED IN NEXT ISSUE OF  
ZION'S LANDMARK)

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EDITOR

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Willow Springs, N. C. 27592

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Willow Springs, N. C. 27592

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VOL. CIII

No. 21

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Second Class Postage Paid at  
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Sept. 15, 1970

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### **"AFFLICTIONS OF THE SOUL"**

"Before I was afflicted I went astray: but now have I kept Thy word." Psa. 119:67. These are the words of David. David was a man of God. When we speak or write about a man of great renown, we are apt to inquire where he is from, whose son is he or who are his ancestors. In making such an inquiry in reference to David, it is recorded that David was a son of Jesse, and Jesse was the son of Obed and Obed was the son of Boaz and Ruth. See Matt. 1:5,6

David describes his condition both before and after his affliction. He said: "Before I was afflicted I went astray: but now have I kept Thy word." This is true of all men in nature, for nature loves the things of the flesh and David admitted after his conviction that "It is good for me that I have been afflicted; that I might learn Thy statutes." God brings His people to repentance through affliction — not natural

affliction, but affliction of the soul. The prophet said: "I will also leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord." Zeph. 3:12. David said, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Psa. 34:19. What were the afflictions that David suffered which kept him from going astray?

All men, whether regenerated or unregenerated, have bodily afflictions, but the righteous have afflictions that the world knows nothing of. It is the disease of sin, of which leprosy is a type. Leprosy was an incurable disease in olden days, it was beyond the reach or aid of the best and skilled physician. Naaman, the Syrian, was a leper. He was an honorable man and well beloved by the King of Syria. There is no doubt but that he had the best treatment that human aid could give. But before he was cleansed of this dreadful disease he must go out of Syria and do as he was bidden by dipping seven times in the river of Jordan. Sin is a dreadful disease and it, too, is an incurable disease. It is more than skin deep, it penetrates the body and with all the effort and remedies that man may prescribe, none are able to accomplish or effect a satisfactory cure, they find themselves to be like the woman who was diseased with an issue of blood for twelve years and suffered many things of many physicians. Instead of getting better she gradually grew worse. As a last resort, she came to Jesus by faith and touched the hem of His (Christ) garment. He said unto her: "Woman, thy faith hath made thee whole." Faith in Jesus is the healing power for every sin sick soul. John said, "The blood of Jesus



Christ, his son, cleanseth us from all sin." I Jno. 1:7. David said: "Before I was afflicted I went astray." This was before he had any knowledge of his state and standing before God, but when he found himself in a horrible pit and miry clay, he cried unto God by reason of his affliction. The Lord hearkened and heard his cry; took him up and put his feet on a rock and established his going and put a new song into his mouth even praises unto God. It was through this experience that he then kept the word of God. This pit in which David was, is a type of the horrible pit of sin in which convicted sinners find themselves when it is revealed to them that they are transgressors of God's Just and Holy Law. They mourn, they groan, they sigh, they weep and cry and some wish to themselves that they had never been born. Their continual cry is "God be merciful to me a sinner." When it pleases the Lord to come to their rescue, He delivers them from the power of sin and satan and grants repentance and forgiveness of sin through His Son-Jesus Christ. They will then keep His word. They will ascribe greatness unto God. Their tongues are tuned to sing His praise. Their hearts are made to rejoice in the glorious doctrine of salvation by grace through faith and that not of themselves, but through the mercy and grace of God.

When Jesus Christ delivers His anointed from under the curse of the law, He gives them a hope that fadeth not away. This hope is an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered —" See Heb. 6:19,20. Those who have been redeemed from under the law are

not ashamed of their hope. Paul said: "Hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. They are steadfast and unmovable. They abound in the work of God. Not their works, but the work of God who workes in them both to will and to do of His good pleasure. They are not carried about with wonds of doctrine and the cunning sleighs of men. Saoul of Tarus was a man who went astray until God arrested him, when he was on his way to Damascus to persecute the saints; he became an afflicted man. He no longer traveled in his own strength. He was led into Damascus, for he was a blind man but God opened his eyes through his servant Annaias. God revealed his Son in him. The instead of persecuting the saints, he preached Jesus Christ the way, the truth the life. And that Jesus Christ is the only name given under heaven among men whereby we must be saved.

The turning of Paul from law to gospel began when he was stricken down on his journey to Damascus. He, like David, could say, "Now have I kept thy word." He also said, "I have finished my course, al have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing." II Tim. 4:7,8.

We have an account of another in the person of the prodigal son who before he was afflicted went astray. He gathered his goods together and took a journey into afar country. It was in this far country that he wasted his substance in riotous

living. "And when he had spent all, there arose a mighty famine in that land; and he began to be in want. He went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: And no man gave unto him. And when he came to himself, he said, 'How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father, I will say unto him, 'Father, I have sinned against heaven and before thee and am no more worthy to be called thy son: make me as one of thy hired servants.'" Luke 15:14—18. Afflictions and starvation were the moving cause of this son returning home. He acknowledged his sins and transgressions. He now receives the love and favor of his father. Returning home was the turning point from hunger and starvation to a land of plenty, clothing and shelter. He is now clothed with the best robe, a ring on his finger—an emblem of the endless love of God. He is now shod with the preparation of the gospel of peace. He received the fatted calf—an emblem of the broken body of Jesus—for those who are favored to eat his flesh and drink his blood.

David said, "Before I was afflicted I went astray, but now have I kept Thy word." How true was this of Naomi! Before she was afflicted she went astray. She left Bethlehem Judah and went into the country of Moab. It was there in the country of Moab that her husband and her two sons died. She lost all of her earthly possessions. It was there that she became afflicted. Afflictions, poverty and hunger were the moving cause of her returning to her native

land. When she returned to her native land, all the city was moved about them; they said: "Is this Naomi?" This was not asked because they did not know her, but because of the great change in her appearance due to afflictions and discouragements. She said to them: "Call me not Naomi, call me Mira, meaning bitter. She said, "I went out full and the Lord hath brought me home again empty: Why then call ye me Naomi, seeing the Lord hath testified against me and the Almighty hath afflicted me?" See Ruth 1:19—21. The poet said: "Afflictions, though they seem severe, are of in mercy sent."

Afflictions are very painful, but needful to keep us humble and at the feet of Jesus. Affliction keeps us at the feet of our brethren, which enables us to esteem others better than self. It is the meek, afflicted, humble and poor that feast upon the gospel. Mary sat at the feet of Jesus. It was with joy that she heard His words; she washed His feet with the tears from her eyes, she wiped them with the hair of her head.

Ruth lay at the feet of Boaz. The higher seat under the law was the uppermost rooms at feast and the chief seats in the synagogues, which were occupied by the scribes and pharisees. The highest seat in the gospel kingdom, is at the feet of Jesus. This is the place where the poor and afflicted, the meek and humble, occupy. Boaz was a mighty man of wealth, a beautiful type of Jesus, who owns heaven and earth, and all things therein. It is recorded, "For every beast of the forest is mine, and the cattle upon a thousand hills, I know all the fowls of the mountains: and the wild beast of the field are mine. If I were hungry I



would not tell thee: for the world is mine, and the fulness thereof." Psalms 50:10-12. The Lord spake by the mouth of His prophet: "Thus saith the Lord, the heaven is mine, and the earth is my footstool: where is the house that ye build unto me: and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit and trembleth at My word." Isaiah 66:1,2.

Joseph (a type of Jesus) fed his brethren out of the store houses of Egypt. Jesus supplies His humble poor out of the great store house of His mercy. The poor people of whom Jesus spake, are the afflicted. They keep the word of God. They obey His commandment. Jesus said: "If a man love me he will keep My Word." David said: "But now have I kept Thy word." The word which David kept is the word which Jesus spake to His disciples. He said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13:34. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Romans 13:10. Those who love the Lord Jesus Christ, will also love His poor and afflicted people. They are free from sin. They are not freed from sinning, but they are freed from the condemning power of sin. Paul said: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:2. Those in whom God hath put the law of the spirit of life, are dead to sin, that is they are dead to the love of sin. Paul said, "How shall we that are dead to sin live any longer therein?" Romans 6:2. There is

a great difference in being dead to sin and being dead in sin. The former hates sin, they abhor or loathe sin, they long to be free from it. They hate the sin that dwells in their flesh as well as the sin they see in others, but the sin that dwells in our flesh gives us more trouble, many times more trouble than that we see in others. Those who have not seen themselves to be vile sinners before God, love sin and there is no repentance for sin in them and no humbleness manifested.

When David became afflicted, the word of God was sweet to him. He said: "How sweet are thy words unto my taste: through Thy precepts I get understanding: therefore I hate every false way." Psalms 119:103, 104. I hate vain thoughts; but thy law do I love. Psalms 119:113. It was affliction that kept David from going astray. It is through affliction that the chosen vessels of His mercy are kept in the strait and narrow way that leadeth unto life everlasting.

T. F. Adams

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#### REMARKS OF APPRECIATION FROM MIDDLE CREEK PRIMITIVE BAPTIST CHURCH

In late 1963 we, the members of Middle Creek Church, began to discuss plans to build a new church building at Middle Creek. After much discussion among ourselves and many of our friends, it was decided to start a building fund and the first amount contributed to this fund was on Saturday, December 7, 1963.

On August 8, 1964, the church in conference, it was unanimously agreed by the members to proceed with plans to build a new building. On the fourth Saturday in September, 1964, several of the members met on the church property to decide on the building site. Soon thereafter the groundwork for the foundation was begun.

Mr. Leon Barefoot, contractor from Garner, N.C., was selected to do the construction and Brother Paul Carraway from Fuquay-

Varina, N.C., was the architect who designed the plans for the new building. It was decided that it would be best to build the new building on a "step-by-step" basis as the money was available in the building fund.

The total cost for the building and furnishings was \$22,693.39. On April 1, 1970, this debt was paid in full.

We would like to acknowledge our sincere thanks and appreciation for the support and generous contributions that were made: The Adams Concrete Block Company of Fuquay-Varina, N.C. who gave us the outside veneer stone; the family of the late Elder E.C. Jones who gave the pulpit furniture and communion set. Members of this church, along with members of our faith and order from other churches, as well as many friends, who bought the new pews, either in honor of or in memory of their loved ones. To one and all who helped us, we are most grateful.

Since the church at Middle Creek was established in 1756, this is the third building to be occupied. The former building was sold, along with the inside furnishings and the money was applied to the cost of this building.

Our pastor, Elder S. J. Sauls, along with the other members at Middle Creek has been blessed to spend much time in seeing after the building and furnishings for our new building. Many members served on different committees for selecting the new pews, pulpit furniture, carpet, light fixtures, and bathroom fixtures.

On Saturday, July 13, 1968, we held our first service in the new church. We hope that God will cause us to know and realize from time to time that this is a gift from Him and that through and by Him all things are possible, and we hope that if it be His will, that we and generations to come can be blessed to meet in love and sweet fellowship to worship Him in truth and in spirit.

Elder S. J. Sauls, Moderator  
Thomas R. Whitley, Clerk

#### NINA C. MEWBORN

Sister Nina Celeste Mewborn was born August 27, 1905, and quietly passed away, as she had lived in life, on Tuesday morning, February 3rd, 1970, at the age of 64 years. Her passing came unexpectedly to her family and friends. Her parents were N. U. and Leone G. Mewborn. She had resided in Snow Hill, N. C., since 1924, and was a lifetime resident of Greene County.

Sister Nina was greatly loved by many

people far and near in all walks of life. It can be said of her that her life was one of devoted faithfulness to her parents, family, her church, community and those of her association in the Greene County Health Department for thirty-three years where she held the position of Administrator or Chief Clerk. She was highly favored with the blessing from the Lord to have many friends as well as the blessing of being able to maintain and keep these friendships after they had been made. Those of her family, her neighbors in her town and community will long remember how the good Lord favored her with physical endurance, patience and mental strength as she attended the afflictions of her father who was bed-ridden for seven years, together with the same attention which was rendered to her mother in her declining years. Through these years of sickness in her home, she labored with her occupation, maintained the family home, even as Solomon said, "She looketh well to the ways of her household, and eateth not the bread of idleness." Prov. 31:27. She did not hesitate to labor with her hands, and at the same time she saw to it that her parents as well as others did not lack.

She offered to Mewborn's Church for membership at the water on the Fifth Sunday Morning in May, 1955, and was received into the fellowship of the church. She was baptized along with three others by Elder A. P. Mewborn, of Farmville, N. C. She had served as our Church Treasurer for a number of years in a most acceptable and faithful manner. The grounds and building were well kept under her supervision as well.

She leaves behind to mourn her passing, one brother, Mr. J. A. Mewborn, of Snow Hill, N. C., her sister-in-law, two nieces and one nephew along with the church and a host of friends. We feel that our loss is a heavy one, yet, we sorrow not for her even as for others who have no hope. She was given a good hope, I feel, which had supported her for a long time. We feel too that God called her at His appointed time, as she had finished that which was allotted for her in this time world to that place where she can never sorrow nor suffer again.

Elder T. F. Adams and I attempted to speak on the occasion of her funeral service. Her body was interred in the family plot at Mewborn Cemetery, Jason Township, near the meeting place of her church which she loved so very much.

Through the abundance of Grace as was



given her by our Heavenly Father, she left a wonderful record. Likewise, Solomon portrayed the Church of the true and living God of which we are given hope that Sister Nina is embraced saying, "Give her of the fruit of her hands; and let her own works praise her in the gates." Prov. 31:31.

Humbly submitted in deep love, great respect and devotion to her memory.

J. M. Mewborn

#### OBITUARY OF

#### SISTER CARRIE R. MARTIN

If not deceived, we feel to say that God in His love and mercy, has shown us what a wonderful gift our Dear Sister Carrie Martin was to us here at Rougemont Primitive Baptist Church. She believed in an alwise, all powerful and sovereign God, who does His will in heaven and among the inhabitants of the earth and none can stay His hand.

With all the suffering, trials, and tribulations she had to endure here, she opened not her mouth, but fought a good fight until the end; acknowledging that God had a perfect right to do with her as it pleased Him to do. She did not complain of her lot in life, but she bore her troubles and pains in such an humble, submissive way, desiring not to be a burden to anyone and especially those near and dear to her.

Sister Carrie was a faithful believer in the doctrine of salvation by the grace of God and she affirmed and defended it until her death. Because of what God did for her she was enabled and made willing to acknowledge that she was a sinner before Him who gave His life for sinners, but we, who loved her and what she believed, felt that she was a child of God and we desire in our hearts that we may feel as well assured of our own destiny as we are of hers.

It would be impossible for us to express how we feel about her more impressively than we have. We sometimes went to her with our troubles and it seemed that God always blessed her with an answer or something that would make us feel better. She was kind, considerate and thoughtful; a confident, true friend and faithful sister. She was something special to us and to know her was to love her but we would not call her back if we could. We feel that she is resting in the paradise of God, never to awake, to weep or suffer anymore.

Done by order of the church in conference and written by the sisters of Rougemont Church this the 18th day of April, 1970.

Elder L. P. Martin, Moderator

#### IN MEMORY OF SISTER CARRIE MARTIN

We, the committee, believe it pleased God to fitly prepare Sister Carrie Martin, the wife of Elder L. P. Martin for the sacrifices and duties of a minister's wife. She loved the truth to the extent that she was willing to make any necessary sacrifice for him to serve the churches to which he was called, realizing that he was indeed the "Husbandman" to these churches. (See II Tim. Chapter II). This she manifested by her cooperation and the many sacrifices she willingly endured in behalf of Bro. Martin and the churches he served, proving to my mind that God prepared her to this end for God makes His people a willing people in the day of His power. Yet, in all of this she felt that she was insignificant and unworthy; yea less than nothing, manifesting to my mind that indeed God had wrought upon her a willingness to endure the necessary sacrifices that attend the life of a minister's wife.

Sister Martin felt as do all who have been caused to see themselves, that "In my flesh dwells no good thing," Rom. 17:18, but she manifested evidence of a good hope that she was one of those for whom Christ died that her sins be blotted out by the shedding of His blood and that in His resurrection she might stand justified before God through the righteousness of Christ.

She was blessed by faith not to murmur nor complain through her long illness, believing she was only receiving that which God had ordained should be. She was blessed to endure by the grace of God, looking by faith to the day that she should be called home. I feel that she could say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day: and not to me only, but unto all them also that love His appearing." II Timothy 4:7, 8.

This was her hope which she manifested unto the end. I feel that her spirit is at rest awaiting the day of the resurrection when her Savior shall call her home; to dwell forevermore with all the household of faith—those who were chosen in Christ before the world was.

Each member of the committee wrote beautifully expressing their feelings in reference to Sister Carrie, but it was agreed to send just one letter for publication in Zions Landmark, one to Elder Martin and one to her

family.

Done by order of Flat River Church in conference.

Committee:

Sister Evana Wagoner  
Sister Rosa Blalock  
Sister Rosa Norris  
Sister Inez Rogers

Brother Johnny Oakley  
Brother Ralph Norris  
Brother Bernard Whitfield

Elder J. W. Hawkins

#### BEAR CREEK ASSOCIATION

The one hundred thirty eighth annual session of the Bear Creek Association will convene, the Lord willing, with Jerusalem Church, Anson County, N.C. Beginning on Friday, before the first Sunday in October, 1970, and will continue through Sunday.

Those who wish traveling directions may select the best route as follows: Those coming by Oakboro, N.C. will follow Hwy. 742 for about six miles until you come to the Anson County line. A short distance beyond the line turn right on paved road for three miles to the church.

Those who come by Wadesboro, N.C. follow Hwy. 742 about 12 or 14 miles to Thomas' Superette, turn left around the store on paved road no. 1457. Go for 2½ miles to crossroad, turn right on paved road for one mile, turn left to church.

Those who come from the South or West will follow Hwy. 218 to Olive Branch, N.C., turn left on County Road 1713 by grain elevator and go 2½ miles to church.

Brethren, sisters and friends are invited to attend and we especially invite the ministering brethren. For further information write either of the undersigned.

Elder C.S. Mills,  
Moderator  
911 Marie Ave.  
Kannapolis, N.C.  
W.C. Edwards, Clerk  
3511 Delgany Dr.

#### LOWER MAYO PRIMITIVE BAPTIST ASSOCIATION

The Lower Mayo Association will convene with the Church at Matrimony on Friday before the first Sunday in October, and will continue three days, October 2, 3, and 4, 1970, the Lord will. The association will meet with the church on Friday, October 2nd, services

to begin at 11:00 a.m. Service will be held at the Ridgeway School Building on Saturday and Sunday. Directions are as follows:

To Church: Traveling from East and South take your nearest route to Hwy. No. 87, follow No. 87 to Eden, N. C. Follow on No. 87 to the Price, N. C. Road, which enters No. 87 at a "V" intersection, then take left on Price Road about five miles to church. Others traveling from South on No. 220 continue to Price, N. C. to underpass, take right just North of underpass, first road. Traveling from North take left before entering underpass.

To School Building: Those on No. 87 continue to Ridgeway, Va., to junction of No. 220, turn left, just a short distance to school on right. Those on No. 220 take No. 220 Business to Ridgeway, Va., School on left just as you enter Ridgeway.

All lovers of the Truth are invited to meet with us. If further information is needed, please contact either of the undersigned.

Elder J. G. Gardner, Moderator  
Stoneville, N. C.  
S. L. Gilbert, Clerk  
P. O. Box 2629,  
Winston-Salem, N. C.  
Telephone 767-0917

#### WHITE OAK ASSOCIATION

The White Oak Primitive Baptist Association is appointed to convene with the Church at Yopps, the Lord willing, Saturday before the third Sunday in October, and to continue through Monday.

Yopps Church is located in Onslow County, N.C., on Hwy. 172, near Snead's Ferry. Those coming from the North and West will travel Hwy. 17 to Dixon School, turn left on paved road, go about four miles to Hwy. 172. Turn left, go about seven miles to Association. Those coming from the South on Hwy. 17 will turn right on No. 172 at Folkston and continue straight to Association.

We invite all our brethren and sisters and lovers of the truth to come and worship with us.

M. M. Gray  
Assn. Clerk

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VOL. CIII

OCTOBER 1, 1970

NO. 22

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ISAIAH

CHAPTER 33

Look upon Zi'on, the city of our solemnities: thine eyes shall see Je-ru'salem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail; then is the prey of a great spoil divided; the lame take the prey.

And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.

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## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

## ASSOCIATE EDITORS

ELDER J. M. MEWBORN ...WILLOW SPRINGS, N. C. 27592

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### YOU ARE THE GARDEN

My dear Sister Meta Belle and Paul:

I have received several of your letters, although they were not addressed to me. What you send to my wife and sister is also sent to me. I have a desire to answer this letter of yours and, if the Lord enables me, I shall make an attempt.

"The Song of Songs, which is Solomon's" speaks sweetly of love. Your letter spoke of this when you said, "I cannot find Him whom my soul loveth", nor reach that "garden enclosed, to feed upon the fruits and spices therein." Dear sister, you are the garden and He is the Gardener. If there ever are any fruits or spices to be found in the garden it is because He has cultivated that garden and caused His fruits to grow there. "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." S. S. 4:12. "My sister, my spouse" is here compared to three things: first, to a garden enclosed; then, to a spring shut; and again, to a fountain sealed. In every one of the three comparisons there is a protecting wall or seal round about. Truly, His love and His spirit in your soul, is shut up and sealed. Neither can you, at your desire, unseal it nor can the worldly enemy come near to it. The seal is of the Lord and it seals that thing which is His. The spirit in your soul is of His spirit and is His.

"A garden enclosed is my sister, my spouse!" Whose sister and whose spouse? It is not the chosen sister and the chosen spouse of our

Lord Jesus Himself? Yes, a sister and a spouse chosen to be one with Him, to walk with Him, to follow Him in His baptism and to drink of His cup after Him. He says, "Come, my beloved, let us go forth—". Come and go with me, follow thou after Me; walking in My strength and love. Of ourselves we can do nothing but, in Him, we can do all things. Come with me, beloved, not only through the trials and sufferings of this life but through death and the resurrection and into the realms of eternal joy beyond.

Let us consider the "garden enclosed" as the chosen people of God. The garden is a selected field. It is usually a small field. It is fenced around so that no beast may go in to eat or destroy its tender plants. There is a way in but that gate is latched and the latch is out of reach of every man. That latch is operated only by the Gardener. That outside enemy can never unlatch and open the gate "until He pleases". So it is with your soul. No enemy can penetrate the wall round about nor can you, desirous of His visit, reach over that wall or in any wise bring Him in. "I sought Him whom my soul loveth; I sought Him but I found Him not." No man can stir Him up or awake Him until He pleases.

After the field is selected and enclosed round about, then the Gardener begins His work of cultivating His garden. He goes in and digs up the ground, even "with the mattock" He turns it upside down; breaks up all the clods until it



is all thoroughly pulverized. Now, remembering that the garden is being used to typify the soul that He has chosen as His spouse, what effect does this digging have upon the stiff flesh, the stony heart, and the determined will? The ground in the garden no longer has one bit of firmness. All of the ugly roots and rocks that were once bound firmly together are now exposed to all the world. The poor sinner has lost all of his self-strength, all of his ability, to do worldly good works. His sins and his ugliness are now turned up and exposed to himself and, as he feels, to all mankind. He once was a field with a firm turf of green grass, inviting to all passers to stop and tarry with him and to sit upon his firmness. But, alas, what now? Every man would avoid this field. It would soil his shoes and its rocks and roots are unsightly to man's eyes.

When he thinks that his condition is about the worst possible, the Lord causes the dark stormclouds to gather in His sky and shut off all light from above. Then, soon, the rains pour down upon him and he is truly soaked. His night is long. He considers his condition. How awful! But the rains finally cease and again the morning light appears. He feels no comfort in his miserable condition. The water sinks into the soft ground. Times passes and he becomes a little accustomed to his awful condition. A crusty surface is formed. The Lord visits again. He digs His garden. He rakes all the roots and rocks into a great pile. Surely, this is the end, but no, He takes them all out of His garden, out of His sight. He speaks tenderly to His garden, even saying, "Thy sins are forgiven thee; I give thee a change of raiment!!" Now there is love and there is hope.

May we notice that while all of this work was going on the Gardener was present and, while He was absent, there was no work going on. The digging was hurtful and wounding and tearing to the flesh but, in time, we come to know that this digging is for our good and that the ugly stones are being moved from the sight of our Savior and that we are being left a garden acceptable in His sight. When the Gardener comes to His garden there is often a digging and a harrowing but, when His digging is done, He does not always leave us crying but often sits down beside the little tender plant of hope to examine its leaves, to water it, to speak love to it and to send light upon it and cause it to grow and finally to bring forth fruit. He allows no insect to feed upon his plants. The digging and the pruning may be painful to the flesh but we can rest assured that while this refining is going on the Gardner is there and at His proper time, leave His blessing with us.

What a blessing to be dug, torn and pruned! Suppose the field had not been chosen? Suppose it were never enclosed? Suppose the Gardener never came to it? What would it be and what would be its end if it had been left alone? Suppose there were no digging, no turning upside down? Suppose there were no tearing out of old roots and rocks? Suppose the stormclouds never replaced the sunny skies? Could there ever have been the bearing of acceptable fruits? Suppose the Gardener had never planted His seeds of life, caused them to sprout, cultivated them and tenderly watched over them? Oh, how necessary are His continuous visits day after day and night upon night! How necessary are our trials and

our deliverances, our falls and our being raised again! Finally, after many days, maturity is reached and fruit is found.

Similar things might be said concerning a "spring shut up" and a "fountain sealed". There is something continuous about a spring. There is something ever flowing about a fountain. They are unfailing sources of water. But I must leave the matter here. My sister, my spouse, my chosen one is as a garden enclosed. There was not one thing about His chosen that showed any merit more than any other. Still, it pleased Him to choose His people. He chose a small field. He enclosed it. He prepared the ground. He watered the ground. He planted living seeds and caused them to grow and finally bear fruits. If you and I, dear people, are a part of His garden, it is because it pleased Him to show mercy upon us in choosing and in preparing us and in bestowing love upon us in the form of His Spirit causing us to bear fruit. If any fruit is found it is because the Gardner came; the Lord was there! came; the Lord was there!

Our trials and afflictions are a mercy of our Saviour. Without them we would never bear fruit acceptable to Him. While you are away from the church meetings, deprived of attending your meetings, and mingling with your brethern, your faith is being proved. "and He proved them there". It is the bearing of burdens that prove us. Put, dear one, He has prayed for His, that their faith fail not. They shall come forth refined and purified. May the grace of our Lord who has conquered all trials, even unto death, be with you, sufficient to

every day to guide you and keep you all the way.

Yours in His love,  
A.D. Alston  
FEC CML School  
APO 47

### LET NOT YOUR HEART BE TROUBLED

(CONTINUED FROM LAST ISSUE  
OF ZION'S LANDMARK)

Now that God is God, unchangeable in his ways, He teaches His little children all alike, the same way, the same Truth, (although some He teaches deeper than others) so, like experiences beget love and fellowship, manifests brotherhood in Christ to such an extent that we can meet one of these little ones, whom we have never met before, even hundreds of miles from home, and we or they, begin to tell of the wonderful works of God and Lo! in a few moments we are acquainted; we feel that we have known each other all the days of our lives; the door of each others heart opens and each receives the other in sweet love and fellowship! And why? Because each one has the keys of the Kingdom or God: three keys, representing the Father, Son and Holy Ghost: the keys being named Faith, Hope and Charity. When we have that blessed Jesus in our heart, we have all three keys! Yea, we also have the two wings, given that beautiful woman, spoken of in the twelfth chapter of Revelations-that "Woman clothed with the sun, the moon under her feet, etc.", the wings beautifully described by David, in the book of Psalm, 23:4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they do comfort me." O My soul! see these



beautiful wings, so faithfully described, the rod of affliction and correction, and the staff of faith! which is our hope in Christ. And we read of one of the old patriarchs (Jacob) while he was lying, leaning on the top of his staff, worshipping God with his last breath. Yes, Jacob was the man, and the top of the staff means, the highest part of it-which means to me, the full assurance in his dying hour that Heaven was his Home! Oh, may that be our happy lot, when life's weary journey is done; and our eyes that have so often been flooded with tears shall sweetly be closed for a little while, until sweet Jesus shall fulfill the rest of His promise: "And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye shall be also."

"And when He had spoken these things, while they looked stedfastly toward Heaven, as He went up, behold, two men stood by them in white apparel; which also said: "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." Acts 1:9-11.

Paul said: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not hinder them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

Wherefore, comfort one another with these words."

Again, in the beautiful language of Jacob, when lifted up, and faith lays her loving hand upon our poor, defenceless head and we can lay hold upon that hope, feeling the sweet promise of God applies to us, we are embraced therein, we can say, as Jacob did, when he saw the wagons coming: "It is enough!" And again in the beautiful poetic language of God, in the Bible, I now say, as did Jude: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy; to the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

Humbly, your Brother in hope  
(Elder) Layton Wingfield,  
Ridgeway, Va.

### A GOOD LETTER

Dear Sister Hager:

If you will bear with me I will attempt to write a letter to you. I am nervous and so often I make blurs and mistakes, so please overlook them when they occur.

In writing to a child of God, which I deem you to be, I realize you already have that hearing ear and an understanding heart which God has given you in the new birth. So, as it is in preaching, if I get one word out of line you can tell it. I must write the truth, and I desire to do that, the same as you.

Born again, we feel to be strangers to the world, both professing and non-professing; yes, to ourselves, but not a stranger to the household of faith. We are in the world but not of it, heirs of Heaven

and not in it, thereby stranded between the two and not feeling at home anywhere except when lifted up in the Spirit. We even speak or write in the "Unknown Tongue", the language of experience. It is unknown to any who have not an experience of Grace as a reason behind why they believe as they do. Those who profess to have Christ and do not have Him within are false believers. To such a person our language, which we use in speaking and in writing, is unknown. The world can say, "Yes, I know I'm a sinner" but have they ever felt it in their very heart and have they ever been made to weep because of it? My old Dad used to say, "The only ones who had a right to sing "Amazing Grace" were those who had experienced it and they cannot sing just anytime." I agree.

I want to say, in the experience of the church as a whole, in this gospel day, we have lived in three places or worlds. First, while dead in trespasses and sin. Second, after being quickened and made alive, before deliverance, we dwelt in the land under the law for the Bible says in Galatians 3:24: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Third, in the gospel land, where we now dwell, if not deceived, with that blessed hope in Christ. The Apostle Paul compares our deliverance from under the law. In Romans 7:1-4, "Know ye not, brethren,) for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law: so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God."

I know the world attempts to apply this to the natural, the laws of the land; but it applies to the church, to our deliverance from under the law, into the gospel land. If you see this differently, let it be friendly, but these are my true convictions.

I would like to refer back to my text at the Little River Association, Isaiah 26:1, "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." I said then, and now repeat, "In our experience while we were dead in sin, whatever the world loved, we loved and whatever the world hated, we hated. But now, since receiving this inward change, whatever the unregenerated world loves, we hate; and what we love, the world hates. the world loves sin; we now hate it. We now love God, His Son His doctrine, His church and the world hates it, though many profess." To clarify, we hate sin, by the endwelling of the Spirit, though we realize we now have two natures where we used to have the one. This is the Cross, the warfare between the flesh and the Spirit. We now bear that Cross.

So, there has been an impossible barrier erected by the Hand of God in our heart. We cannot go back to



the world anymore, and the world can't come to us. Yes, we are walled in by the wills and shalls of our God. Aren't you glad this is so? The reason we cannot go back to the world, live the life we once delighted in living, is that we are now "Kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." I Peter 1:5.

I love to think of the cross, already mentioned, that we carry now. Song of Solomon 6:13, "Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies." Yes, the Shulamite, the child of God, with a dual personality. Christ, as we hope, in our heart; sin is condemned in our flesh. There are two natures, two principles, withing the very same man. There are two armies. Now, the New Testament is a witness to what I'm now saying. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary, the one to the other; so that ye cannot do the things that ye would." Gal. 5:17. And the entire 7th chapter of Romans describes our warfare. Now read it if you will. Remember, Jesus didn't say take up your agreement—but "Cross, and follow me." And He meant Cross.

Isaiah 8:20, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

I hope I have written a few things which we both have experienced. I will now say farewell in Him. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. To the only wise God, our Savior, be glory and

majesty, dominion and power, both now and ever, Amen." Jude 1:24, 25.

Yours in hope,  
Layton Wingfield  
Ridgeway, Va.

### EXPERIENCE

Reprint from Zion's Landmark,  
April 15, 1892

Dear Brother Gold:

With the help of the Lord, I will try to write my little experience, if I have any. I feel, if I have a hope at all, it is the least of all. When about twenty five years of age, I got in a poor state of health, and death seemed to trouble my mind. I was greatly concerned over this world without a hope for my poor soul. I felt I was a sinner. I would have different dreams that I never had before. I became so troubled over my condition that I would forsake my work. I would often ask the Lord to have mercy on me. My sin burdened me. This was never made plain to me as I have heard some poeple relate. With great fear I would go doubting and mourning over my condition. My health grew worse instead of better. I went on in this condition for six months. I gave up all hope and thought death would be my portion. I lay down at night with prayer in my heart to the Lord to have mercy on my soul. I felt that my time was about out here in this world.

When I fell asleep there spoke a loud voice at my bedside. It said, "If you are never delivered, or never receive your pardon, you need not be uneasy for you shall go to Jesus Christ." My eyes flew open and I did not feel I had been asleep. I thought then I was willing to die. My trouble all banished away. I felt happy and was willing to forsake this world and

my family to follow Jesus. Soon, I got in better health. There seemed to be a great change in me from what there had been. I loved to go to preaching. I wanted to be with the Old Baptist for I loved them very dearly. I would go hear them preach and they all seemed happy to me. I thought that if I was only fit to be a Sister that I would be the happiest soul in the world. I have found it to be different than I thought it to be. There are times when I am happy and do not dread death. Those sweet words will come to my mind, "You shall go to Jesus when you die." What more could I want? These happy feelings would pass away and I would feel I had no hope at all. That song would bear on my mind, "I am a stranger here below, and what I am is hard to know. I am so vile, so prone to sin, I fear that I am not born again," It seems, if I am what I profess to be, I would not doubt so much. But if I felt happy all the time I would not try to pray to the Lord for relief. I would be happy enough with thought of Him but I have been made to feel that I could do nothing within myself. All my help must come from Him. "Father, I stretch my hands to Thee, no other help I know."

I went on this way, wondering about myself, for about thirteen years. My husband joined the Methodists. It was his pleasure for me to join them, too. I did not believe in their doctrine. I followed him and I stayed about three years. I had no love for them and it came to be great trouble for me. I would go and hear them but everything seemed cold and dull to me. I would go to hear the Baptists and it would seem to fill my heart with love and feed my hungry soul. I became so troubled I could

not eat or sleep and felt that I could never see anymore pleasure like I was. It appeared to me if I kept on like I was that I should never go where Jesus was. I tried to keep my trouble hid the best I could. My family was all gone from home one Saturday evening and I lay down with tears in my eyes and prayer in my heart to the Lord to show me some bright evidence of my faith. I fell asleep and received in my sleep the brightest, clearest water I ever saw in my life. There appeared to be white rocks all over the bottom of it. I awoke in much joy and felt that I wanted to be baptized. I had often thought if I ever offered to any church it would be at Pleasant Hill but it came to me, so plain, that there is no difference. Oh, how could I have any choice! So, the first Saturday in July, 1891, I went before the church at Hopeland and felt like my hope was so little that I could not go before the church. But, it appeared to me that I never could go back home satisfied as I felt burdened. With great fear and trembling I went before the church and was received. On Sunday I was baptized by Brother Andrew Moore, the pastor of my church. That was the happiest day I ever experienced.

Your unworthy sister, if one at all,  
Ellen Taylor

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#### GOD GIVEN LOVE

Dear Brother and Sister Adams,

I hope this finds you all enjoying the many blessings of our Savior. Brother Adams, for sometime now I have been impressed to write to you. I hope our Lord and Savior will guide my hand and mind as I try to write this letter.

My Daddy, Mother and I went to Matrimony Church today and I feel



we had a good day and I feel we heard the good news from Home once again. My Daddy, Elder Albert Doss, and Elder Gardner, I feel, were wonderfully blessed to speak on this great God-given love. I feel if we have this love we cannot hide it and if we do not have it, we cannot show it, or show evidence of it.

Brother Adams, I had a dream about Daddy on Friday night before our meeting at Old Goodwill in June. For sometime he had not been blessed with any liberty at all, it seemed, in his speaking and of course he felt low and discouraged. I tried so hard in my weak way to pray for Daddy that he might be blessed to see just one little ray of light one more time. So at our meeting in June, the first Sunday, he spoke beautifully but the dream continued with me. This is the dream: I dreamed that someone came and put the most beautiful baby I had ever seen in his arms and told him to feed it and he said: "I cannot feed it for I have nothing to feed it." The second Sunday in June we were blessed to go to Thomas Grove to be with Brother Pegram and that day they called on Daddy to speak. I feel that he left this world! so to speak, for there were not many dry eyes in the church. I feel he was in heaven and heaven was in him and right there, this dream came back to me. I believe the baby was the church and it was hungry for he fed the saints of God that day.

I dreamed one night of being alone and I dressed in rags and no one wanted me and I wondered what would become of me. Sister Norine Voss came to me in that dream and took me by the hand and said, "Come with me." She has been with me ever since and I feel that I have

been given a love for her and she for me that we cannot hide.

I wrote the memorial enclosed of our dear sister, Bertie Harris. If you see fit, please publish it in Zion's Landmark.

Two years ago, the first Sunday in August, our Savior saw fit to bless my precious Daddy to take me down into the liquid grave. I dreamed one night, before my home church received me into its fellowship, of standing about half-way in the middle of the church. I was a little girl and I was dressed in rags and without any shoes on my feet. In a matter of seconds this little girl was dressed in purest of white and was picked up and carried to the front of the church in the arms of my Daddy. The day our Savior saw fit to bring me into our church and give me a home with the saints of God, I, it seemed, could not move right nor left. My Daddy came to me and I fell into his arms. I have been made helpless all my life; without our Savior we can do nothing.

May God bless you and your companion. May he shower you with His blessings from above. When you are brought down on your knees to the throne of grace, please remember this poor begging sinner.

A very unworthy little sister, the least of all, if one at all,

Dorothy Doss,  
R.F.D. No. 1, Box 182  
Evington, Va. 24550

#### GROWING IN FAITH

My Very Precious Sister Mull-holland:

I am starting a letter to you as the one I received yesterday from you was beautifully written and contained such splendid thoughts. You expressed yourself most commend-

ably. I have studied and taught English and I value nice thoughts prettily expressed. A deep spirituality underlies all you wrote. You are growing in grace and in the knowledge of things and your husband must certainly know it and I do believe he agrees with me.

I am sending you a copy of the minutes of the Lexington-Roxbury Association. I hope my Circular Letter appealed to you and that you get some thoughts from it pertaining to Jesus. He must be a man in heaven in order to be the Mediator between God and Man. He must be a man to represent His people to God and He must be the Son of God to represent God to men, yes, the one Mediator, Christ Jesus.

I had a nice time on my trip to the associations this fall and to Baltimore and Philadelphia. I hear that Sister Ruston was ill while Elder Ruston was at Southampton, but I presume she is better now. I hope to be at Hopewell the second Sunday and to see you at the meeting. My dear Sister, you have a wonderful husband and he knows very much about the truth. All admit he is genuine.

I expect winter weather now anytime, but that will not prevent my going to Hopewell or to Baltimore as snow or cold do not bother trains and buses.

There is no special news to write. All are about as usual. I expect to be at Halcottville the coming Sunday. We have not had much snow here in the Catskills yet, where we live, but on the mountains there have been a few inches of snowfall. You are fortunate to live where you do and not have so much snow.

I hope Mr. Mulholland is well. We feel that we need him in society, in

the home and as trustee at Hopewell. I never can forget his kindness in bringing my coat away to Trenton that time when he overlooked it at the meeting place. I prize the scarf you gave me and it is used much, also the coats which are so acceptable. You do not wonder that you are a precious sister to me and that I understand you and have confidence in you.

My the God of all grace bless you and Charles in a rich way.

Greetings in the Lord to you both, and love to you and Charles in the best of bonds,

(Elder) Arnold H. Bellows

Elder Bellows is now decreased from this life. He was a precious and able minister among the Baptist—Editor.

#### THE LORD IS GOOD

Dear Brother and Sister Adams,

Just a few lines to say, I hope both of you are well and doing fine. As for us, we have been feeble lately with pain and nerves, but I hope to be thankful, for the Good Lord has and is so good to us in so many ways.

Brother Adams, I want to renew my subscription to Zion's Landmark for two years. Use the extra dollar for someone who is not able to pay the free list. I surely have enjoyed reading the Landmark for the past year and I appreciate it so much.

In hope,  
Lillie Blanchard  
Fuquay-Varina, N. C.

Sister Lillie, we are glad and thankful that you and your husband do enjoy the Landmark. We hope all of the readers who have had an experience of grace will have a mind to send it for publication.—T.F.A. and PWA.



# ***Zion's Landmark***

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**"Remove not the ancient Landmark  
which thy fathers have set."**

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**VOL. CIII**

**No. 22**

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**Second Class Postage Paid at  
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**Oct. 1, 1970**

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**ASK FOR VIEWS ON SCRIPTURES**

A friend requests my views on II Chronicles, 2nd Chapter, 16th verse, which reads as follows: "We will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem." This is a message sent to King Solomon by Hiram, who was king of Tyre.

Immediately preceding the above scripture, we read, "Solomon determined to build an house for the name of the Lord, and an house for his kingdom." Chron. 2:1. "Solomon sent to Hiram, the King of Tyre, saying: 'As thou didst deal with David, my Father, and didst send him cedars to build him an house to dwell therein, even so deal with me.'" II Chron. 2:3. Hiram agreed to send Solomon all the timbers that were needed to build the house and send it to him in floats by sea to Joppa. Solomon was to take it from Joppa and carry it up to Jerusalem for the

construction of the building. Eighty thousand hewers of timber and seventy thousand burden bearers and three thousand and six hundred overseers were all employed in preparing material for this building. Stone as well as timbers were hewn out for the construction of this building. "And Solomon's builders and Hiram's builders did hew them and the stonesquarers; so they prepared timber and stone to build the house." I Kings 5:18.

All the material, both timber and stone, was prepared in the forest of Lebanon before it was sent in floats by sea to Joppa. "And the house, when it was being built, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building." I Kings 6:7. The workmanship was so perfect that each piece, whether timber or stone, fitted in the place for which it was designed. This house which Solomon built portrays in type and shadow, the church of Jesus Christ, of which Jesus said to Peter: "Thou art Peter and upon this Rock I will build My Church and the gates of hell shall not prevail against it."

The house which Solomon built was made of earthy materials. The church of Jesus Christ is made of lively (living) stones. Peter said, "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Peter 2:5. These sacrifices are the prayer, praise, glory and honor to Jesus Christ.

Again I will say that the material which was carried to Joppa by sea in floats, came from another country. The Spiritual material for the

church of God is taken from the wiles of nature. Paul said, "You hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lust of our flesh fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2:1-3.

All the earthy material that came in floats, was hewn out before it was brought by sea to Joppa. The word sea often signifies trouble. This was a stormy voyage, as is the experience of a child of grace. David said: "All Thy waves and Thy billows are gone over me." Psal. 42:7. The redeemed family of God has a long and stormy voyage. Paul said: "We must through much tribulation enter into the kingdom of God." Acts 14:22.

The temple of Solomon which was veneered with stone, may have looked rough and rugged to those who were on the outside, but the beauty was seen by those who were on the inside. Even so, those who looked upon Jesus' appearance could not see any beauty in Him to behold, but to the believers, who are in Christ Jesus, He is all together lovely and glorious to behold. Solomon said: "His mouth is most sweet: yea, He is altogether lovely. This is my Beloved and this is my friend." The Scribes and Pharisees did not receive Jesus as the Messiah who should come. They treated Him with contempt and scorn. The common people who were poor and needy, received Him gladly. Such is

the contrast between the law and gospel worshippers. The former trusts in works of their own righteousness, for life and salvation. The latter trusts alone in Jesus Christ, for both their spiritual and natural blessings.

Solomon, a type of Jesus Christ, clothed his household and fed his family and servants with the choicest food. Sheep, oxen, harts, fallow deer and fatted fowls as well as meal and flour. Those who are in Christ Jesus, feast upon the crucified and risen Saviour. They eat the flesh of the Son of Man and they drink His blood. They are clothed with the robe of righteousness and the garments of salvation.

The material used in the construction of Solomon's temple was the workmanship of many trained and skilled laborers. The church of Jesus Christ is the workmanship of God, and none other than God Himself. Paul said: "We are His workmanship, created in Christ Jesus unto Good Works, which God hath before ordained that we should walk in them." Eph. 2:10. The stones and timbers were hewn out to fit in the building. Spiritual or living stones are put into the body of Christ as it has pleased the God of Heaven. Paul said: "For the body is not one member, but many. If the foot shall say: "Because I am not the hand, I am not of the body!" Is it therefore not of the body? and if the ear shall say, "Because I am not the eye, I am not of the body," is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were the hearing, where were the smelling? But now hath God set the members everyone of them in the body, as it hath pleased Him and if they were all one member, where



were the body? But now are they many members, yet but one body." I Cor. 12-20. "Jesus Christ Himself being the chief cornerstone, in whom all the building fitly framed together, growth into an holy temple of the Lord." Eph. 2:20, 21.

T. F. Adams

#### OBITUARY

Sister Lizzie Newman Bailey was born February 23, 1888, and died Sunday, December 28, 1969, at her home, Route 2, Stokesdale, N.C. She was eighty-one years of age and the widow of John Amos Bailey, who preceded her to the grave several years ago. To this union was born nine children, eight boys and one girl.

Sister Bailey and her husband asked for a home with Sardis Church the same day and both were baptized by Elder Willard on the same day—October 1916. She was a member of Sardis Church fifty-three years. Her funeral was conducted at Sardis by Elder J. G. Gardner, her pastor, and Elder A. B. Barmham of Burlington, N.C. Her body was laid to rest in Sardis Church Cemetery beside that of her husband.

A more devoted, Christian wife, mother and neighbor, one seldom witnesses. She always attended her church when she was able and went because she loved the doctrine preached there as well as her brethren, sisters and friends. Many times after she became disabled, her pastor and others from her church and sister churches, would visit her home and hold services for her which she enjoyed so very much. Not many days before she passed away, she requested that some of us sing "Amazing Grace" and she joined in singing. Her voice never sounded sweeter!

I am adding a few lines from a dear old poem which always makes me think of this dear little sister-in-law and sister in the church. I loved her dearly. She had a large family and worked hard as long as she was able, she always had room in her heart and home for my husband and me as well as her many friends and loved ones. My husband is Porter Newman, her youngest brother.

This Poem describes her.

She wore an ancient faded shawl,  
A bonnet out of style,  
A dress of plain material,

But oh! a heavenly smile.

She stole into the crowded church amid the brilliant throng,

Back in a shadowy corner she quietly sat down.

A ray of God's own sunlight touched her forehead like a crown-

And though in many other pews were women wondrous fair,

I looked into that faded face and saw an angle there.

What! I thought, is earthly raiment if it hide a heart of pride?

Think you there is grace for pardon in the splendor and the song?

In His sight the plainest garment has a splendor rich and rare,

If the heart but truly loves Him and the soul be pure and fair.

Then the congregation rose, passing outward through the portals,

But I felt that Heaven was nearer than it e'er had been before.

As I paused there for a moment, waiting just outside the door,

Till I saw a face so peaceful that its glory matched the skies,

Just a plainly clad old woman, or an angel in disguise.

Done by order of Sardis Church in conference, June 27, 1970. Written by,

Irene Newman.

Brother Porter Newman,

Sister Pattie Collins,

Committee

#### OBITUARY OF SISTER LYDIA MARGARET PEELE

In complying with the request of the Skewarkey Primitive Baptist Church, I, the Lord willing, will attempt to pen down a few words in memory of our departed Sister Lydia Margaret Peele. Sister Peele was born January 30, 1873, and was called from our midst on April 17, 1970, thus her sojourn upon this earth was 97 years, 2 months and 18 days. She was the widow of the late Ephriam Peele and the daughter of the late Harmon Thomas and Clementine Roberson.

Our beloved sister was received into our little flock by letter from Hayes Swamp Church in May, 1960. Therefore her membership among the Primitive Baptist was approximately forty years.

It was the writer's privilege to be blessed with many hours of association with this dear

one and many times I was blessed to share in her experiences as she related evidences of a hope of life beyond this vale of tears. Yes, our dear sister possessed a hope of a rebirth and regeneration not of herself but by the revealing power of her God. She was blessed to rejoice in a hope of faith that was anchored within the vale of a redeeming Savior, an inherited gift by the mercy and grace of God.

Our dear sister by an eye of faith, waited patiently and faithfully upon her God, trusting in His divine promises to His little ones until the end. She was blessed to manifest much love for her church and brethren and her associations with them from time to time were her meat and her drink here in this life. I cannot find fitting expressions to describe the esteem in which she was held but may I conclude by stating, this dear sister bore a wonderful name among many brethren and friends and of her community as well, truly an evidence of the rebirth wherein she trusted.

Surviving are one son, two daughters, nine grandchildren and fifteen great-grandchildren. Also surviving is one sister.

Resolved that a copy of this obituary be sent to Zion's Landmark and one to Signs of the Times for publication and a copy be sent to the family and one placed in the church record.

Done by order of the church in conference, second Saturday in May, 1970.

Elder E. C. Harrison, Moderator  
Johnny Ray Gardner, Committee

#### OBITUARY AND RESOLUTIONS OF RESPECT

On May 16, 1970, it pleased our Heavenly Father to call from our midst a dear and beloved brother, Sidney Stewart. Brother Stewart was born December 10, 1885, making his stay here on earth, eighty-four years, five months and six days. Brother Stewart united with the Primitive Baptist Church at Bethsaida on Saturday, before the first Sunday in October, 1930, and remained a true and devoted member; He attended regularly as long as his health permitted. He was held in high esteem by all the church and all who knew him.

Brother Stewart is survived by his dear and beloved wife, six daughters, one son, one stepson, five stepdaughters, three brothers, three sisters, seventy-one grandchildren, sixty-eight great-grandchildren and a host of relatives and friends.

#### Be It Resolved:

First: That the church at Bethsaida bow in humble submission to the will of God.

Second: That a copy of this resolution be sent to the bereaved family, a copy sent to Zion's Landmark for publication and a copy put on the church record.

Done by order of the church in conference on Saturday, June 6, 1970.

#### Committee:

Bro. T. B. Barefoot

Bro. W. C. Noles

Sis. Cleo Noles

#### IN MEMORY

In loving memory of Sister Bertie Harris, I feel to write the following memorial:

Sister Bertie departed this life one year ago the 18th day of July, 1969.

One year ago today, Our Savior took our Sister away.

A year ago, this eighteenth of July,  
Our sister gave us her last good-bye.

We miss her blessed, smiling face at Draper

For she now lives with our Maker.

People all over the land,  
Miss the shake of her hand.  
We believe by the beautiful life she led,  
From the Master's table she is being fed.

It is hard for us to bear  
Or to see her vacant chair;  
But she's now living above  
In that garden of love.  
To give her up is very hard,  
For she loved the children of God.  
Judging by the shake of her dear hand,  
We believe she is in that heavenly band.  
Holding her heavenly Savior's dear hand.

We miss her very much,  
Especially in her home church.  
But her leaving was not in vain,  
For heaven was her gain.  
Now with our Savior she does remain  
For our loss was her eternal gain  
And now in heaven she does reign.

Sleep on, Dear Saint of God, for one sweet day your blessed companion will be with you, and when we have walked our last mile, we hope one more time to see her smile; for when she left this world she was much like a child. She is sadly missed by her loved ones.

Written by one who loved her,

Dorothy Doss,  
R. F. D. No. 1, Box 182,  
Evington, Va. 24550



**OBITUARY OF NEALIE P. WILKINS**

By request of Pleasant Grove Primitive Baptist Church, I will endeavor to write the obituary of Sister Nealie Plasters Wilkins, the widow of Walter S. Wilkins, Sr. Sister Wilkins was born January 21, 1899, the daughter of R. W. and Ellen Rhodes Plasters. She departed this life April 3, 1970. She leaves to mourn her passing one son, Walter S. Wilkins, Jr. of Winston-Salem, N.C.; three brothers: George Plasters of Jacksonville, Fla., Posie Plasters of Stokesdale, N.C., and James Plasters of Newport News, Va.; three sisters: Mrs. Amos Pegram of Stokesdale, N.C., Mrs. Roy Landreth of Kernersville, N.C., and a host of relatives and friends.

Sister Wilkins united with the church September, 1922, where she remained a faithful member until death. Her desires and thoughts were to her church and her family. She was faithful to go to the aid of all that were in distress. Her brethren, sisters, relatives and friends were among this number and she rendered whatever aid and comfort she could. The last two years of her life were spent in rest homes. Many times we would visit her and could not understand what she was trying to say. Yet, sometimes we could determine that she was inquiring about the welfare of her kindred in the Lord. She will be greatly missed by all that knew her but more especially by the church at Pleasant Grove. She loved the doctrine of salvation by the grace of God. While we miss her pleasant countenance, yet, we desire to bow in submission to the Will of the Heavenly Father and to be blessed by Him to say our loss is her eternal gain.

To the family we extend our heartfelt sympathy and, in humbleness, beg the Lord of glory to give you Heavenly comfort.

Funeral services were held at Pleasant Grove April 5, 1970, by Elders G. W. Hill and this unworthy writer. She was laid to rest beside her husband in the church cemetery to await the coming of our Lord to gather His children home.

Sam L. Gilbert  
Winston-Salem, N.C.

**IN MEMORY OF BROTHER T. H. MYERS**

It is in great sadness that this attempt is made to write an obituary of our brother, T. H. Myers. Brother Myers was born September 1, 1899, and departed this life March 16, 1970, making his stay in this low-ground of sin and sorrow, 70 years, 6 months and 16

days.

Brother Myers asked for a home with the church at Rock Hill on Saturday, November 18, 1967, and was baptized on Sunday, December 17, 1967, this being our regular meeting time. He always attended his meetings when it was so he could do so and he was blessed to attend the day before his passing.

Brother Myers was first married to Eva Geraldean Barnhart who had an early death, leaving him with four children: William Davis, now deceased, Robert Samuel, Geraldean, now Mrs. Bowers and Frances, now Mrs. Warren. On July 4, 1943, he was married to the former Alma Ruth Bray who also survives and four grandchildren.

Funeral services were held at Ridge-McDowell Funeral Home on March 18, 1970, and was conducted by his pastor, Elder W. E. Staley. Burial was in Randolph Memorial Park near Asheboro. Brother Myers was held in high esteem by those who knew him. He believed that salvation is by grace and grace alone and not by the works of the creature. He manifested a desire to be with the people who love this doctrine. We shall sadly miss him in our meetings and gatherings. We believe that our loss is his eternal gain. May God, in His mercy, grant us grace and fill the vacancy in our hearts. We hope to believe that he is now resting in the Paradise that was prepared before the foundation of the world, for all that love His appearing.

Resolved that three copies of this obituary be made; one to be sent to Zion's Landmark for publication, one to be given to the family, and one to be made a part of the church record.

Approved in conference, this the 20th day of June, 1970.

Elder W. E. Staley, Moderator  
Jesse Trogdon, Clerk  
Joseph W. Robbins, Committee  
Jesse Trogdon, Committee

**OBITUARY**

Sister Bertie Elizabeth Beasley Belton was born in Stokes County to Elder John W. Beasley and Bettie, his wife on November 11, 1970. She was united in marriage to G. R. (Rosa) Belton, on July 3, 1926. To this union was born two sons and one daughter: Margaret Syvellon Belton (Flipper), Elder Johnnie R. Belton of Mount Airy and J. W. Belton of Greensboro, N.C.

Sister Belton united with the church in March, 1928, and was baptized with her husband the second Sunday in March by Elder J. W. Beasley, her father. She remained faithful to attend her church as long as her health permitted. She enjoyed her kindred in Christ and delighted in entertaining them in her home.

Sister Belton departed this life November 3, 1969, making her span on earth 61 years, 11 months, and 26 days. She left to mourn her departure, her husband and three children, all of whom are members of Korners Grove Church; seven grandchildren and two great-grandchildren; five brothers and two sisters.

Sister Belton was laid to rest in Korners Grove Church Cemetery beneath a lovely mound of flowers, there to await the morning when all shall be raised and carried to that celestial home she spoke so much about. We feel our loss is her eternal gain, in immortal glory.

Written and submitted to the church in conference, June 13, 1970.

Jo Anne Belton, Assistant Clerk

#### IN MEMORY OF BROTHER WALTER EDWARD SMITH

By request of the members of Otter's Creek Primitive Baptist Church, I will attempt to write the obituary of Brother Ed Smith, as he was known by friends and members of our church.

Brother Ed was born August 26, 1881. It was the seventeenth day of February, 1970, that the Good Lord called him home. The funeral services was held at the Smith home which he loved for many years. Services were conducted by his pastor, Elder C.L. Coker, and Revs. H.S. Thompson and Ray Pennell. His body was laid to rest in the family cemetery beneath a mound of beautiful flowers to await the resurrection morning. Brother Ed was received into the Otter's Creek Church the first weekend in June, 1926. We were blessed to have him with us about forty-three years and nine months. He was always faithful to the church and we loved him.

Brother Ed was married in June, 1925, to Maude Tyson Smith. The good Lord blessed them with a lovely family of six children, five daughters and one son. They did everything that loving hands could do for him in all of his suffering, and words fail to express the writer's feelings about Brother Ed. He loved the doctrine of Election by Grace and he seemed to enjoy the fellowship of the church

as long as he was able to attend. He had an humble walk and a Godly conversation. Just to know him was to love him and to his loved ones, both relatives and friends, who were so devoted to him, I feel to say, grieve not for Brother Ed, for deep down in my heart, I feel that our loss in his eternal gain.

Resolved: That a copy of this obituary be sent to the family, one put on the church records and one sent to Zions Landmark for publication.

Done by order of the church in conference the first Saturday in April, 1970.

Written by a brother, I hope,  
Joe B. Coker.

Elder C.L. Coker, Moderator  
J.B. Coker, Clerk

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EDITOR

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

PRIMITIVE OR OLD SCHOOL BAPTIST

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIII

OCTOBER 15, 1970

NO. 23

ISAIAH

CHAPTER 34

Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein: the world, and all things that come forth of it.

For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

For my sword shall be bathed in heaven: behold, it shall come down upon Id-u-me'a, and upon the people of my curse, to judgment.

The sword of the LORD is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Boz'rah, and a great slaughter in the land of Id-u-me'a.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### A PURPOSE IN ALL THINGS

Dearest Elder and Sister Adams,

As my husband is working tonight and I have you folks in my mind, I will start another letter to you. As I told you at Center, I wrote you all last week and then never did mail it.

First, I want to say I was so pleased to get your card and I note that you have more of my writing to publish. I do not even remember writing it, but if you feel it is or will be of any comfort to anyone to read, it is up to you. As I told you today, I have never asked you to publish anything I have written and was indeed surprised to read the letter I had written you and the poem of Mama and Daddy came to me one morning at five o'clock. I got up from my bed and wrote it. It came straight from the heart.

I know I have never met you but twice and I felt that I loved you before I ever met you. I feel God's little ones have a love for each other even though they never meet, if they have ever read the writings of each other. I feel the word love is the sweetest text I have ever heard from the pulpit as one of the Brethren said today, "A praying man or woman will not cause trouble." I feel this to be true.

Elder Adams, I have carried so many burdens since I was received in the church! I have been in a dark valley most of my time, but I feel He is down there with me and in His own time, He brings me up on the

mountain top. But I feel and know all of it has been good for me and I feel He has a purpose in all things. He says, "Lo, I am with you always, even unto the end of the world." Matt. 28:20. So He is always with His little wayfaring pilgrims that have to go to and fro, searching for more assurance from the Master. We feel so much in need of His presence to enable us to fight on until the battle is won, hoping God will finally call us out of this world of trouble, trials, tears and tribulations to be with Him and be satisfied in that house not made with hands, eternal in the heavens. That will be a great day when all will be love! There will be only love and peace for His little ones.

You said I am so much like my mother and that pleased me. I wanted to be like my Dad but I would be happy to be like either of them. I believe they were two of the best, even if they were my parents. Elder Dagenheart also said I was so much like my mother. In fact, most people say I am. Elder Wingfield says I am Sister Young, coming along all over again. He has been a faithful shoulder to me since my parents were taken from me but many of the Old Baptist discontinued visiting me after their deaths, but he continued to visit me during my loneliness and gave me many comforting hours, to pour out my heart to him. He is one of the little ones like myself.

With all the burdens I have had to



carry and feeling alot alone and forsaken, I have never felt that I could leave these people, nor have I ever wanted to leave them. I have felt, however, that if I were to come out of the church it would be better off, but I have so desired to be loved by these people and that I might enjoy this love while I am living for I feel to need it so much.

I had a strange sensation while at Aaron's Fork at an ordination when a deacon from Dan River Church came to me and said, "I have never met you, nor do I know your name, but I do know you had an article in the Landmark." He and his wife were very kind and I was indeed glad to meet them.

I was in a very sweet meeting at Wolf Island last Sunday when they held their communion. I was blessed to rejoice. I love that church and have felt a great love from them. You were speaking to me today and said you wash feet in your association. I think that is a very sacred service. It is a service I have never been able to refuse. For those who love and observe this service, it gives comfort, I believe, certainly so if their experience is the same as mine. Sometimes I feel that I would love to wash the feet of all of God's little children. The first time I took part in this service, I was at Wolf Island and it was a sweet experience. It goes with me even until now. I hope some day to go down into your area, but I do not know when I will be so blessed. I do not drive that far and my husband works so much of the time! I told some of the people today that he is a very kind and understanding person or I did not know where I would be today. We will have been married thirty years the eighth day of June. I know too he

must be kind and understanding to be so forbearing with me so long.

Brother Adams, a month ago I witnessed the death of the mother of one of my good friends. She was a friend of Mother's before she died. She had never united with any church except the Holiness. Before she died - I was by her bedside-she revived and she had such a bright face and smile! It seemed her face was a light glow and she almost laughed aloud. She said, "I have been on a trip." She would never say where or whether or not anyone was with her. I kept asking her questions but she would never say anymore. I feel she had viewed her other home, to have the look I saw on her face. The scriptures teach that God has a people in every kindred and tongue and people and nation and I feel she was one. It gave her daughter much relief. I am with many people in hospitals and see many pitiful cases and I want so much to help them or their families.

My husband's brother had an operation and his wife and I were at the hospital from 7:30 to 11:15 that night. My husband worried over him much, for they had two brothers to pass while quite young, the year we were married. Somehow, I felt he would be alright. He came home today and we are hoping he will be in good health again. The Hospital sent a kidney stone to be analyzed.

Thanks again for the card.

I write for relief to myself and then wonder whether to send or burn what I have written. Bro. Adams, when you are made to cry unto God for His mercy, please remember this little one and may God keep you and yours always in His tender care,

love and mercy.

For one whom I feel God made to love His people.

Norine Voss

Post Office Box No. 162

Bassett, Va.

---

### EXPERIENCE

Dear Brother Adams,

I wonder if I am deceiving myself? If I am, I hope the Lord will see fit to undeceive me. For three times I have been impressed to write what, I hope, has been the dealings of the Lord with me. About the year 1915, I dreamed that I was being baptized and when I came out of the water, I was a hypocrite. That troubled me greatly. I made up my mind then that I would never offer myself to the church. I could not endure the thought of being a hypocrite.

This must have been in the year 1924. It did not seem like a dream. I felt like I was wide awake although I had gone to bed and there was no light in the room. I saw a river of water with logs crossed on one another and I could hear the water roaring like it was going down stream. I had a tense feeling and felt scared that I could not cross over. For days I thought on this and wondered what it could mean. I did not mention it to anyone. I went away for several months troubled and not knowing exactly why. Then, financial difficulties overtook us. We moved and I was so dissatisfied and felt like the devil had his thumb on my head and was pressing down so hard! Soon sickness overtook us and we lost our youngest child. This must have been in the year of 1925.

The year 1925 was not considered a good fruit year, because of the late frosts, but I can look back and see

how wonderfully blessed we were with an abundance of all sorts of fruits and a good garden of vegetables. We had the best of neighbors, two of which were Sister Hattie Moise and Sister Gladys Phelps. They were such a help and comfort to me. Life has a way of going on. I missed our child, but I did not want her back. I felt she was safe in the arms of the Lord where there was no suffering.

Sometime in July, the same year, I was ironing and thinking of nothing in particular, when this same river of water with crossed logs appeared to me and I felt I could cross. For a fleeting moment there was a different light and I have never felt such love and joy in my heart. But it did not last as I was so hoping it would.

Soon after this my mother came to visit us. I told her some of the things I have written and she said to me: "Do you want to join the church?" I said, "No, I do not want to ever join the church."

A few months after this conversation, I had a feeling that I wanted to be baptized but I felt so awfully unfit! I went to visit a very dear cousin, she was almost like a sister. She would have greeted me with a kiss, but I turned away. I was not fit to be kissed. She never knew my feelings.

Then I became ill. I called the family and thought I was dying. I can remember saying, "Take me, Lord, take me." I wanted to go, death seemed so sweet, just the thought of it, and I could feel the presence of angels, I thought. I had relief for awhile, then trouble, then again relief. It was like this for several months. I still had the feeling that I must be baptized. I felt



like it was the only way I could show the world what I felt the Lord had done for such a sinner as I was. No other church, no other pool of water was in my thoughts except Wheelers. I did not want to deceive the church and all my waking hours, it seemed, were spent in begging the Lord to show me if I should offer myself to the church. But when I heard a voice say: "Come on to Paradise," (this voice was audible only to me) I knew then that I would offer myself to the church if, and when, an opportunity was presented. And this proved to be true, from which I was blessed with great relief.

A very unworthy sister, if one at all.

Sallie R. Wheeley.

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This dear sister was called from this life April 13, 1970. Her obituary appeared in the Aug. 15, 1970, issue of Zion's Landmark.

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**LETTERS THAT EDIFY**

Dear Elder Adams and Elder Mewborn,

Enclosed are a few letters which may be of use for publication and from here I leave all to your judgment.

The letter of correspondence written by Elder Bellows in the Olive Hurley minutes, I sent because he had written to me about same, which you will find enclosed.

His letters to me may have puffed me up beyond measure, had it not been that I felt my humiliation so keenly and do even as yet, for however anyone sees me, I am aware I am so far from what I would much like to be.

Elder Bellows' fatherly way of telling me of my short comings when

I would try to interpret or give my idea of the meaning of a scripture, was to be commended for he also had a gift in teaching as well as in preaching.

I have so much laid aside, I feel should go forth now, for a few moments or short years, I could come to a place I cannot gather up my possessions, but if that which is worthy be published, no doubt a remnant shall stand as a witness, for there is none to understand of my own household here at home that would do any other but destroy.

Resurrection season at hand and a rising hope is surrounding us of the natural which is a shelter or abode of the Spirit. Although the season is cold, there comes forth warmth to draw life along in newness and light until the next season appears.

Who can help to compare life's span to the season of the element which is before the eyes of all humanity? It is a sort of quickening spirit too.

Should I annoy you with my letters and copies? kindly inform me. I send them that what ever may edify, be not overlooked. I have just more and more laid by and have no space for filing.

To all my dear people in the Lord,  
I send my love in sweet bonds,  
(Sister) Marion H. Mulholland  
Route 2, Box 185  
Lambertville, N. J. 08530

---

Dear Sister Marion,

We welcome any material you have that is instructive and comforting to the readers of Zion's Landmark. Please use your own judgment concerning same and rest assured we will be glad to receive all material that is edifying to our readers.

We appreciate what you have sent in the past and want you to feel assured that we will look forward to a continued interest in Zion's Landmark, such as you have so liberally manifested in the past. This also applies to all of our readers and subscribers.

Lovingly,

T.F. And Pauline W. Adams

---

### GOOD PREACHING AT ASSOCIATION

Dear Brother and Sister Adams,

I do pray you both are well and able to go out to the good meetings. I did enjoy the good peaching at Old Center Association. It was wonderful. It did mean so much to me as I do not get out and go to hear the wonderful preaching as I would like to do.

My dear sister was very ill for two years and I went to see her and did all I could do for her; however, God saw fit to call her on to a better home, I pray. Brother Adams, I am still here begging for mercy. I am, as Paul said, so prone to do the things I would not and the things I would not, that I do. See Rom. 8:19.

I feel as David expressed: "He brought me up also out of a horrible pit, out of the miry clay. He set my feet upon a rock and established my goings and put a new song in my mouth even praise unto God. Many shall fear and shall trust in the Lord." I can even praise Him! Oh, what helpless sinners we are! I desire to be mindful to give the glory and honor to the good and merciful God who called us and loved us before the foundation of the world. "These things I command you, that ye love one another." St. Jno. 15:17. I hope I love all the children of God.

Brother Adams, if you feel God's

guidance to publish this, please correct all mistakes. While at the throne of grace do remember me. I do feel so lonely here in this world. God has been a merciful God to me, even to let me live and occasionally feel His great love and wonderful power! He has blessed me to be up and able to do all my work for which I am so thankful. I do have good neighbors for which I am thankful. They are all very nice and good to me, for this I do thank my God. He blesses them with a mind to come and look after me which they do. To all who have a mind to do, please pray for me. I do feel the need of this blessing too.

Yours in an humble hope of His love,

Mrs. Dora M. Brooks

220 East Street

Rocky Mount, Va. 24151

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### ENJOYED LETTER

Dearly esteemed Sister Mulholland:

Your letter gave me much pleasure and I note with interest your searching mind into the mysteries of Scripture. You are growing and getting deeper and deeper into original things and your efforts will be rewarded. They that seek the Lord to not seek in vain. Your article in a recent issue of Zion's Landmark was the best bit of prose composition that you have had printed in that paper. I congratulate you. You worded everything so nicely and language often counts much in clearness and in forcible expression. I know your husband must take pride in you. I recall with pleasure the fact that I baptized you.

We still have winter here in February and near March first. I hope spring will be here in a few



days. Casper Fetter invited me to Southampton the fourth Sunday in March, but I cannot go this time as I have an appointment for that date. His letter did not reach me soon enough. I could go almost any other fourth Sunday of the year. May be sometime he will want me to go again.

There is no special news here. I did not go to Snow Hill as I had planned, because my wife slipped and fell on the porch of our home, slipping over a rug. I fear she cracked a rib, but she is getting better, though still sore where she struck her side. That was before the first Sunday meeting in February at Snow Hill, so as she could not shovel coal into the furnace, I cancelled that appointment, but no harm was done as Elder Spangler was called back to conduct the funeral of Horace Hastings. So all things work out for good.

The Slausons are as usual, except that Sister Lizzie has been suffering from high blood pressure, but that is better now.

I shall be glad when spring comes. This winter seems so long and dreary. I am a friend to warm weather and I will not allow myself to complain because of a little heat, like some folks do. There is a good sister here in the church who is always complaining about its being too hot or too cold.

There is no special news, so I will close. With love to you and Charles in the best of bonds, I am,

Your brother in humble hope,  
(Elder) Arnold H. Bellows

#### SPECIAL MEETING

The Seclusia Church of Compton, California, called a special meeting to be held at the Little Flock Church

in Bakersfield, California. While in conference a presbytery was formed for the ordination of Brother Bud K. Smith to the work of the ministry. Also the ordaining of Brother Walter B. Wilson, deacon. Elder Powell Wheat was chosen moderator. Moderator Elder Wheat appointed the following Elder and deacons to take part in the presbytery: Elder T.R. Jefferson, Deacons L.W. Langwell, Tom Simpson and Troy Smith. Brother L.W. Langwell was called to serve as clerk. Elder T.R. Jefferson was appointed to question the candidates in reference to their qualifications and offer the ordination prayer, after which Elder Jefferson delivered the charge to both Brother Smith as a minister and Brother Wilson as a deacon.

The ordinations of Brother Smith and Brother Wilson having been completed, Brother Tom Simpson presented Brother Smith to the church legally ordained minister of the Primitive Baptist denomination and Brother Walter B. Wilson a legally ordained deacon of the Primitive Baptist denomination. Following this procedure, Elder Wheat as moderator directed Elder Smith and Deacon Walter B. Wilson to come forward and receive the right hand of fellowship which was extended to them during the singing of a hymn by the church.

Elder Powell Wheat, Moderator  
Brother L.W. Langwell, Clerk

#### THE CHURCH RECEIVED ME

Dear Brother Adams,

Many times I have thought of writing this letter, yet there has always been something within me that caused me to refrain from doing so. I am so fearful to saying or doing something that might be misun-

derstood by the people that I have been made to love so dearly. They are the dearest people on earth to me, and yet, I am most fearful among them because I believe they are the wisest people on earth. I feel that they can all see me as I am—just as the filth of the earth, the very least of all.

I do not feel that anything I can write or say could be of any comfort to God's humble poor. I am not writing with that in view, but I do hope that it will bring some relief to me.

My mind goes back now many years, for if I know my heart, I have always believed the Primitive Baptist Doctrine, but until the time I am about to speak of, I had never been made to love them as I hope I have since. In February 1955, I had for several weeks been so troubled that I felt I could not go on living, yet each time I thought of death, it scared me progressively worse for I knew there is no end to this death.

On a cold dark night in February (1955), I was awakened about two o'clock by a voice so still and small, yet impressive, telling me I had to die. I arose from my bed crying. I went to my children's bedroom and looked at their sleeping faces, for what I felt would be the last time in this world. I started to lie down across the foot of their bed for I wanted to die close to them, but the same voice spoke to me there and said that I could not die there with my two little girls. I turned and walked into the dining room. It was still and quiet. I was as a blind person not knowing which way to go. I got as far as my kitchen door and I had my hand on the door when the same voice spoke again and told me I had no where to go. It seemed there

was no place for me to hide. It was then I saw my husband. He had gotten up and was standing near me. He saw that I was shaking and crying and wanted to know what was wrong with me. I told him I had to die and leave him and my little girls and that hell would be my doom.

I had seen it, black and naked before me and it was such an awful place! The terrible part was that it had no end. He took hold of my hand and asked me to sit down and he would call the doctor. I requested him to please not call a doctor for a doctor could not do me any good. But he kept on dialing until he reached one and was told to carry me to the hospital.

Oh, how I beg that no one will ever be in the condition I was in at that time and have been many times since. As we got into the car I looked toward the sky and the moon and stars seemed so far away and until a short while back, I had thought of death as being something afar off, but now it seemed close. I hardly remember entering the hospital that night. I do remember reaching for my husband's hand and thinking how big and strong he looked but I knew no matter how big and strong anyone was, they could never have power over life nor death, For the Lord giveth and the Lord taketh away, blessed be His name. I heard the nurse tell him that the doctor was on his way. I remember hearing his footsteps outside the door and the last thing I remember saying was that he was too late to help me, for I was going to a world without end.

I closed my eyes to this vain world and was sure I would never open them again in this life. I do not know how long I lay in that condition, but when I again became conscious, I



was saying: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: though anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. Psalms 23:4-6.

I felt then that I had passed from death unto life and I was crying and begging for my dear pastor, Elder L. P. Martin, whom I had loved for many years, for Christ's sake, I hope. It was late in the morning hours and I asked my husband not to disturb him at that hour.

When I reached home, several of my sisters were there and I could not talk to them. I felt sure they thought I had lost my mind. I wanted them to go home. I felt so happy I had just wanted to be alone and think on this wonderful truth.

For several days I felt lifted up but still felt that I could never offer to the church. I felt they could not receive one so vile as I. The next Friday I began to feel very low again and wondered how I could live through another weekend. I had no intention of going to church. I felt "They all know me too well and I am ashamed for them to see me." Fighting with all I had, I dressed my children to go to the Saturday night movie. I did not know what I was going to do until it was over. I knew I could not go inside, as we were walking down the street, for a voice spoke to me and said that I had to go to Surl Church. It was spoken in such a commanding manner, I knew I had to go. I told them to go on to the movie and I would pick them up

later.

I got into my car and went to my brother's home. He is a deacon of Surl Church—Clyde Blalock. They seemed so glad to see me and I wondered how anyone could be glad to see me! I asked them if they were going to Surl that night and they both seemed so glad to go. When we went in, I felt as though every eye was on me and I wondered why I came. I passed by Elder Martin, but I could not look at his dear face as I shook his precious hand. I thought, "He knows I have no place here and everyone else does." But I had no other place to go then nor now. We had a good meeting and they sang: "Beside the gospel Pool, Appointed for the poor, From time to time my helpless soul Has waited for a cure." Etc. I felt my heart would break when they sang the fifth verse—the last two lines, which says, "Surely the mercy I have sought Is not for such as I," and I could not keep the tears back. The next verse says: "no, God is full of grace; He never will permit—A soul that fain would see His face, To perish at His feet."

Again, for a little while, I felt that the promise was to me, but before I got home, I felt the same loneliness that I had felt before. I went to bed that night, again begging God to be merciful to me, a sinner. I cried myself to sleep. Sometime during the night, I dreamed of being back at Surl. I was on the outside and the singing was so pretty that I thought I could slip in the side door and no one would see me. If only I could be with them! The love was the greatest I have ever known and it seemed it carried me in and I began shouting. I thought I put my hands over my mouth to shut out the sound of my

cry. I did not want anyone to know I was there, but I could not stop.

I thought Elder Martin was in the pulpit and several preachers were with him. I ran up to where he was standing and he seemed to be so high above me that he had to bend very low to lay his hand on my head. He asked me if I felt worthy? I told him: "Lord, no. I could never be worthy." Beyond him, on the right where the male members sit, everything was covered with flowers, I also saw my mother, who had been dead for years, as plainly as I ever saw her in nature. Tears were streaming down her face as she reached out for me. My brother whom I spoke of before, was crying when he put his arms around me and said, that it had been so lonesome without me. Again, I awoke in a new world and felt that my troubles were over. I soon found however, that they were not over!

On that weekend, I went to church and sat at the side door which I had seen myself run through in the dream. I sat there so I could run out if I had to. I could never offer to those precious people and at that meeting I felt no desire to offer to the church. I felt that it really was all a mistake with me. I cried night and day, wondering what was to become of me. The following week, I had a dream that has always been very hard for me to tell: I thought I was out in the yard and I saw a tiny cloud in the sky. I gave very little attention to it at first. The storm within my breast was so much greater, but as I turned, I looked again and saw Jesus with His arms folded, beholding the whole earth. He looked so undisturbed! Beyond Him was the prettiest sunset I have ever beheld and He was drifting behind it from my view. I was crying so hard,

begging Him not to leave me! I felt I could not bear for Him to go from my sight. With my arms lifted high toward Him, I begged Him not to leave me and just before He went from my sight He spoke these words: "Where I am, thither ye cannot come." "I will come again, and receive you unto myself; that where I am, there ye may be also." (John 7:34 — 14:3)

If I have ever known anything of perfect bliss, I felt it when I awoke. My pillow was wet with tears of happiness. I felt right then that His promise was to me. At that moment I wondered how I could have ever been so low and be made to feel so high and lifted up. I still could not offer to the church and felt more sure as days went on that I would never have to offer. My worst fear was that they could not receive me and I did not blame them. I felt that surely I had sinned away the day of grace.

How I wish I could stop here! for I know you must be tired of reading this, but I must go on. The week before I was received in the church was one I shall never be able to describe. There just are not words enough to tell the suffering I went through. Even minutes seemed so very long and night and day I sank lower and lower. On Friday night before the second Saturday night in June, 1955, I saw my casket placed in front of the church at Surl. I knew it was I. They had placed a blanket of flowers on top of the casket and I saw my loved ones coming down the aisle, crying for me. I saw a dove descend from the end of the casket and I thought I was in the dove. I was flying over Surl Church, so happy!

I was trying to reach my loved ones and tell them not to weep for



me. I had gone on and there was only a dead piece of wood there, but I could not reach them. I know I shall never be able to for God only can do that: "All things were made by him; and without him was not anything made that was made." John 1:3. Jesus said, "The things which are impossible with men are possible with God." Luke 18:27.

I thought there was a wedding at the church and over where the women sat was a stairway that led to a basement. There was a table spread in white out in the front of the church. I thought it was to be a beautiful wedding. I was in the yard, not dressed for such an occasion, for I was barefooted and dirty as could be. I kept wondering why I was there in such a condition and I had made my mind up to just sit outside and listen. They started singing "Rock of Ages, cleft for me, Let Me Hide Myself in Thee." I have never felt such a force of love and, dirty as I was, I knew I had to go in, but I thought I would sit down at the back where I would not be seen. When I got inside, Sister Martin came to me and told me I was to wed Elder Martin. She put her arms around me and led me down the stairs where the whole church of God was. They were all loving me and helping me get ready for the wedding. She looked so pretty and was doing all she could for me. There was a narrow slab, without sides, no wider than one's hand. It was covered in white linen. I looked at my dirty self and said that I could never lie there. There was no way possible that anything so clean could be mixed with anything so dirty as I. I thought that Elder Martin said: "With God all things are possible."

At the end of the meeting on that

Saturday night I had to go before the Church. When Brother Clyde Satterfield made the move that they receive me into the church, I was happier than I had ever been in my life. I could hardly wait until the second Sunday in July to be baptized. As I looked at the water it really seemed like a grave to me, but I no longer dreaded it. It was the prettiest place I have ever seen. I do not think I will ever forget when Brother and Sister Martin walked down on the bank beside me. I could not raise my eyes to meet their eyes but when he bent to take his shoes off, tears ran down my cheeks, to think that one so great and called of God, would lay his hands on one so filthy as I felt to be, and lead me into the liquid grave! Oh, how I love them both! No words can ever tell! I feel now that she is not dead but sleeping that sweet sleep from which none ever wake to weep.

We had several long talks before she passed from this life. She was so precious to us all. We shall always miss her, but I hope on that day that all days were made for, we shall meet her again and all of God's little children who have been called from this world of suffering.

The very least of all,  
Mrs. James B. Long  
R.F.D. 4  
Roxboro, N.C.

#### FIFTH SUNDAY MEETING

Dear Bro. Adams:

Since we agreed to have a fifth Sunday meeting November 29th, 1970, would you be so kind as to insert a brief notice in the Zion's Landmark. This is for the Glenwood Park Church. We desire to extend an invitation to our brethren to come and be with us.

Your Bro. in hope,  
L. B. Hylton,  
Rt. 1, Box 517,  
Bluefield, W. Va. 24701

**BELIEVES JUDGMENT IS NEAR**

Dear Elder Adams,

Enclosed is a check for ten dollars in payment for two renewals I received over the weekend for the Landmark.

I hope you and family are well and I sincerely hope Sister Fannie is better. I would love to visit her but, as you know, my wife's sister is very low and we stay nearby most of the time. Many of our members are aging and some are very feeble. Others are unable to get out at all. This is causing our congregations to become very small at our yearly meetings and Union meetings. All of this brings to my mind the language of the Apostle, "For I would not, Brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part is happened unto Israel until the fullness of the Gentile be come in." Rom. 11:25.

In view of all that is taking place in this old world today, I believe, if not deceived, that it is almost in perfect parallel with the conditions that existed in the world just before the flood. And, also, with the declaration of Christ Himself when the disciples asked, "Master, when shall these things be?" His answer was "that not even the angels know, only the Father." Sometimes it appears that I can see it more clearly than at other times and I often beg that I could be given words that I might be able to set it forth in the true light of Christ. However, I just have to say, "Though we are troubled on every side" we do have the certainty that the church of the living God is safe in the Lord Jesus Christ. It was safe during the flood in the Ark. To my

understanding, the Ark is a beautiful type of the Church of the Lord Jesus Christ. And in Him it shall still be safe when the last Trumpet sounds from on high. The Ark had only one door. "I am the door." These are the words of Christ, the Saviour. When all had entered the Ark "the Lord shut the door." "I shut and none can open; I open and none can shut."

Sometimes I have a feeling that many of us that are now living will be living when the trumpet of the Lord shall sound to awaken the sleeping dead. I do believe that the time is drawing near that day and hour when the Lord of Glory shall appear in the air to gather His children home to the Eternal City whose Maker and Builder is God. Oh, may I be among that number that shall hear the heavenly voice speak, saying, "Come, ye blest of My Father, inherit the kingdom prepared for you from the foundation of the world." In this city we are persuaded to believe that our hope shall become a reality; we shall rest from all our labors and our hearts shall sorrow no more.

Oh, that heavenly shore! How precious it rises now to my troubled soul. I can see Him, by faith, in His loving kindness that He did aforetime prepare the way in Christ, the Son; keep His church in time below, and preserve it in eternity, heaven and immortal glory.

Please do not think I have lost my mind. I am easier now than I have been for days.

In love and hope,

Sam L. Gilbert

P. O. Box 2629

Winston-Salem, N.C.



# *Zion's Landmark*

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"Remove not the ancient Landmark  
which thy fathers have set."

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VOL. CIII No. 23

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Second Class Postage Paid at  
Wilson, N. C. 27893

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Wilson, N.C. 27893 Oct. 15, 1970

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**GOD'S SPIRIT**

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matt. 7:11.

The seventh chapter of Matthew is the ending of Jesus' sermon on the mount. When Jesus had ended his sayings, the people were astonished at his doctrine. He taught them as one having authority and not as the scribes. See Matt. 7:28, 29. The Scribes and Pharisees professed to be teachers of the law. Yet they departed from the law of Moses and taught for doctrine the commandments of men. They bound heavy burdens that were grievous to be born. Their greed for gain was at the expense of the poor. They made an outward show to be seen of men. Their inward parts were "Full of dead men's bones and of all uncleanness." See Matt. 23:27. Many things were taught by Jesus Christ of which, time and space forbid

recording. All men in nature are vile and corrupt. It is only those who are quickened by His Spirit and see themselves justly condemned by God's just and Holy Law and raised up to newness of life who can understand the words of Jesus. To them they are Spirit and they are life, but to those who are not quickened they are but nonsense and mean nothing.

The light of God's spirit will reveal the enormity of their sins, that they may see that they are totally depraved and no soundness within them. Paul could not see that he was a persecuter, he was injurious and was a blasphemer when he was hailing men and women and putting them into prison. His experience was put on record for the comfort of others who have seen themselves to be the chief of sinners and the least of all saints. Paul's testimony bears witness with those who have been condemned by the law and made alive by the imputed righteousness of Jesus Christ. The law condemns, the spirit gives life. Those who have received a hope in Jesus, rejoice to learn that the experience of the Apostles and Prophets, bears witness with their own experience. This is supporting evidence to him that they are of the household of faith. Paul said, "The Spirit itself bears witness with our spirit that we are the children of God." What scriptural testimony have we that we are the children of God? No evidence is better than that which Jesus said to His disciples: "By this shall all man know that ye are My disciples if ye have love one to another." Jno. 13:35. Love is the fulfilling of the law. We may say that we love the Lord Jesus Christ and love his people, but this is not proof within itself. When we are put to the

test the secret of our hearts will be made manifest. If the love of God is in our hearts, it will work no evil to our neighbor. We will not speak evil of men. The testimony of Paul will be felt in your souls. He said, "Speak evil of no man. Live peaceably with all men as much as lieth within you." You will strive to make friends and not enemies. Solomon said: "A man that hath friends must show himself friendly and there is a friend that sticketh closer than a brother. Pro. 18:24.

The people to whom Jesus was speaking, were His disciples! They were ungodly men by nature as all men are, but grace makes the difference between the Godly and the ungodly. The Godly are those to whom Jesus was speaking. In their nature they are vile and corrupt, but in the spirit they are Godly, pure and undefiled. Job was a man of God, a man who feared the Lord and eschewed evil, yet he said of himself: "Behold I am vile." He felt this, therefore he knew the ungodliness of his nature. Paul said in substance the same: "I know that in me, that is, in my flesh there dwelleth no good things." Rom 7:18. May I repeat that it is those who have seen and felt the corruption of their natures that can understand the teaching of Jesus Christ. Jesus said unto them: "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask Him!

Parents who love their children, provide (so far as they are able) for their necessities in this life. They give them food and raiment. Evil men will sacrifice many things which are for the good of their children, but this is the limit of their

ability to do. They cannot supply their need of heavenly things. They are out of their reach. Jesus has all the gifts and treasures in His kingdom to be meted out to the subjects of His grace in time of need. Paul said, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. It is also recorded that "Every good gift and every perfect gift is from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

Joseph had the keys to the store houses in Egypt. In this sense he is a type of Jesus Christ. He meted out corn to his brethren without charge when they were destitute of food. It was through necessity that they came to Joseph to get corn. Jesus has the keys to the treasures of heaven. Joseph's brethren were in search of bread. It was not a question of how long the journey or how rough the road, they were compelled to come to Joseph to get corn for their Father and families. These were natural blessings for the support of natural life. Joseph could supply his brethren with food to satisfy their hunger and parents can give good things to their children give good things to their children that ask them. Jesus gives good said: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord will hear them, I, the God of Israel, will not forsake them." Isa. 41:17.

God hears the cries of His people. They come to Him by faith. Paul said, "But without faith it is impossible to please Him for he that cometh to God must believe that He is and that He is a rewarder of them that dilligently seek Him." Heb.



## ZION'S LANDMARK

11:6. Jesus said, "And I say unto you: Ask and it shall be given unto you: seek and ye shall find, knock and it shall be opened unto you." Luke 11:9. Faith is the door of entrance by which the poor and afflicted come to Jesus and necessity is the moving cause for every other avenue has been closed. All other remedies have failed. This was true of the woman who had an issue of blood for twelve years. She spent all her living upon physicians and neither could be healed of any, but rather grew worse. As a last resort, she came to Jesus and it was by faith and hope that she came. She touched the hem of His garment and immediately the issue of her blood stanch'd. Jesus said, "Thy faith hath made thee whole." Matt. 9:22.

It was by faith that the eyes of the blind men were opened. See Matt. 9:29. It was by faith that the leper came to Jesus. He said, "Lord, if Thou wilt, Thou canst make me clean. Jesus stretched forth His hand and touched him and said, I will be thou clean. See Matt. 8:3. Naaman was a leper. His dwelling place was in Syria and Syria is a type of the flesh. There was no cure for the leprosy in Syria, just as there is no cure for sin in the flesh. He must go to Israel. This was the dwelling place of the prophet. The prophet, by order of his servant, directed him to dip seven times in the river of Jordan. This he did and was healed of his leprosy. See II Kings, 5th chapter. The virtue was in the waver of the river of Jordan, not in the river of Syria.

Those who are afflicted with sin, cannot find a cure in the flesh. The virtue was in the water of the river of Jordan, not in the river of Syria.

Those who are afflicted with sin, cannot find a cure in the flesh. The virtue is in the blood of Jesus Christ. John said, "The blood of Jesus Christ, His Son, cleanseth us from all sin and from all iniquity. See I Jno. 1:7. Those who are afflicted with sin will not come to Jesus until they have exhausted all the earthly remedies. Sacrificed offering under the law could not put away sin. Self-works and self-righteousness cannot put away sin in this day. This is known by those who have come to the end of their strength, and feel to be without God and without hope in the world. Every avenue is closed with no hope of ever meeting God in peace. They mourn, they groan and sigh. Their real seeking begins here. The Prophet said, "Seek ye the Lord while He may be found, call ye upon Him while He is near: Let the wicked forsake His way and the unrighteous man his thoughts: Let him return unto the Lord and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:67.

This is the turning point from law to gospel; from self-works to the righteousness of God, which is by faith. They ask by faith, they seek by faith, they knock by faith. James said, "If any of you lack wisdom, let him ask of God, that giveth to all liberally and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea driven with the wind and tossed." James 1:5, 6.

T.F. Adams

## OBITUARY

Brother John Vester Beasley was born in Stokes County, September 20, 1909, to Elder John W. Beasley and wife, Mrs. Bettie Beasley. He married Mamie Hill in November, 1930, and to this union were born three children: Harry Lee Beasley who departed this life at the age of 13 months; Peggy Beasley Wilson and Bobbie Beasley Bowman.

Brother Beasley offered to the church at Korner's Grove in July, 1936, and was baptized the second Sunday in July, 1936, at White Sulphur Springs with his wife and others, by Elder J. W. Beasley, and Elder Jim Morrison.

Brother Beasley was ordained a deacon the second Saturday in November, 1937. The presbytery consisted of Elders R. T. Monday: J. W. Beasley; J. Willie Beasley and Deacon Joe F. Boles. He served in this capacity faithfully until his death. He was also willing to lend a helping hand to his fellowman and sister churches in any way he could.

Brother Beasley departed this life March 18, 1970. He left to mourn his departure, his companion and two daughters; three grandchildren, four brothers and two sisters and a host of friends. His body was laid to rest in the cemetery at Korner's Grove Church to await the resurrection morn when he shall be carried home to join that innumerable host around the throne of God.

Jo Anne Belton,  
Assistant Clerk of  
Korner's Grove Church

The following poem was written the morning of Brother Beasley's death by an employee:

Mr. Beasley has gone to rest,  
To me a friend; he was the best.  
We all will miss him we surely know,  
But God has called and he must go.  
To his reward beyond the blue—  
To his Maker he was true,  
As a man he would apologize  
If he brought tears into ones eyes.  
He taught me how to do my work,  
With patience and wisdom he did not shirk.  
He went to work when he could hardly go,  
His faithfulness to the employer this does show.  
His policy was to do his best:  
He was not satisfied with anything less;  
He worked, he laughed along life's way,  
My desire is to see him again some day.  
Geraldine Haymore

## BLACK CREEK ASSOCIATION

The 94th annual session of the Black Creek Association will convene, the Lord will, with Memorial Church, Wayne County, N.C., beginning on Friday before the fourth Sunday in October, 1970, and will continue through Sunday.

The church is located about three miles from Fremont, N. C. Those coming from Wilson and going South on U.S. 117, go pass stop light for two blocks, turn right, go two blocks, turn left to church about two and one-half miles on right hand side of road. Pointers will be placed at different locations. Watch for them.

We wish to invite brethren, sisters and friends and a special invitation is extended to our ministering brethren.

L. G. Brantley,  
Association Clerk

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EDITOR

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NOV 9 1970

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PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 N. GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

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VOL. CIII

NOVEMBER 1, 1970

NO. 24

## ISAIAH CHAPTER 34

And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zi'on.

And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

It shall not be quenched night nor day; the smoke shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever:

But the cormorant and the bittern shall possess it; and the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

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\$4.00 PER YEAR — 2 YEARS \$7.00  
TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### SAVED BY GRACE

When I was a child I was always sent to Sunday school. My parents were both Methodists, and I thought it was right for me to go to church and Sunday school meetings. I attended regularly every Sunday and often won a class pin for regular attendance. I often thought I would go to church and try to be as good as I could and that is all I had to do. I thought I was as good as any if I did that.

When I was at the age of ten or eleven years, they were having revival meetings at the church and I had been going about every night. They would often try to talk me into joining. I refused until one night my cousin and I were together and they wanted us to join and told us if we did not we would be lost and never go to heaven. It seemed like this scared me more than anything else, so both of us went forward. They told us to kneel down at the altar and pray. I remember how hard I tried to pray but I did not know how to begin.

They finally received us into the church and we were to be sprinkled the next Sunday. When I went home I did not feel like I wanted to talk about joining the church. The next day, as I was going to the store for Mother, I met the superintendent of the Sunday school. He asked me how I felt then. I told him I felt just like I always did, and he only looked at me and did not say anything.

I always thought when anyone joined a church they would feel different than they did before but I

couldn't see any change in my own feelings. The day I was sprinkled I said to myself that I would be good and go to church and Sunday school and I would be all right. I attended meetings regularly every Sunday that I could until I was almost seventeen years old. Then my father died very suddenly. This caused me much grief and sorrow. He had always been a good father to us all and I felt satisfied he was at rest, but I would wonder why it had to be my father that was taken away.

I did not realize then that all things were according to the will of God. In October, 1914, I was married and, as my husband was of the Primitive Baptist faith, we often had arguments about our beliefs. I had never heard of the Primitive Baptist until I met him. He was not a member then but was a strong believer in their doctrine. We never talked much about the churches until after we were married and he would tell me what they believed and say that he never intended for our children to go to Sunday school. This would make me angry and I would say many things I have often wished, since then, that I had never said.

I never attended any of the Methodist meetings after I married. I was willing to stay home from the meetings but I did not want to hear anyone say anything about my belief. We had a good bit of sickness with our first two children and I wondered why I always had so much trouble. I thought sickness was about the worst trouble I could have



and never thought about having to suffer anything worse than that. I was always glad for the children to get well but I always gave the doctor all the honor.

In the year of 1918, I dreamed of hearing the prettiest voice and I thought it was some one preaching and I started in the direction the voice came from. I came to a dark lonely wood where I met my husband's brother, then a member of the Old Baptist church, and he asked me where I was going. I told him I was going to find that pretty voice. He said he was going, too, and knew the way and would take me. I then thought he took me by the hand and we started through the woods. The farther we went the darker it got. When we were about half way through the woods I was so tired I could hardly walk and all the time I could hear that sweet voice preaching.

Oscar kept telling me to hurry but the more I tried to hurry the deeper in the dark I got. Finally, he said if I couldn't keep up with him he would have to go on and leave me. I begged him to wait for me but he started on without me and I ran after him. When I got the edge of the woods where I could see through the trees, I saw the prettiest green field with the sun shining like gold on it. I saw Oscar running through the field towards a hill and saw Elder John Sumner standing in the brightest light I ever saw. It was his voice that I heard preaching. I thought I never did see anyone look so pretty to me before. But the more I tried to get out of the dark woods, the deeper in darkness I got.

When I awoke I did not think so much about it, but at times I could not get it off my mind. After several

days I told my husband about my dream and he said that something would come of it someday. I laughed at him and said I never would be an Old Baptist. I would never be anything else but a Methodist. I thought he could believe my way as easily as I could his. At times I would see where I was wrong but I could not give in. I wanted to hold on to my belief as long as I could and would often argue when I knew I was in the wrong.

In the year of 1921 we were blessed with another little baby boy who was crippled in one foot and leg pretty badly. O, how I loved him! It seemed his little crippled foot only made me love him more. Our other children were pretty big then and we, every one, thought so much of him. I would think, lots of times, that if he never walked a step in his life, how glad I would be if I could just keep him. It seems I feared in my heart that he would be taken away. He soon became so bright and was the very sunshine of our home. I thought I loved him too well but there was one who loved him even better than I, for, in April, 1922, he took pneumonia and brain fever and for two long weeks we sat by him day and night. No one knows how I suffered in those two weeks. I knew my baby would never get well but, O, how I begged the Lord to spare him to me! But, for some cause of which He knew best, He took my baby home to rest.

No one will ever know how much I suffered, and the first time I looked on his little face, so cold in death, my aunt was with me and she said to me, "He is a little angel now." It seemed like a cold iron hand gripped around my heart. I knew my baby was at rest and was a bright shining

angel but what was I? I knew when he was laid beneath the sod that I would never see him again in this world, and I felt that there was no place for me in that bright home.

Although my husband did not believe as I did, he got the Methodist preacher to preach the funeral to satisfy me but it did not bring me any satisfaction. He never said a word that brought any comfort to my aching heart, and when the little white lid was closed on the casket that held my baby's body, I felt that all the brightness of my life was buried with him.

In the two years that followed I can never fully tell how I felt. My life was just one long day of trouble to me. I was not satisfied unless I went to the cemetery where my baby was buried and I would look at his little grave and think how cold and dark it must be down under the sod. At times, I was so troubled about myself I did not know what to do. I felt like I could not live with such a burden on me and I knew if I died I would certainly be lost. I never said a word to anyone about how I felt. I went on in this way until November, 1923. We had always lived in Ohio and there were no Primitive Baptist close by us. My husband's people were living in Virginia and in November, 1923, his father and mother came to visit us. Elder John Sumner came with them.

There were no members of the church here then but my husband's brother that I had dreamed of and his wife. We had meetings every night and I attended them all, almost. The first two meetings were no more to me than any other meeting. I could not see any difference in their preaching than the Methodists. On Sunday night, the

third meeting, I shall never forget that all day long I was in so much trouble that I did not know what to do. I thought, at times, that I was losing my mind but I didn't say anything to anyone. That night Brother Sumner preached at our house.

I did not pay any attention to the meeting as I felt I had too heavy a heart to listen to anything. But, when he had almost finished preaching, it seemed like something was sinking down deep in my heart and the prettiest and sweetest music was ringing with the words he was saying. He was saying something about the sweet amazing grace of God and how, by that sweet grace, poor sinners were saved. It seemed I was drawn toward where he was standing. It was in a different room from where he was preaching but somehow I found myself standing close to the door where I could see his face and hear every word he said. I thought they were the sweetest words I ever heard.

That night as I lay awake thinking about what I had heard, I wondered if any of His sweet grace would ever be for me. I felt to be a lonesome and lost sinner with nowhere in the whole world to go. I could hardly wait for the days to pass so I could go to preaching at night. At each meeting I felt I was such a sinner and not fit to be with the rest of them. They all looked so pretty to me and I began to love them all so well. I never tired of hearing the truth preached; it sounded better to me everytime I heard it. On Monday night my husband's uncle was received into the church. He told a wonderful experience. The first I had ever heard. He was baptized the next Sunday, the 3rd Sunday in



November. That was the first time I ever saw any one put under the water. I thought it the loveliest sight I ever saw. When Brother Sumner led him out in the water I felt I wanted to go, too, and the words he said seemed to be floating in a circle above me, in the air and with beautiful music.

Our meetings soon ended and I hated so badly to see Brother Sumner leave. For days I was in so much trouble I could hardly live. It seemed to me that no one ever could get so bad as I; that there was no mercy for me. One night I went to bed in so much trouble I thought I would surely die before morning and was certain for torment. I don't remember going to sleep but I heard the sweetest soft voice above me say, "Let not your heart be troubled." I looked up to see where the voice came from and I saw my baby with the sweetest smile on his lips and Jesus with His hands on his little head, blessing him. I cannot tell just how this sweet vision made me feel. It brought to me the first bit of peace and comfort for long months.

The sweet words of "Let not your heart be troubled," kept ringing in my ears for days and I felt so satisfied about my baby for the first time since he had died. I was satisfied to give him up. I felt I would not, even if I could, ask to have him back. He was so happy and at rest that I knew he had missed a lot of trouble when he left this world. In only a few days my trouble came back, only so much heavier. I felt I could not bear it and prayed for the good Lord to have mercy on me. I was such a sinner!

One night, several weeks after this, I dreamed that all the people

here that were Baptist believers were singing the dear old songs I had learned to love so well but it seemed I was left out. I could not sing and, to look at the rest of them and hear them singing, only made me feel worse. I did not feel fit to be with them; they all looked so good to me. I thought I was sitting on the side of the bed almost broken down with trouble and they started to sing "Amazing Grace, How sweet the sound that saved a wretch like me." I felt to be the most wretched of all and there was no sweet amazing grace for me.

Then I heard the front door open and close and I heard a step in the room. I knew who it was when I heard the first step. I thought it was Brother Sumner coming and, he, too, was singing "Amazing Grace." I thought he came through the room and passed by everyone else and came straight to me. He took me by the hand said, "Come with me; we will sing our way to glory." I arose and left the house with him and he took me through the prettiest field and a straight and narrow path.

We started along the path and, all the time, Brother Sumner kept singing "Amazing Grace, how sweet the sound." We went a long way but I felt so safe with him. He held me by the hand and I felt so little; it seemed I was just a child beside him. I thought to myself that the Bible says something about becoming as a little child before we can enter the kingdom of heaven. I looked up at Brother Sumner's face. He seemed so far above me. I thought it was he, but he had the face of the Saviour. I thought he was looking down at me with the tenderest look.

We stopped in the path and he

said to me, "Look beyond." I looked and saw the most beautiful place I ever saw before. It was one great city, so bright and shiny; the whole place was shining with the brightest light! The walls were made of bright jewels and the streets were of gold. As I looked, I saw the prettiest people there. They were all dressed in white robes and they all looked alike. They had little gold books in their hands and they were singing. I felt a great love for them all in my heart and knew several of them. It seemed that I never would get tired of looking at them. They were so lovely!

When Brother Sumner said to me again, "Look beyond, that is our home; it is heaven." I woke up then and felt so happy. All my trouble was gone. I did not think I ever would have any trouble after that but I soon began to doubt again. I thought my dream did not mean anything for me. It was only to show me how much better all the rest were than I.

And, then, in a few nights, I dreamed of being down in a great dark pit and I thought the whole world was over me and kept coming down over the pit until I was almost smothered. I kept trying every way to get out but I only kept sinking farther down and the world kept coming down closer to me. I felt that Satan was pulling me down and I Satan was pulling me down and I could feel the heat from a great fire. I felt every breath get shorter and was in such torture and suffering that I felt I could not get out of Satan's power myself. I had tried so many times and failed. I fell to my knees and prayed with my last breath, it seemed to me, "Dear Lord, have mercy on me, a poor

sinner."

I felt myself rising up until I was above the world. I was floating through the air with not even my toes touching the earth. I was singing, "O, how happy are they, who their Saviour obey." When I awoke I was singing, "The world was put under my feet." This dream brought me great relief. I realized more than ever before that all my help must come from God. I had tried every way I could to get out of that awful place and the more I tried, the deeper I sank down.

I felt I was praising Him aloud, in singing, for answering my prayer and lifting me above all earthly care and, just so, for days after I dreamed it, I was praising Him in my heart and trusting Him for all things. In July, 1924, Brother Bennie Myers came from Virginia to preach here and stayed about a week. We had a good meeting every night. I went to all the meetings and he preached just what I was starving to hear. I wanted to be in the church and be baptized but I felt too unworthy even to be seen with the rest. When meetings were breaking up and they would be singing and shaking hands, I thought it looked so pretty and wished I could be with them. They all looked so happy together. They would come to me and shake hands and I felt that if they knew me as I knew myself that they would not even touch my hand.

When Brother Myers left I felt so sad and lonely. All my thoughts were only on one thing and that was the Bible. I would read it day after day when I was alone. I tried to keep my feelings to myself. I knew my husband was a strong believer and had a good experience but I never even told him about my feelings. I



felt I had been too bitter against the Old Baptists to ever be one of them. But the longing to be with them grew day after day and my love for them grew stronger every day. I would go to bed at night praying for God to make me fit to offer myself to the church.

We did not have anymore meetings from July until October. Brother John Sumner and Brother Bennie Myers both were coming in that month. I could hardly wait for them to come and, for two weeks before they did come, I would go about my work praying for the dear Lord to show me, in some way, if I was fit to offer myself to the church. They were coming on Tuesday and, on Friday night before, I went to bed and thought to myself, "I am too unfit even to think about being with them." I prayed to God to be merciful. I went to sleep far in the night and dreamed I was going to a church and when I got to it, it was a plain building on the outside, not even painted, and had only one door. I went up this door and opened it just a little and looked in and such a beautiful sight I saw! It was one great city with the brightest shining light that lit up the whole place. I could see no lamps of any kind in the place but just that pure bright light that was everywhere. I saw the most pretty people and they were all standing up together, dressed in pure snow-white garments, with not a spot of any kind on them. They were all singing the sweetest song and, as I looked, I could see, here and there among them, a vacant place as if for a place for someone else to stand and I thought to myself, "How glad I am that there is still a place left for someone else." I thought, "That place may be for

me."

I looked at them until they stopped singing and then I just stood at the open door and my voice rose in singing. The voice of my beloved spake and sweetly said to me, "Arise, my love, the world forsake and come away with me." I sang this song all through and when I came to the last verse and was singing these words: "There, there amidst that holy throng, I hope to find a place," I woke up and I could hardly believe I had dreamed it. It seemed so real. I lay awake for a long while and thought about it and wondered what it meant. I fell asleep again and dreamed the same thing over again. I awoke singing the same words.

My first thought was, "Surely God had answered my prayer." I was so glad there was a place for me and I promised myself I would offer myself the very first meeting I attended. I never said anything about my dream that morning but before the day was over I began to doubt. I thought maybe it did not mean a place for me, so I decided I would tell my husband about it. When he came from work I told him my pretty dream and he said, "Don't you know what that means?" I was so glad he took the same meaning from it that I did.

When Brother Sumner and Brother Myers came, we had the first meeting that same night. When the door was opened for the reception of members I felt I could not stay away any longer but I decided to wait until another time. I did not go home satisfied and the next night they both preached at my brother-in-law's house and surely had a wonderful meeting. I still thought I would wait awhile. I did

not feel I had anything worth telling and, after meeting was over, we went home and Brother Sumner talked so good that I felt I had not done that which had been enjoined upon me and all that night I was so troubled. I never closed my eyes all night and turned from one side to the other, crying to be spared until another night and then I would tell the dear people what little I had to say.

The next night we had meeting at my husband's aunt's home and I treid to not listen to the preaching. I felt I was not fit to ask for a home with them and if I did not listen to the preaching I would not feel so badly. But I could hear every word so plain and it sounded sweeter than ever to me. I knew I never would be satisified while I was on the outside of the church. I just wanted a home with them; somewhere to stay what few days I had to stay in this world. When they were singing the last song and shaking hands, Brother Sumner did not open the door and I felt my chance was gone. I was afraid they would not give me the opportunity again. They sang, "O, how happy are they, who their Saviour obey." I had promised so many times I would obey but had failed to keep that promise and now I felt I was being punished for it.

When they sang all but the last verse and opened the door to all who were dissatisfied with the way they were living, I felt I could not stay away any longer. I went forward and told them a part of what I have written and I was received. I felt my heart was overflowing with joy. When Brother Sumner called me Sister Lottie I thought it was the sweetest sound I ever heard. I wanted to get down at their feet. I

was so glad they took one so low as I.

But my joy overflowed when my dear husband came forward the same night and was received and also his brother. This was the 17th of October and we were to be baptized the next Sunday, the 19th. On Sunday morning we had preaching at our house and were to be baptized right afterwards. We had a most wonderful meeting. Both Brother Sumner and Brother Myers preached and were so ably blessed. Before the meeting was over my husband's aunt asked for a home with them and was gladly received. We were all baptized together.

I remember so well as we started to the waterside, how I prayed to God not to let me deceive them. If I was not fit to be baptized, I prayed to know, in some way, before I went into the water. But when Brother Sumner led us out into the water I felt so light and free. I felt the water like soft clouds over my face and was raised up out of the water with all my troubles seemingly washed away. Everything around me looked so bright and pretty and, as they all came to the waterside to shake hands with us, I felt so glad to be one of them and thought their faces all shone the brightest and prettiest to me. Since then I have seen many days of doubts and fears with, now and then, a bright day filled with hope. But I know none of God's little children will ever be lost. That eternal covenant in the Lord Jesus Christ stands sure and steadfast and, if I am ever blessed to reach that bright home, it will be by the sweet grace and mercy of God.

Mrs. Lottie Marin Surratt  
Sylvatus, Va.

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The experiences of the Lord's



people are greatly enjoyed by those of like precious faith. We would be glad for more of our brethren and sisters to pen their experiences of Grace that others may enjoy reading them.—Ed.

### NO SUFFERING THERE

Dear Brother and Sister in Hope,

As I am here thinking so much about both of you, I want to write you, if it is the will of the the Good Lord. If I could only see you, it would be much better, but we cannot have our way about many matters, can we? It is as I have thought many times, if the people of this world could have their way about everything, what a place this old world would be to live in! But, of course, that would be impossible for it for no other reason, there would be an enormous amount of conflicts that would serve to make this an impossibility. However, my desire is to do all my sufferings here rather than in the hereafter even though this would work a great hardship.

I hope you both are well. I am not well but thankful to be as I am. I have no right to complain for I feel like my God has been good to me and I desire to continue to look forward to the coming of a better home: "Home, home, sweet, sweet Home. Prepare me Dear Savior, for Glory, my Home." There will be no suffering and trouble there.

I have not been to church for quite sometime, but if I could only hear some Old Baptist Ministers preach and pray, I feel that it would make me feel better, much better in fact, than all the medication I am now using. But unless it is the Good Lord's will, I will never be able to hear it. I do get so low in spirit sometimes that I believe my hope is

all gone. I feel so little and unworthy to be numbered with the people of God. Oh Lord! I do feel to need Thy mercy!

A short while ago, I was lying here on my bed and my thoughts were carried to my brother, Vester, who has passed from this life and it seemed as though he was lying out in a place that was clean and white and the pillow under his head was very white! He talked to me, Brother and Sister Adams ! Oh! I miss him awfully badly, yet I do not wish him back here in this world of trouble, for I feel he is now resting in that Heavenly Home.—His mother-in-law passed away last week, she was a good sister too.

My husband is very anxious to see you, Brother Adams, and I hope it is the will of the Good Lord that he will get to see you before long. He enjoys the Landmark so well! He occasionally tells me of some beautiful dreams he has.

I will close for this time. Please pray for me and if you feel to do so, please answer soon.

The least if one at all,  
Lillie T. Spencer,  
Mount Airy, N.C.

It is our humble desire that the Good Lord may see fit to bountifully supply you and your dear companion with his mercy and love, and restore you to your wanted health — Ed.

### "LOOKS FORWARD TO LANDMARK"

Dear Brother Adams,

It has been a long time since I have sent anything to help in sending the good paper—Zion's Landmark. I know of none better and I still can

see to read it. I consider it a great blessing at my age to be able to see well enough to read any at all.

I am, more or less, a shut-in and appreciate receiving it twice each month. It has not failed to arrive and I look forward to its coming even more because I cannot get to church as often as I would like to attend. I have had many disappointments in this life and I am still having them.

I enclose two dollars for the fund. It is not much but I suppose it will help some. Remember me should the Lord bless you to pray. May He give you the strength you need is my prayer, if I could pray.

A very weak one,  
Mrs. Pearl Martin  
Crab Orchard, W. Va.  
August 31, 1970

#### "LANDMARK IS GREAT JOY"

Dear Elder Adams,

I hope this finds you and family well and enjoying good health. Enclosed you will find four dollars to renew my subscription to the Landmark. I notice it was due September the first. It is such a great joy to me! I am eighty-one years of age and am in rather poor health.

I do not get to church often and the good pieces that the brethren and sisters write, do me a lot of good. I do not want to miss a copy.

Please pray for this sinner when you are impressed to pray. I am the least of all among you, if one at all.

A sister, I hope,  
Mrs. A. L. Baker  
Eden, N.C.  
September 3, 1970

#### DO NOT WANT TO MISS A COPY

Dear Elder Adams,

I am sorry I overlooked sending you a check for my paper. I hope I can always receive it.

I love you all very much but feel so little and unworthy to be numbered among you. If I knew I were one of you, that would be enough.

I am sending a check for two years renewal to the Landmark. May God continue to bring us together from time to time.

A little sister,  
if one at all,  
Mrs. Ernest Wood  
Route 1 Box 205  
Bassett, Va. 24055

#### MANAGEMENT AND CIRCULATION STATEMENT OF OWNERSHIP,

Date of Filing: Sept. 24, 1970. Title of Publication: Zions Landmark. Frequency of Issue: Semi-monthly. Location of known office of Publication: 117 N. Goldsboro St., Wilson, N.C. Location of the headquarters or general business offices of the publishers: Willow Springs, N.C.

Publisher: Elder T. F. Adams. Editor: Elder T. F. Adams. Managing Editor: Elder T. F. Adams. Owner: Elder T. F. Adams, Willow Springs, N.C. 27592.

A. Total No. Copies Printed	1932
B. Paid Circulation	
1. To Term Subscribers by mail, carrier delivery or by other means	1832
2. Sales through agents, news dealers, or otherwise.	None
C. Free Distribution	100
D. Total No. of Copies Distributed	1932

Elder T. F. Adams



# *Zion's Landmark*

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"Remove not the ancient Landmark which thy fathers have set."

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VOL. CIII

NO. 24

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Second Class Postage Paid at  
Wilson, N. C. 27893

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Wilson, N. C. 27893

Nov. 1, 1970

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**THE GIFT OF GOD**

A friend requests my views on Luke 16:19-31.

Such views as we have on the proposed text we have given in former volumes of Zion's Landmark and we have no new light upon the subject. Still, as many of our present readers do not have access to our former volumes, we will reinsert what we have in substance written before

**THE RICH MAN AND LAZARUS**

The parable begins by saying, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

And there was a certain beggar named Lazarus; which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: The rich

man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, Father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:19-31.

This is a parable which sets forth a contrast between a man who possessed an abundance of this world's goods and Lazarus, a poor man who was afflicted with sores. Webster says a parable is "a comparison, a short fictitious narrative from which a moral or Spiritual truth is drawn." Abraham was the father of both the rich and the poor man. God made a covenant with Abraham when he was ninety-nine years old, saying! "And

I will make my covenant between thee and me, and I will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee." Gen. 17:2-5.

The rich man was a descendant of Abraham's seed through the law, which did not give him any promise of being an heir of heaven, not having been born of that seed which was of the righteousness of faith. Paul said, "To Abraham and his seed were the promises made, I say not unto seeds as of many, but unto one seed and that seed which is Christ." Again he said, "The promise that he should be the heir of the world was not to Abraham nor his seed through the law, but through the righteousness of faith." There is no evidence to show that the rich man possessed faith, without which it is impossible to please God. He represents the Jews who made void the law of Moses by following the tradition of the elders. Not having faith to support him in his dying hour, he lifted up his eyes in hell, being in torment. Lazarus was not only the offspring of Abraham through the law, but also the seed of Christ, which is the righteousness of faith. These are those to whom the promise was made. He was embraced in the covenant that God made with Abraham, which was ordered in all things and sure. When he died the angels conveyed him to the bosom of Abraham.

The rich man is also a type of the Scribes and Pharisees who devoured

widow's houses and occupied the uppermost rooms at feasts and the chiefest seats in the synagogues. For an outward show, they made long prayers, wore fine clothing of purple and fine linen and fared sumptuously every day. They washed often; they made clean the outside of the cup and of the platter. They omitted the weightier matter of the law; judgment, mercy, and faith. Lazarus lay at the gate of the rich man. The dogs licked his sores. He received no favors from his kindred of the flesh. Lazarus is a type of the elect family of God of which Jesus is the head. It is said, "He (Jesus) came to His own and His own received Him not." His descendants after the flesh were of the tribe of Judah. His parents were poor. He was born in Bethlehem Judah, and cradled in a manger. He grew up to manhood and lived the life of a pauper from the cradle to the grave. He never possessed any earthly possession, not even a place to lay his head, nor a parcel of ground for the burial of his body. He said of Himself, "The foxes have holes, and the birds of the air have nests; but the Son of man hath no where to lay His head." Matt. 8:20.

In the rich man, who was a possessor of an abundance of wealth, we see a type of the law worshippers, who are those that trust in their own works of righteousness for life and salvation. Lazarus is a type of the chosen, Jesus being the representative head of all those who were chosen in the furnace of affliction. The rich man received those things which were good, but perished with the using in this life. Lazarus received the evil things; hunger, sorrow, and sore boils. The Scribes and Pharisees lived in luxury every



day. Poverty and affliction were the daily portions of Jesus and His chosen. The self-righteous Pharisees did not adhere to the teachings of Moses, nor the prophets. They were far from administering to the poor. Jesus said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. 7:12. There isn't any preparation made in the stony heart for this teaching. The rich man did nothing to relieve the hunger and sufferings of Lazarus. The unbelieving Jews did nothing for Jesus, yet, He was their brother after the flesh. It is recorded in Holy Writ "He (Jesus) came unto His own, and His own received Him not."

This is not to be understood to embrace all the Jews. Those who were in authority were the people under consideration. The poor did receive Him. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12-13.

Here we see a comparison from which a Spiritual truth is drawn. It is said, that the beggar died and was carried by the angels to Abraham's bosom. When Jesus died and arose, He went to His Father. Two men in white apparel were standing by when He ascended to Heaven. The rich man died and was buried, and in hell he lifted up his eyes being in torment. This was the judgment of God executed on him. David said, "The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. the Lord is known by the judgment which He

executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God." Psalms 9:15-17.

The rich man was a son of Abraham through the law and no evidence that he was a son through the righteousness of faith. Lazarus was a descendent of Abraham through the righteousness of faith. He was an heir of promise. Again, quoting Paul, "The promise that he should be the heir of the world was not to Abraham nor his seed through the law, but through the righteousness of faith." The rich man represents those who believe that righteousness comes "through the law," those who trust in their works of righteousness for life and salvation. Their works were not mixed with faith.

Lazarus was a poor man. Jesus was a poor man. The vessels of His mercy are a poor people. The prophet said, "I will also leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord." Zeph. 3:12.

"A certain man" or a certain number of people are occasionally used figuratively in the scriptures to represent uncertain numbers. The foolish and wise virgins are figuratively used, designating five foolish and five wise. The rich man said, "For I have five brethren." The Prophet Isaiah said, "And in that day seven women shall take hold of one man." King Herod was the representative head of his kingdom. His name is in the singular as spoken of by the angels—"For Herod will seek the young child (Jesus) to destroy him"—but after he was deceased, a similar scripture is written using the plural gender:

"For they are dead which sought the young child's life." Matt.2:20

The Pharisee who prayed within himself and thanked God that he was not as other men, paid tithes of all he possessed and fasted twice each week, is also like the rich man who represents the seed of Abraham through the law. The publican, who said, "God, be merciful to me a sinner," like Lazarus, represents the seed of Abraham through the righteousness of faith.

The rich man cried in his distressed condition, calling upon his father. Abraham reminded him of the good things which he received in his lifetime and Lazarus his evil things. The great gulf was fixed, a span which no man can pass except those who are born of the Spirit of God, the seed of Christ through the righteousness of faith. All of those who will meet God in peace will come to Him through Jesus Christ and not because of any works of righteousness which they have done. It is by grace through faith, that not of yourselves, but a gift of God. Their entrance into Heaven depends on what Jesus is made to them, and what Jesus is made to them depends on whether or not they were chosen in Him before the foundation of the world. Eph. 1:4. Paul said, "But of Him are ye in Christ Jesus who of God is made unto us, wisdom, righteousness sanctification and redemption." He (Jesus) is the mediator between God and man, "The only name given under Heaven amongst men whereby we must be saved." There is no mixing of grace and works, flesh and Spirit, law and gospel, righteousness and unrighteousness.

T. F. Adams

#### RESOLUTION OF RESPECT FOR SISTER ELEANOR AUDREY BONDS MOORE

Whereas, it has pleased our eternal heavenly Father to call from our midst our beloved sister, Sister Eleanor Audrey Bonds Moore, I, in accordance with the request of the Skewarkey Church, will attempt to pen a few expressions in her memory.

Sister Moore entered this life on April 8, 1916, and was called home on May 27, 1970. Her travel in this life was for 54 years, 1 months, and 19 days. She was the wife of George Herman Moore who survives, and the daughter of the late John Dennis and Ella Lee Bonds. She was a native of Martin County where she spent all of her life.

Sister Moore united with the Skewarkey Church the second Sunday in May, 1963, at the water's edge where she was baptized by her pastor, Elder E.C. Harrison. She manifested much love for the church and the brethren and was faithful to attend her meetings when her health would permit her to do so. Our dear sister suffered many afflictions during many years of her life, being blessed to endure the same with much patience until the end. Although her activities were limited, she was a faithful wife and mother, esteeming the welfare of her loved ones above that of herself.

Sister Moore loved the doctrine of sovereign grace and possessed a hope in an allwise, powerful, and merciful God. She rejoiced in an abiding hope of being wafted on the wings of God's love through the redeeming blood of her Saviour, Jesus Christ, to that eternal city whose builder and maker is God.

Surviving are her husband, two sons, two daughters, three grandchildren, three brothers and two sisters. To the family we extend our heartfelt sympathy and we pray that you may be comforted by the divine Spirit of God.

Funeral services were conducted in the Skewarkey Church by her pastor, Elder Harrison, assisted by the Messrs. Thurman Griffin and Timothy Creel. Interment was in the church cemetery beneath an array of beautiful glowers.

Resolved: that a copy be placed on the church records, a copy be sent to the family, and a copy sent to the "Signs of the Times" and "Zion's Landmark" for publication.

Done by order of conference the second Saturday in June, 1970.

Edler E. C. Harrison, Moderator  
Johnny Ray Gardner, Committee



**OBITUARY OF SISTER MINNIE  
SUSAN BROWN CRABTREE**

Sister Crabtree was born on February 5, 1889, the daughter of Hayward and Susan Cates Brown, and died April 10, 1970, in Person County Memorial Hospital as a result of smoke inhalation suffered in a fire that destroyed her home on April 8, 1970, in Hurdle Mills, N.C. She was 81 years of age.

Her funeral was conducted the following Sunday, at 2:00 P.M., by her pastor, Elder A. B. Barham and Elder L. P. Martin at Helena Primitive Baptist Church. Burial was in the Norris Family Cemetery.

Sister Minnie was married to Archie Frank Crabtree in October, 1910, and to this union was born eleven girls and one boy. One girl, Ethel, was drowned in 1918 at the age of two and her husband passed away March 24, 1956. Surviving are ten daughters: Mrs. E. O. Albert, Rt. 4, Roxboro, N.C., Mrs. Clarence Rudder, Mrs. Erskin Brown, Mrs. B. C. Clayton and Mrs. Henry Fitts all of Rt. 2, Hurdle Mills, N.C., Mrs. Floyd McCullough, Rt. 1, Hurdle Mills, N.C., Mrs. Henry McCullough, Rt. 4, Mebane, N.C., Mrs. Shurlie Tuck, Longhurst, N. C., and Miss Doris Crabtree of the home; one son, Vance Crabtree, Rt. 3, Mebane, N.C.; two sisters: Mrs. Charlie Norris and Mrs. Willie Wolf, both of Hurdle Mills, N.C.; five brothers: Walter Brown, Hurdle Mills, N.C. Noah, Isaac, Maynard and Hardy Brow, all of Hillsborough, N.C.; 38 grandchildren and 38 great-grandchildren.

Sister Crabtree was received into the fellowship of Helena Primitive Baptist Church October 4, 1924, and was baptized in November by the late Elder J. J. Hall. She was faithful to her church and attended as long as she was able.

Therefore, we at Helena Church bow in humble submission to the One who holds the issues of life and death in His hands and never makes a mistake. It grieves us to know she suffered at the last but we feel that her suffering is over and we could not wish her back. We extend to her family our heartfelt sympathy and our hope that He, who doeth all things well, will comfort them.

Done by order of Helena P. B. Church in conference on Saturday, August 1, 1970.

Sister Ann Ashley  
Sister Lelia Pennington (Committee)  
Mrs. Ethel Clayton and  
Sister Carrie Monk

**OBITUARY OF WILLIAM HOWELL CORNS**

Brother William Howell Corns was born October 8, 1904, to William E. and Ellie Stowe Corns and died on February 5, 1970. Surviving are his wife, Bessie Doss Corns; three daughters, Mrs. Marion Stowe, and Mrs. Hassel Smith both of Lawsonville, N.C. and Mrs. Ben Hall of Spencer, Va.

Brother Corns united with Dan River Primitive Baptist Church on the fourth Saturday in July, 1963, and was baptized on the fourth Sunday in August, 1963. In relating his experience to the church, he told of a vision he had at a baptizing previously, when he was desiring to be baptized. As he watched another being baptized, he said that a little man flew through the air and stood on his shoulder and spoke to him, saying, "you cannot go in today, but later."

We feel that Brother Corns' manner and speech were evidences of his love for the Kingdom of the Lord. He was always so thoughtful of the people of the church and was among the first to help with the needs of the church building or grounds. We cannot express how much he is missed by his beloved family and all those that loved him. We hope that we are made reconciled to the will of the Father. We trust that he fell asleep in the shadow of that Great Rock in a weary land.

His funeral was conducted at Pleasant Grove Primitive Baptist Church by Elders Calvert Fulcher, Leonard Cassell, and his pastor, Bennie Clifton. His body was lain to rest in the church cemetery to await the coming of our Lord and Master.

Done by order of the church in conference June 27, 1970.

Bennie Clifton, Moderator  
Raymond Vipperman Committee  
Edrie Clifton, Committee

**ELDER E. G. HALL PASSES**

Elder Ed G. Hall of Eden (Spray) N.C., passed away September 25, 1970, while visiting with his son and family, James Hall, in Tiverton, R. I. Our sympathy goes to Sister Hall and the family at this time. We publish this notice that the Old Baptist people may know of his passing.

Ed.

**CONTRIBUTIONS TO THE  
INDIGENT FUND**

R. L. Via, Salem, Va.	3.00
Mrs. Nellie Hutchens, Sandy Ridge, N.C.	1.00
B. L. Bartlett, Pikeville, N.C.	3.00

Mrs. Pearl Martin, Crab Orchard, W. Va.	2.00	Mrs. Oscar Harrelson, Loris, S.C.	1.00
Arthur W. Norris, Hurdle Mills, N.C.	\$3.00	J. D. Ballance, Raleigh, N.C.	6.00
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Mrs. Eurice Ogburn, Willow Spring, N.C.	3.00		
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Mrs. T. R. Jefferson, Lake Isabella, Calif.	3.00		
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Mrs. Helen Hylemon, Newport News, Va.	1.00		

#### UNION MEETING IN CALIFORNIA

The annual three day union meeting of the Old School Primitive Baptist Churches of California will begin, the Lord willing, on Friday before the first Sunday in November and to continue through Saturday and Sunday, October 30, 31, and November 1st, 1970. The Union will convene with the Little Flock Church, 425 30th Street, Bakersfield, California.

We desire to extend an invitation to our brethren to come and be with us. For further information call or write to

Troy Smith (Phone 322-1830) or  
Walter B. Wilson, Clerk  
520 South Astell Avenue,  
West Covina, California  
(Phone 331-5210)

#### MILL BRANCH ASSOCIATION

The Mill Branch Association is appointed to be held with the Church at Pireway, Columbus County, N.C., beginning on Friday, October 30th, 31st and November 1, 1970. Those coming into Tabor City, N.C., take Highway 904 from Tabor City about eighteen miles to church. Those coming by way of Wilmington, N.C., follow U.S. 17 to Grissettown, N.C., and take N.C. 904 about eight miles to church.

M.B. Paul, Clerk



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NOV 10 1970

# ZION'S LAND MARK

PUBLISHED SEMI-MONTHLY

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*PRIMITIVE OR OLD SCHOOL BAPTIST*

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

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VOL. CIV

NOVEMBER 15, 1970

NO. 1

## ISAIAH CHAPTER 34

And thorns shall come up to her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.

The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow: the screech owl also shall rest there, and find for herself a place of rest.

There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate.

Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

And he hath cast the lot of them, and his stand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

## ASSOCIATE EDITORS

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### IF IT HAD NOT BEEN THIS WAY, HOW WOULD IT HAVE BEEN

We take things from the creation to this time and consider them under the head of this question, and what will be our answer?

I will answer for myself, that it is impossible for me to say. For this very cause I must say that I believe that all things have come to pass just as God knew they would and they could not have been in some way which He did not know and which was not, in some way, connected with His holy purpose; either in His providence or in His grace.

There are many, yes, very many things for which we can see no use. I don't know why it was in the providence of God that such things should be and, yet I see they are there.

The fact that He is almighty and could have had this or that thing different, if it had been His holy will to have done so; and to see that He did not have it different is enough to tell us that it was under His hand and that He controlled it, either directly by His holy spirit, or by the hands of

When God created man, He created them male and female and, yet, there was but one visible being. While in this single state God blessed them and gave to them His commandment to "Be fruitful, and multiply, and replenish the earth, and subdue it." Gen. 1:27; 28. Therefore, man received the commandment in both the male and the female for they were not yet separated into two personages.

Could they, while in that state, have obeyed the commandment to multiply and replenish the earth and subdue it? No. They must be male and female and in separate bodies. When the Lord was pleased to make the woman a separate body from the man "He caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from the man, made He a woman." Gen. 2:21, 22. He gave the woman no law after she was separate from her husband. The law was given to them while there was but the one being. Now they are two individuals; were they in a proper condition "to multiply and replenish the earth?" The Lord Jesus said not - "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die it abideth alone: but if it die, it bringeth forth much fruit." John 12:24.

Adam was the corn (grain) of wheat of the human race and to "Multiply, and replenish the earth," or to bring forth fruit he must fall into the ground and die. Just as Jesus, the "corn of wheat," of the church must fall into the ground and die to save His people, His bride.

We may say that where there is no sin, there can be no death, "For the wages of sin is death." Rom 6:23. The Lord does not give that which is not due. Hence, the man must fall into the ground and die as a sinner. He could not fall otherwise. Our Jesus must fall as the sin bearer. He could not fall otherwise.



These things were, and are, in the purposes of our heavenly Father, and all came just as He purposed it. Without His purpose the corn of wheat of the human race, Adam, could not fall, and without the fall, he could not multiply as God commanded him. This was for the purpose of development. The , in His purpose, Jesus must die to save His people who are brought fourth in that development. There is no salvation but by His blood. The sins of the ten thousand times ten thousand and thousands of thousands were laid on Him and He bare them all.

If these things had not been in God's divine purpose why did He prepare a body for His Son? Heb. 10:5. If there was not to be a need for a divine sacrifice why should a divine sacrifice be prepared? See Ps. 40:6-8. Heb. 10:5-7, and many other places. Also, otherwise salvation would have been in some other way than the way it is.

There is no reason for stumbling over this truth. We must abide by the code of the government of our God. His providence and His grace are alike of Him, and we will so see and believe it if our legs are equal. Prov. 26:7.

There are things in God's wise providence which came about by a violation of His holy law. Now, we cannot see why this should be so and, yet, we see it is so. What shall we do about it? Is it not best for us, as His children and servants, to say the same as His holy Son did? "Not my will, but Thine be done?" What more can we say? Why should we charge that God is the Author of sin because these things are so? To do so proves that we are not reconciled to God. II Cor. 5:20 Why should we rebel

against that which works together for our good? For our salvation? And without which we could not be saved? When Paul said, "And we know that all things work together for good to them who are the called according to His purpose." Rom. 8:28. What did he mean? Did he mean "all things" as he said it, or did he mean simply good things? It appears to me that all we have to do to decide this matter is to decide whether it is a thing or if it is something other than a thing. He tells us in Rom. 11:36, "For of Him, and through Him, and to Him, are all things; to whom be glory forever. Amen." Then, in I Cor. 8:6, he says, "But to us there is but one God, the Father, of whom are all things and we in Him; and one Lord Jesus Christ, by whom are all things and we by Him." Then in Col. 1:16,17, he tells us, "For by Him were all things created, that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: "And He is before all things, and by Him all things consist." Then, in Heb. 2:10, he tells us, "For it became Him, for whom are all things, and by whom were all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

Are these references sufficient? Will this doctrine kill or divide the churches?

Now we will return to the expression, "There are things in God's wise providence which come about by a violation of His holy law." These are "things," links in the chain by which our dear Lord Jesus came into the world.

There is a curse fixed on the man who will lay with his sister, the daughter is so near of kin that she was not spoken of in the law. Yet Lot, in a drunken state, lay with his daughter, and by that cohabitation she became the mother of Moab. His generation proved to be enemies to Israel, so that a curse is fixed upon that people. "An Ammonite or Moabite shall not enter the congregation of the Lord; even to their tenth generation they shall not enter the congregation of the Lord forever." Deut. 23:3. Yet, in the providence of God, this very law is violated in the bringing in of Ruth, the Moabitess, into the congregation of the Lord and she is a link in the chain of events by which our Lord came in the flesh.

In Lev. 18:15 we have a law, "Thou shalt not uncover the nakedness of thy daughter-in-law," etc. In the providence of God this law is violated in Judah lying with Tamar who was his daughter-in-law and, yet, this is a link in the chain of events through which our Lord came into the world.

The ten commandments said, "Thou shalt not kill," "Thou shalt not commit adultery." Ex. 20:13, 14. Both of these commandments are in the providences of God, violated in the case of David, Uriah, and Bathsheba. Yet, all this is in the chain of events by which our Lord came into the world.

Why should I say more? All these are things and Paul understood them to be of God, by God, and for God; and all working together for good to them that love God, and that are the called according to His purpose.

Here I want to relate a case which is given to us in 1915 and

which appears to me to be to the point if our legs are equal.

#### THE CHEMIST'S MISTAKE

Endeavoring to arrest the attention of passersby as he stood in midst of a small crowd at the side of the promenade, an earnest servant of God was telling of the love of God to sinners. Presently the speaker was interrupted by a voice, "That's all wrong; the Bible is false; there is no God and no heaven."

But, notwithstanding the interruption, the speaker went on with his address till he had finished his discourse. Then the meeting was closed and people separated.

We shall follow the interruptor, poor fellow, his heart was full of bitter enmity to the truth, and he tried to persuade himself, and others too, that religion was all a sham. But it was poor success in spite of his loud talk. He was a chemist, and he turned into his shop and looked at the clock, deciding that it was time to close up for the night. Just then, there came a timid little girl. "What do you want?" was the impatient question he asked.

"Please, sir, Mother is sick and will you give her this medicine?"

"Too late, come in the morning."

"Oh, please do, she is so sick; please give me it."

With a grumble he made up the prescription and away went the girl.

As the chemist proceeded to replace the bottles and turn out the gas, his eyes caught the label on the last bottle he had taken up, and his horror, he saw at once that he had made an awful mistake and put in some deadly poison. "What can I do? The girl is gone; I know nothing of her - don't know where she lives. Perhaps her mother has taken it even now."



As he thought, the cold perspiration seemed to come out of every pore and he stood in terror. "If the woman takes the medicine, there is no hope: I shall be a murderer. What shall I do?"

What hope, what comfort could there be for him - a man who did not believe in God? In spite of his bold denial but an hour or two before, the man fell on his knees just where he was, behind the counter, and cried aloud, "O, God, don't let that poor woman take that medicine."

God, who leads the blind by a way they know not, was surely leading this poor, restless sinner to the knowledge of Himself. Scarcely able to move, in utter helplessness, the chemist knelt, repeating his prayer. Just then he heard someone open the door. Looking up, there stood the little girl again, crying, "Oh, please sir, I am so sorry! I was hurrying and fell down and broke the bottle. Oh, please, give me some more medicine!"

The chemist was almost overcome with joy, for by God's mercy, the child's fall had prevented the terrible thing he had feared.

God - yes, there is a God - had, indeed, heard his prayer!

Yes, my dear, I will give you some more; don't cry." With trembling hand and beating heart, and mind all aglow with wonder and relief, the chemist carefully made up the prescription again and the little girl gleefully ran off once more, her lips full of thanks for his kindness.

The lights were put out and the door locked and the chemist went home to this room to be alone with God-God, whom he had treated so terribly in the past and whose word had been so merciful fulfilled in his

behalf. "Call upon me in the day of trouble; I will deliver thee."

To me the above is a wonderful evidence of the wonderful works of God. Was it not the purpose of God to bring that chemist to a knowledge of His power to save? Was not that the very way He had purposed to do that wonderful work? There was a mistake in the chemist and an accident by the child but was there an accident with God? Or any mistake? It was the hap of Ruth to light on a part of the field that belonged to Boaz but was it a happen so with God? Did He not send here there to be the wife of Boaz?

Here I rest the case, feeling that I have written the undeniable truth according the word of God.

In the hope of, and the love for, the truth, I am

Yours in a blessed hope,  
L.H. Hardy  
Atlantic, N.C.

#### ONE TRUE DOCTRINE

Dear Brother Adams and Readers of Zion's Landmark,

In Corinthians we read that the Apostle Paul said that he was called to be an Apostle of Jesus Christ through the will of God and that Christ sent him to preach the gospel. He also said that his preaching was not with enticing words of Man's wisdom but in the demonstration of the Spirit, which things we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; for he said, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The apostle Paul is here setting forth the truth of the preaching of the gospel of God, our Savior. He says plainly, who called him to be an

apostle, who sent him to preach and that the Holy Ghost taught him the words to speak. He also tells how it came to him, for he says, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

This is the doctrine of Christ. Man cannot teach man to preach the gospel, but the man who teaches the gospel is taught of God. The Holy Ghost teaches man the power and commandments of God. We read in the second epistle of John beginning at the ninth verse through the eleventh that "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the father and the Son. If there come any unto you and and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker of his evil deeds."

The scripture teaches there is only one true doctrine and that is the doctrine of Christ. He that abideth in the doctrine has not just one but both the Father and the Son.

Jesus said, "no man can come unto me except the Father which hath sent me draw him." When the Father draws one to the Son and Jesus, the hope of glory, is revealed to him, then that one will abide in the true doctrine because he hath both the Father and the son. Now John says: "If there come any unto you, and bring not this doctrine (the true doctrine of God, our Savior) receive him not into your house, neither bid him God speed." Why? Because he that biddeth him Godspeed is partaker of his evil deeds. Some will ask if you do not believe that going to church or to the preacher will save

souls, then, why do you go to church or why do you believe in having a preacher to preach? I do not believe that going to church or to the preacher will ever save one soul, because I believe as the scripture teaches, that God saved all His people before the foundation of the world, not manifestly of course, but in his determinate counsel. The Apostle Paul said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved," They were created in Christ Jesus, the Lord, and their names were written in the Lamb's Book of Life before the world began and before man was ever made out of the dust of the earth. So it is so plain that mankind had nothing to do with the saving of souls because they were chosen in Him-Christ-before the world began or before the foundation of the world and their names were written in the Lamb's Book of Life before the world began. Now isn't this convincing of the helplessness of man in the saving of the souls of His people?

Jesus told Peter to feed His sheep, not to make sheep but to feed His sheep or God's people. I believe that is what every true servant of God is sent by God to do-feed His sheep or God's people with the food that God gives-the gospel-as it is written: "How beautiful are the feet of them



that preach the gospel and bring glad tidings of good things! He that hungers and thirsts after righteousness shall be filled and that is what the child of God is hungering and thirsting after. They have been taught of God to know that He is God and beside Him there is no other God no other name given whereby we must be saved but the name of Jesus. The poet said: "How sweet the name of Jesus sounds in a believer's ear! It soothes his sorrows, heals his wounds and drives away his fears."

Jesus said, "I came down from heaven not to do my own will, but the will of Him that sent me, and this is the Father's will which hath sent me, that of all which He hath given me, I should lose nothing but should raise it up again at the last day." Now who in all the world would care to say that the ones spoken of here would be lost if they did not go to church, or trust in the preacher to save them? I believe that the Apostle Paul answered the question when he said "The natural man receiveth not the things of the Spirit, neither can he know them for they are spiritually discerned." It is the natural man that denies God's work because he receiveth not the things of the Spirit. Neither can he know them, therefore he has nothing to trust in but man's work. But man's work is all in vain," for by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast." For we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them. I have no doubt nor fear but that all of God's people will be saved! For when God speaks,

it is done and when He commands, it stands fast.

The scripture says that God did all His work in six days and rested on the seventh. I believe everyone that has ceased from his own works has entered into the rest; the rest of the seventh day. Jesus bowed His precious head on the cross and said, "It is finished." It is a complete and finished work and man, try as he may, can never add to it or take anything from it. Jesus was the one that was delivered for our offences and was raised for our justification and not man. The apostle Paul, said he was not ashamed of the gospel of Christ, for it is the power of God and not man as some would have you to believe, and too, it is to the believer. God's people cannot be moved by every whim of doctrine because God put His laws into their hearts and writes them in their minds saying, "They shall be to me a people and I will be unto them A God."

The church is a heavenly place in Christ Jesus, the Lord, wherever they meet and when God blesses the preacher to preach the gospel and blesses the child of God to receive it, his soul is fed. But as the scripture says, to the unbeliever, the natural man, it is foolishness. The natural man receiveth not the things of the Spirit, neither can he know them. In Him we live and move and have our being. Whether we live or die, we are the Lord's. For He is the God of Gods and king of Kings.

Brother Adams, your several writings on the law have meant much to me. Monday at the White Oak Association at North River Church, you were speaking of the law and you said, "The law shows man how crooked he is." This answered a

question that had been in my mind for a long time. I had never thought of it in that way before, but surely, that is what the law does; it definitely reveals to man how crooked he is; how sinful, how unworthily and how imperfect he really is. It takes revelation from God for one to see himself through the power of the law and when he does he feels to be less than nothing.

Eva M. Hamilton  
Box 13  
Atlantic, N.C. 28511

#### LETTER IS COMFORT

Dear Brother Adams,

I feel that if you knew what a sinner I am, you would not allow me to call you Brother. The Lord Jesus was a friend of sinners and I feel His people are as He was, for we are all sinners.

Brother Adams, I am sending you a letter, which I received some time ago from Elder W. A. Little of Teague, Texas. It has been a great comfort to me and I feel it would be a comfort to the readers of Zion's Landmark if you have time and space to print it; I would enjoy seeing it in print.

A sinner saved by grace, I hope,  
Ella M. Nunn  
R. F. D. 1, Box 353  
Blacksburg, Va. 24060

Dear Sister in Christ, (I hope)

I received your good letter and was made to rejoice in the fact that God also has a witness among the poor of the hills of old Virginia, who declare the whole counsel of God—salvation by grace and one eternal, non conditional election; the absolute predestination of all things, regardless of what they are. The balance of the same, good and bad,

are no different. The resurrection of the dead, both just and unjust and, who made all things for Himself: yea, even the wicked for the day of evil. He ordained them and set them apart and declared that "The wicked shall do wickedly and shall not understand." I may be one set apart not to understand. I am so little and weak, so unworthy and in so much fear, trembling and doubt that I ever have! I become so cold and low in spirit, I wonder, what have I done? Otherwise, lest I deceive the brethren, I am not one of them, why did I pretend I was? Oh, I have so many thoughts; so many wrongs I do. So many things rise up before me as evidence against me, causing me to feel that I have taken advantage of these lovely brethren and sisters and have forced myself upon them. I was made to feel, many times, that I had to be put in the balances and weighed over again. Perhaps they could come more nearly to calling the shortage. Suppose they turned me out, what would I do? Where would I go? Of course, well do I know they can very well get along without me but can I get along without them? No, I am not worth anything to them but they are worth more than the world and all of its wealth to me.

The Lord has been so good to me, both in health and strength and into a ripe old age. The day you wrote me this letter, Sunday, May 3rd, I was eighty-seven years old. I know, according to nature, at most, I cannot be here much longer, but let that be as it may; I hope to die praising the Lord for what I sometimes have praised him for—a little hope that He, in His goodness and mercy, has given me. I have never done anything for the Lord



and never expect to be able to do anything for Him—He is so great and I am so little! however, my little hope is, that He did all for me. The world sings, “He did it all” but they preach, “I will if you will,” for they are of the world, therefore speak they the things of the world and the world heareth them. We are of God. He that knoweth God knoweth us. He that is not of God knoweth not us, thereby know we the Spirit of truth and the Spirit of Grace. So it can be seen there is no relation between those not consecrated. One is after the flesh, the other after the Spirit and these two are contrary one to the other. That is, they are opposites. One is of a natural mind and nature; the other is of a spiritual nature and they cannot be brought together in fellowship.

The flesh mindeth the things of the flesh; associates itself with the devil in all of his wickednesses such as these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, envying, drunkenness, reveling and such; which is in accord with the religions of the world, all under the law. But the fruits of the spirit are: love, joy, peace, longsuffering, gentleness, goodness and faith. So to bring out the two opposites more clearly, Paul said: “O, wretched man that I am (in the flesh). Who shall deliver me from the body of this death, (sin)? So then, with the mind I, myself, serve the law of God but with the flesh the law of sin. Why was it that in the flesh, he served sin? It was because Jesus condemned sin in the flesh, so the flesh is the home-seat and source of sin. If this be true then, it is the man in the flesh, born of woman, born of the flesh, that sins;

the Adam man, the Adam sinner. Jesus came to save sinners.

We preach that sinners must be born again which is equivalent to saying that which He came to save is the self-same-thing that is born again and He came to save sinners. So if it be not the man in the flesh who is the sinner, then Jesus in condemning sin in the flesh, did not amount to anything in as much as Jesus came to save the sinner. He came also to forgive sinners of their sins. Jesus cannot save any other but sinners. He cannot forgive any others but those that sin—and who is it that sins, if it be not the man in the flesh? Jesus came to save the man in the flesh. He is the only one that needs saving. It was the man, Adam, in the flesh that transgressed the law. Being made of a carnal mind and subject to vanity in the transgression, did not only involve himself but all of his posterity; past, present and future, falls under the law of sin and death. “For the wages of sin is death.” Death affects only that which sins, and it being the man in the flesh that sins, he, therefore, is the man in the flesh that dies. It is to be noticed that when a man dies, we lay out the whole, man. Why? Because the whole man was a sinner in the flesh. “And all flesh must die.” If there be a part of man that does not sin, Jesus did not come to save that part for He came to save sinners; neither is that part born again. If it be in parts, then the part that Jesus came to save must be a sinner. Jesus said: “Ye must be born again” before ye can see the Kingdom (church) of God. That which is born of woman is a sinner. That which is born again and regenerated is still a sinner and the same sinner as was born of woman—

a sinner in the flesh. Such as it reads: "And she shall bring forth a Son and Thou shalt call His name Jesus for He shall save His people from their sins." Who, of God, has made unto us wisdom, righteousness, sanctification and redemption. Who was delivered for our offenses, (sins), and raised again for our justification. Who is the propitiation for our sins and not for ours only, but for the sins of the whole world; which was the world He came to save, that is the spiritual world or kingdom, from a spiritual point of view. He was not from this world for He says, "Ye are from beneath, I am from above; ye are of this world, I am not of this world." He never was in this world insofar as its carnal nature is concerned. That is, He never was in this world in so far as its carnal nature is concerned. He never was of a carnal nature, but Adam, being a figure of Him that was to come, was made, as we have said, of a carnal nature because he was only a figure of Him in the flesh. Jesus was born of a woman in the flesh, whereas Adam was not born of a woman in the flesh, but he was made in the flesh. Such is the figure. They were both flesh and by no means was Adam made a figure of Him in the Spirit as some allege. Jesus came among His disciples in peace, love and fellowship, doing good that He might be made like unto His brethren. He took upon Himself the iniquities of us all and suffered the chastisement due us and this satisfied the law. He became our peace and with the stripes (punishment) due us, He suffered as was appointed unto Him and in so doing, we were healed because He is our obedience. He is our Saviour. What shall we say to

these things? It was Christ that died that we might live and who is standing at the right hand of the Father making intercession for His people according to the will of the Father. He will never loose a case, for the foundation of God standeth sure; having this seal; the Lord knoweth them that are His. Neither is there salvation in any other name given under heaven or among men whereby we must be saved.

Who hath saved us and called us with an Holy calling not according to our works, that is our obedience or disobedience, but according to His own purpose and grace. Then it was in and through His obedience that we are saved; therefore, we preach that it was in the obedience of our ever blessed Redeemer that we are blessed and not by any means for our obedience. If it were that way, it would not be by grace that we are saved and therefore it would not be a gift of God, for if it were through your obedience you obtained it, you would have bought it and paid for it and your salvation would be by works and not by grace.

Now, there is no end to this subject, but lest I worry you, I will close, trusting that I may hear from you again for I certainly enjoy your letters. They serve me as much as company does.

I am yours in bonds,  
(Elder) W. A. Little

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VOL. CIV

NO. 1

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Nov. 15, 1970

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**THE UNPARDONABLE SIN**

Mrs. Mary Johnson of Smithfield, N.C. requests my views on Matt. 12:31, 32. I will submit a portion of what I have before written for her consideration as well as others who may read.

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"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31, 32.

The question has many times been asked, "What is blasphemy against the Holy Ghost?" I believe the scriptures teach that it is to deny the work of the Holy Spirit of God. Jesus, by the Spirit and power of God, healed a man that had a

withered hand. He opened the eyes of the blind, unstopped the deaf ears of the deaf, loosed the tongue of the dumb, and cleansed the leper, (a natural affliction which was beyond the aid of the best and most skilled physicians). He also healed a man possessed with a devil. It is recorded in Matthew 12:22: "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw." "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Be-el-ze-bub, the prince of the devils." Matt. 12:24.

It was the Pharisees who denied the work of the Holy Spirit in healing those who were possessed with devils, blind, deaf, and dumb that Jesus had reference to when He said, "But the blasphemy against the Holy Ghost shall not be forgiven unto men." This was not a sin which was committed in ignorance and unbelief. It was a willful sin. It was a sin against the light of their conscience. The Pharisees knew better when they said, "This fellow doth not cast out devils, but by Beelzebub, the price of devils." They knew that there was no truth in what they said. They knew that the devil did not have the power to cast out devils, nor open the eyes of the blind, unstop the deaf ears nor cause the dumb to speak, nor restore a withered hand.

If it is admitted that these Pharisees knew that the miracles which Jesus performed in healing natural diseases was done by a supreme power or by the Holy Ghost, why then did they say that Jesus performed these miracles by Beelzebub, the prince of the devils? It was because of the hatred they

had for him. They considered Him low and cheap, just a carpenter's son, really beneath their consideration, and for Him to open the eyes of the blind, and the ears of the deaf, and healing and sick was too much for them to accept from one so base and insignificant which they deemed Him to be; for He kept company with the poor and needy, and He was poor Himself so far as riches of the world were concerned. They realized the miracles He was performing among the people would gain for him the confidence of the people, and cause them to recognize the fact that He was a great man and endowed with great and marvelous power. This they resented for they wanted the esteem and admiration of the people themselves for their own achievements. So they came to hate Jesus more and more and to hate His followers — apostles and prophets. The people were amazed, and said, "Is this not the son of David?" Matt. 12:23. The common people received Him gladly. It is said, "Now when He was at Jerusalem at the Passover, in the feast day, many believed in His name when they saw the miracles which He did." Jno. 2:23.

To see the people leaving them and becoming followers of Jesus was highly displeasing to the Pharisees. They knew that their craft was becoming endangered. They lived and increased their wealth at the expense of the common people. There was a silversmith named Demetrius who made silver shrines for Diana and brought no small gain to the craftsmen. He called other workmen of like occupation, and said, "Sirs, ye know by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus,

but almost throughout all Asia, this Paul hath persuaded much people, saying that they be no Gods, which are made with hands: So that not only this, our craft is in danger to be set at naught; but also that the temple of the great goddess, Diana, should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. When they heard these sayings, they were full of wrath, and cried out, saying, great is Diana of the Ephesians." the people became so angered that Paul quietly left for another country — Greece.

They also devoured widow's houses and for a pretense made long prayers to be heard of men. Matt. 23:14 (This was not a prayer that was by faith, but as the scripture says, "To be heard of men.") They used expressions calculated to attract attention. Their determination was to prove themselves the equivalent of God in the eyes of men. Their desire was to be called Rabbi, which means great, master. They chose the chief seats in the synagogues and the uppermost rooms at the feast. They even went as far as to say that if any acknowledged that Jesus opened the eyes of the man that was born blind, they would cast him out of the synagogues. Read the 9th chapter of John.

Well did Jesus say, "woe unto you Scribes and Pharisees, hypocrites, ye shall receive the greater damnation." These Pharisees sinned willfully when they said the miracles which Jesus did were done through Beelzebub, the prince of the devils. Their blasphemous words were not said through ignorance and unbelief. The miracles which Jesus did in healing natural diseases were open



and could be seen by those in nature, as well as those of the Spirit.

Paul was once a blasphemer, a persecutor and a Pharisee of the strictest sect, but he was not like those Pharisees who denied the power of the Holy Spirit by which Jesus performed miracles. The motive which prompted those Pharisees to blaspheme was to dishonor Jesus that they might destroy His prestige and influence in order to promote their own interest, satisfy their greed for gain and hold the recognition of the people. Paul obtained through ignorance and unbelief. When Paul persecuted the saints by taking men and women and thrusting them into prison, it was not for worldly greed and gain. He thought he was performing a service which was to the honor and praise of God. He did what he did because of former teachings and God had not seen fit to open his eyes to the truth. He said, "I obtained mercy, because I did it ignorantly in unbelief." He said he profited in Jews' religion above many of his equals in his own nation, "Being more exceedingly zealous of the traditions of my fathers." Gal. 1:14. The difference between these Pharisees can be easily seen. The former did what they did in an effort to destroy the Son of Man and to promote their own interest, for they wanted to be called Rabbi, meaning God. But Paul did what he did through ignorance and unbelief, therefore he received mercy.

Elder H.H. Lefferts (now deceased) said this, quote: "We know that this subject has been a matter of great concern to many of the Lord's dear children, because most of them have at some time in their souls' travels feared them-

selves to be guilty of the unpardonable sin. That great adversary of the soul's peace, the devil, loves to tease and torment the children of God, and his accusations against the brethren are never so poignant as when he can take the very Scriptures of truth and hurl them at the saints. Never is Satan so plausible as when he comes garbed as an angel of light, quoting passages from the sacred book. But while he quotes Scripture at times, he always quotes it piecemeal; never having any regard for the context; and while he often quotes it glibly, he never construes it correctly. Nevertheless, the pain which Satan causes by his gross misapplications of the Word are terribly acute and give rise to sore doubts and misgivings on the part of the harassed believer. Now, we feel to say emphatically that where one has a fear lest they have committed the unpardonable sin, the presence of that very fear is itself an evidence that the unpardonable sin has not been committed. Those who are guilty of this unpardonable sin never have any such fear about it. The presence of the fear proves there exists also a reverence for God. Where reverence is there can be no blasphemy. A spiritually awakened soul is alive to sin, the unawakened soul is dead in sin. When dead in sin there is no fear of sin, indeed no consciousness of sin at all. To be conscious of sin and to be in fear of it is evidence of spiritual life. We feel to say to our readers, especially to those who may have, at times, feared themselves guilty of the unpardonable sin, that if you were really committing this terrible sin you would not know it; you would be callous and hardened, and without

feeling any pain about it. The fact that this fear of the sin is with you shows your conscience to have been made tender regarding the offensiveness of sin and this fear of the Lord is knowledge of life to depart from the snares of death. Jesus says in the Scripture quoted from Matthew that a word spoken against the son of man shall be forgiven. This means that any offense which comes against Jesus shall be forgiven. All the sins which are chargeable to second Person in the Trinity are forgiven; it does not matter at all what may be the character or kind of blasphemy or sin committed. If it be an offense against Jesus Christ it shall be forgiven. Jesus Christ is the Mediator between God and God's elect and is the elect's surety for all the debts they owe to divine justice. Almighty God has laid on His Son all the sins of His elect children. There is not one single sin which the elect of God have committed, or are committing at this present time, or that they may or will commit, but that Jesus Christ has atoned for the whole of them. He has washed away all the sins of His people in His own blood. This is because the sins of all God's chosen people come against the Son of man, Jesus Christ. He is the Scapegoat for all of them and bears their sins, all of them, away into the land of forgetfulness whence they shall never return to be remembered anymore; never to be again charged to their account. On the other hand, the sins which come against the Holy Ghost are not forgiven. This is because there is no mediation provided in the will of God for these sins. These are the sins for which Jesus Christ was not made responsible." Unquote.

The very fact that you have the

fear of God in your heart is evidence that you have been quickened by the Spirit of God and made alive to righteousness. Those who have been quickened by the Spirit of God and made alive to righteousness. Those who have been quickened by the Spirit of God hate sin. Sin dwells in your flesh and you often feel that the life which you live is far below the standard of the life that a child of God should live. Your soul will often cry out, as Paul did, and say, "O wretched man that I am." You have the will to live a godly life and do those things which you feel would be pleasing in His sight but you are helpless to perform. What a comfort when the soul is distressed to find a witness like Paul, who said, "—So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:25.

T.F. Adams

#### OBITUARY

##### SISTER PENCIE KENDRICK

We, the Primitive Baptist Church at Liberty, wish to extend our sympathy to the family of Sister Pencie Kendrick. She was born April 3, 1878, to Charles and Victorian Witt of Henry County, Va. She was the widow of the late Floyd Kendrick of Patrick County.

To this union was born thirteen children: Mrs. Martha Lou Seay, Ella Mae Jessie, Clemmie Turner, Edgar, Lincoln, and Joe Kendrick, all of Patrick Springs, Va. Mrs. Anna Bell Joyce, Martinsville, Va.; Mrs. Liberty Carter, Durham, N.C.; Demus Kendrick, Bassett, Va.; Johnnie Kendrick, Shady Springs, W. Va.; Jessie Kendrick, Bradley, W. Va.; Noey Kendrick, Martinsville, Va.; and one daughter who preceded her in death.

She joined the Primitive Baptist Church at Crumpler, W. Va. about 1917. She joined Liberty Church by letter February 29, 1922.

She will be greatly missed, not just by her family, but by her church, friends and neighbors. As her body grew weaker her faith grew stronger. She did not say many words without some praise to her Lord. In her declining



years she could not attend her church too much in body but her mind was there and she desired so much to get able to attend her church again. Sister Kendrick's life was an example, we feel, for us to try to follow.

Her funeral was held at Liberty Church on June 4, 1970, by her pastor, Elder Bennie Clifton and Elder Layton Wingfield. She was laid to rest in the church cemetery.

Be it resolved that a copy of this resolution be sent to Zion's Landmark for publication, one given to the family, and one placed in the Church Book.

Done by order of the church in conference, August 1, 1970.

Elder Bennie Clifton, Moderator  
Clara Freeman, Clerk  
Virginia Zigler, Committee

#### IN MEMORIAM

The following poem by Elbert Wright Royal, who died in July, 1969, was written during his senior year at the Roseboro-Salem-burg High School. Elbert Wright, who was eighteen years of age at the time of his death, passed away at Duke Hospital, Durham, N.C., only a few days following injuries received in an automobile wreck on July 19, 1969. This young man was the son of Mr. and Mrs. Wreitzel Royal, RFD 1, Salemburg, N.C., and the grandson of Brother Estel Royal and wife, Mrs. Georgana F. Royal, RFD 2, Roseboro, N.C. Brother Royal is a member of Harnett Church, Sampson County, N.C. This family has had great sorrow in this loss.

Elbert Wright was an outstanding student during the years of his public school education. He had just received a four-year college scholarship, and he had planned to use it at East Carolina University, Greenville, N.C. The thoughts as expressed in this poem cause us to believe that his thoughts had been upon heavenly and divine things. (J.M.M.)

His family had the words of this poem inscribed on the marker of his grave as follows:

"The silence of the rising moon  
The ripple of a mountain stream  
The gentleness of a cool breeze  
The power of God made all these.

The splendor of the setting sun  
The beauty of a gliding swan  
All come from His magic wand.

The warmth of a loving smile  
The joy of a happy child  
The gentle darkness of a summer nite  
His presence is constant like a glowing lite.

God's wonderful works are around us each  
nite and day

And to this I can only say,  
With God's works and love so Great  
Why do we shun Him and have no faith?  
Elbert Wright Royal"

#### MEMORIAL TO SISTER OCIE DILLION

In loving memory of Sister Ocie Dillon, who departed this life June 22, 1970, She was born on May 29, 1889, to Abraham and Susan Joyce. She was the widow of the late Luther Dillon and leaves the following children: Mrs. Lessie Hancock, Mrs. Christine Wright, Mrs. Nellie Craig, Mrs. Thresea Harbour, Miss Estelle Dillion, Mr. and Algie Dillon and Mr. Oscar Dillon.

She joined Liberty Church by experience on August 1, 1942. Her funeral was held at Liberty Church by her pastor, Elder Bennie Clifton and Elder Bennie Clifton and Elder Harvey Prilliman. She was laid in the family cemetery, there to await the coming of the Lord and Savior.

Sister Dillon will be missed, not just by her family, but her church, friends, and neighbors. She was always ready to lend a helping hand where it was needed. She filled her seat at her church almost until the last with that quiet, humble way. We feel our loss is nothing compared with her gain. May God reconcile her loved ones and enable them to look to the One who can heal their sorrow and dry their tears.

Written by request of Liberty Church while in conference the first Saturday in August, 1970. Be it resolved that a copy be sent to Zion's Landmark for publishing, one kept on the Church Record, and one sent to the family.

Elder Bennie Clifton, Moderator  
Sister Texas Turner, Committee  
Sister Clara Freeman, Clerk

#### OBITUARY SISTER SARAH STRICKLAND

It was pleased our Heavenly Father to remove from our midst our beloved and faithful sister, Sarah Strickland. She was born December 30, 1893, and departed this life July 26, 1970. Sister Sarah never married. She lived with her parents and took care of them during their late years.

She was the daughter of Elder John Wesley

and Eunice Jackson Strickland. Elder Strickland served as pastor at Harnett Church for some time. She was always faithful to the Church and loved the doctrine of Salvation by Grace long before she asked a home with the Church. She joined Harnett Church the first Saturday in June, 1964, and was baptized with others on the following Sunday by Elder J.M. Mewborn.

Surviving are three sisters, Mrs. Mallisia Hall, Mrs. Eunice Chesnutt, and Mrs. Jennie McLamb; one brother, Arthur Strickland. Her funeral was held at Harnett Church by Elder S.J. Sauls due to the absence of her pastor, Elder J.M. Mewborn, who had been called previously to another funeral service. Elder Sauls was assisted by Mr. Fritz Young. Interment was in the Harnett Church cemetery. We know her presence will be greatly missed, but we know God makes no mistakes, and our loss is her eternal gain.

Done by order of Harnett Church the first Saturday in August, 1970. Therefore, be it resolved that a copy be sent to the family, a copy to Zion's Landmark and a copy be recorded on our church record.

Elder J.M. Mewborn,  
Moderator  
Sister Zora Spell  
—Committee  
Sister Oba Honeycutt

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### LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Stories Creek Church, beginning Saturday before the fifth Sunday in November, 1970. Elder L. P. Martin was chosen to preach the introductory sermon, Elder Charlie Thomas, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,  
Union Clerk

### ANGIER UNION MEETING

The Angier Union Meeting will meet with the church at Angier the Fifth Saturday and Sunday in November 1970, if the Lord willing. Elder T.F. Adams is appointed to preach the introductory sermon, Elder S.J. Sauls, the alternate.

We invite all lovers of the truth to come and be with us. We also shall greatly appreciate the presence of our corresponding ministering brethren.

E.T. Jones, Union Clerk  
Telephone (919) 552-4605

### BLACK CREEK UNION

The Black Creek Union is appointed to be held with the church at Sandy Grove, the Lord willing, to begin on Saturday before the fifth Sunday in November, 1970. The introductory sermon is to be preached by Elder J.B. Williams, Elder Bennie Owens, his alternate.

Sandy Grove Church is located on Hwy. 97 about twenty-three miles west of Rocky Mount, N.C., in the direction of Zebulon and Raleigh, N.C. We wish to invite our brethren, sisters and friends with a special invitation to our ministering brethren.

J.B. Williams, Union Clerk  
225 Braswell Street,  
Rocky Mount, N.C.

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EDITOR

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIV

DECEMBER 1, 1970

NO. 2

ISAIAH

CHAPTER 35

The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing; the glory of Leb'a-non shall be given unto it, the excellency of Car'mel and Shar'on; they shall see the glory of the LORD, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped:

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

## ASSOCIATE EDITORS

ELDER J. M. MEWBORN ..WILLOW SPRINGS, N. C. 27592

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### HAD PREMOMITION

Dear Brother Adams,

I am sending you this letter which I received from my brother. In doing so, I feel to relate some matters I have wondered about and experiences I have had, the Lord willing; This I do in fear and trembling.

For a long time I could not fully understand order. I had heard that five members must be present to hold a business meeting. My understanding has been that Christ said: "Where two or three are gathered together in My name, there am I in the midst of them." I had stated also that I did not believe I should be baptized again, because the day I was baptized was one of the most peaceful days I have ever experienced. When I was laid in the watery grave something went into the water with me that was buried there. But I must admit it is a very foolish thing to say we will or will not do anything, for we do not know what circumstances may bring about. The Lord knows what is best for us in all things and I desire to be submissive to His will.

The militant church of which I was a member with brethren and sisters whom I love, I hope for Jesus' sake, was taken from me. My family has been far removed but we correspond by phone and letter. My immediate family and I have been blessed to visit the past three summers. I have meditated over it sadly for it surely has grieved me, however, I am now reconciled, for God doeth all things well and all things work together for good to

them that love Him. I hope I am included in that number. I feel somewhat akin to Job in his experience, whether I am nor not, I cannot say; however, I reached the point that I dreaded to face another day. I believe the Lord carried me to a place that it pleased Him to reveal to me, at least in part, the freedom and love that accompanies our spirits when they return to God who gave them. The words came to me that it must needs be that we dwell in this body of flesh until it is no longer useful and I was given to rejoice in the Lord's mercies.

I have had the experience of being hungry for spiritual food that when I lay down on my bed at night, I was not able to lie there. I was literally forced to get up and walk the floor and, though I was alone in person, yet I knew I was not alone for I heard preaching that made my heart rejoice, and I believe, in all truthfulness, I could say: "My cup runneth over."

On November 1 and 2 such a dreadful sensation came over me, that I paced the floor with a restlessness that I cannot describe. My husband asked me what was wrong, but I could not tell him for I did not know; though I felt there was something somewhere that was wrong but what or where, I did not know. Mother called me Monday morning, the third day of the month and said: Bud had a heart attack on Saturday, November first. They had received a wire from Washington. I do not know what I said, but I felt that this event concerned the experi-



ence that I had gone through for it was evidently a premonition of this attack. She called me again a few hours later to see if I were alright for she said I seemed so calm that she felt worried about me.

The following week it seemed I was aware of what was going on around me and yet, I was not fully conscious of it. My husband told me, "Don't worry, Bud will be home for Christmas." But this shock was such that it seemed to me I was carried away and was looking into the room where Bud was and it seemed I could see the doctors, several in number, doing something around him and I looked up and saw one doctor standing at his left shoulder near his head. He was in a shape or form (I cannot tell what he looked like) and then in a vapor or as a spirit, he Reached down and placed his hand in Bud's heart and the words came to me that Bud would be alright. I knew this was the Lord Jesus and He had revealed to me that He was there and in control, ruling and reigning. Mother called me on Friday evening, as the school buses were on strike I had gone to the Junior High School to get my daughter. I was driving home when I saw an Air Mail car cross the road in front of me, but I knew it was not going to my mailbox. The next day—Saturday—Mother and Dad called to tell me they received a letter from Bud and he was alright. Dad said: "Nancy, God has been glorified many times over." Bud was home Christmas eve, thanks be to our merciful Lord and Savior!

When I told this experience to some of my friends here at home, they said it was wishful thinking. I said: "Perhaps." I do know the Lord God is in control of all things and I

believe His hand was in this matter too. He, if not deceived, has revealed to me many times over that He is God and there is none beside Him. Praise be to His name!

Brother Adams, I do not want to weary you or any of God's dear ones. In fear and trembling I have written this letter, hoping you will overlook all errors and cast a mantle of charity on this unworthy one. If you see fit to cast this aside, do according to your discretion.

God's will be done,  
Nancy Clay,  
2059-A Oak Ridge Dr.  
Charleston, West Virginia

#### SEARCH THE SCRIPTURES

Dearest Sister and Family,

Since having talked with you about an hour ago, I have a mind to attempt to write a letter not really knowing the direction of my mind at the present time, but I do hope that I am making this effort in love and that it is a spiritual gesture. Knowing and freely confessing that of ourselves we know nothing as we ought to know, unless God is in the matter in Spirit and in Truth and His charity prevails, we at our very best estate are altogether vanity.

As our minds agree on the point of order, my thoughts are led to the great commandment in the law: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hangs all the law and the prophets." Matt. 23:37-40. Where this condition exists we know that there is order. Men, by wordly wisdom, have come to know that customs among men pertain to

order. Christ approved this through His ministry and that of His apostles, where He went and where they went, when they were with Him. We find the scriptures support this procedure. When He went away after the resurrection, there was confusion and strife among them which continued until He came in the form of the Holy Ghost on the day that Peter declared Christ unto them. Not that He was ever away from them in Spirit, but when He was manifest to them, they sought repentance and were filled with the Holy Ghost; and to me it appears that their "Cup runneth over." They cried, "Men and Brethren, what shall we do?"

Our experience is in accord with this testimony, for when we saw ourselves as we are—vile and corrupt, sin-filled from head to foot, shapen in iniquity, as it were; we had no hope, but hope was then made manifest unto us. The necessity being that we must suffer all things even as Christ freely suffered all things for us.

Matthew 28:18-20 says, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." This language has not been revoked or even added to, teaching them to observe the commandments they already know; the commandments include love, pure and undefiled. Not how to conduct their business or of matters that pertain to worldly things. The 18th chapter of Matthew

plainly lays down the gospel steps of order. If you love them how can offense come? But we find that "It must needs be that offense come, but woe to that man by whom it cometh!" Matt. 18:7. The woe applies to the natural man (Adam) for John tells us and our hope bears testimony to the fact that "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." I Jno. 3:9. Paul said, and I hope I believe: "The first man was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." (See Gen. 2:7, St. John 5:21 and Rom. 5:14.)

If I understand correctly, (the Lord knoweth) an apostle is one and a disciple may be another. An apostle may be a disciple, but a disciple is not necessarily an apostle. Webster gives a definition of both and according to what I hope I believe, they are rightly discerned. Now, I suppose that there are disciples of Christ today. His followers in spirit and truth are all disciples, but there may be some that desire to be established as apostles and admonish brethren to do this or that, or go here and there telling men what they ought to do; forsaking the commandments of Jesus Christ and leading astray or breaking asunder the household of faith.

Now I readily confess that according to our hope, God fore-ordained that this come to pass even as He predestinated all things whatsoever. The children of Israel



are tried in the fiery furnace of affliction. It is needful but painful of these things to be. Let us, the Lord willing, not look to men as law-givers, even among the Baptist. May we love one another, forbear with one another in loving kindness and with much long-suffering, the Lord willing.

Our correspondence is strengthening if so be the Lord is with us. We have never learned from the Bible as some claim to do, but to me the scriptures verify what we have been taught in our experience, for they are testimonies of what the child of God experiences. Jesus said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." Jno. 6:39 and Paul wrote to Timothy (II Tim. 3:14-17) "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:14-17.

I hope I have not violated that which I hope for, believe and the doctrine I love, for I know nothing that is sure. May the Lord clothe you with the mantle of charity, forgiving error, giving praise to the Lord, the Lord willing, if there is any truth in this or any of my works, if so be I have any works in grace—The Lord knoweth.

As for baptism, rebaptism or

whatever the case may be, it is needful to be identified with a class of people whose convictions are in accord with your own. This is especially true of the Old School Baptist, because this doctrine cannot be easily reconciled with the doctrine of the world, or of different denominations.

Jesus came from Galilee to Jordan unto John, to be baptized of him, but "John forbad him, saying, I have need to be baptized of Thee, and comest Thou to ME? Jesus answering, said: unto Him: 'Suffer it to be so now: for thus it becometh us to fulfill all righteousness.' Then He suffered Him." Matt. 3:14, 15.

Now is there anything too great, too sacrificing for this worm of the dust to suffer for the sake of my brethren, for the sake of peace? What is my life without them? Jesus said: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation: of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

Ultimately, I have not lost anything, but rather, I have gained. There has been nothing taken away from the first nor can I do any harm or desire to harm that of the first. I did not leave, but was left, cut off, as it were and grafted in again, the Lord willing. The Lord spake and it was done. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." Job 1:21.

Dear Sister, I do not offer any excuse for myself, even as you know, for I am guilty and stand condemned. Yet will I hope in the mercy of the almighty God, if so be His will. We hope to write and speak comfortingly one to another. Being

confident and persuaded that God reigneth omnipotent forever.

Our desire is to obey the commandments of the Lord and Savior Jesus Christ, having this knowledge: The Lord knoweth them that are His, and I feel to say as did Paul : "To will is present with me, but how to perform that which is good, I find not." Rom. 7:18. Using the words of the prophets and the apostles, not desiring to rob them but bearing witness to their testimony of Jesus; therefore, with them we freely profess and confess that the work stood a finished work from the foundation of the world.

May the Lord continue all spiritual blessings to you and your household in heavenly places even as it pleased Him from before the world was, may His will be done as it pleased Him according to His own purpose; and moreover, may He have mercy on us sinners. In Christ you have a glorious liberty.

Your most unworthy brother  
and servant in hope.

For Christ's sake, I hope,  
Bud Smith  
P.O. Box 761  
Bell, California 90291

#### **GOD HEARD PRAYER**

Dear Brother and Sister Adams,

It was a great pleasure to meet both of you at Raleigh Church last Sunday. About three weeks ago I had a mind to call Elder Charlie Thomas, whom I had not talked with in about eighteen years. While we were talking, he spoke of the meeting that would be held at the Raleigh Church, the second Sunday in August and it impressed me in such a way that I decided to go if my husband agreed and he did, so we took the trip and I enjoyed it very much. It seems that here and there

the Good Lord sees fit to lift us up when we feel so low and cast down, for He is the only One who knows our hearts and what we are in need of.

One of my uncles sent me some copies of Zion's Landmark several weeks ago. In some mysterious way, the effort to write seemed to give me some comfort and relief. For over three years I believe I have actually walked through the valley of the shadow of death in tribulation, but I can say for the past few weeks there seems to have been a great calm. Through it all I can say as did Job, "But He knoweth the way I take and I hope when He hath tried me, I shall come forth as Gold."

I was reared in the Primitive Baptist Church and it seems some of the sweetest memories of my childhood are when we would gather at the churches for the meetings, although I could not understand the preaching until later years. After I was married I very seldom had an opportunity to go to any of the churches and practically drifted away from them. It was after World War II when a great change began to take place in my life. My husband had been drafted and sent over seas for two years, leaving me with one small child. While he was away, I tried to live the very best that I knew, particularly for the sake of our child and my husband who meant more to me than anything else on earth, but after he returned and as time went on, I began to realize that my righteousness was nothing but filthy rags in the sight of the Good Lord.

I believe my experience was a lot like that of the Apostle Paul, for I was struck down and brought to the end of my strength; my whole life came before me as filth and



corruption and I knew there was no hiding place for such a wretched sinner as I felt to be. I could not live and I could not die, but I knew without God's mercy that hell would be my doom.

I could now see my mother and father as saints of God and where ever I went, whether walking on the street or sitting in the Doctor's office, I could almost point out the saved from the lost, I felt like, but I felt myself the worst of all.

During the time I was going through this awful conviction, I attended Lick Fork Primitive Baptist Church with some of the family and I will never forget the Heavenly view that I had one morning as I sat in the church. I could see those old people there as the true Saints of God and with tears streaming down my face, I wondered how a sinner like I was could ever be enabled to love those Saints.

I did not know who the Elder was that was standing in the pulpit preaching, but I knew the power of God was coming down from Heaven through this man. That day my greatest desire was to unite with the church and be carried to the river and be baptized and follow the Old Baptist as long as I lived, but I did not feel that I would ever feel fit to ask for a home among them and realizing too that my husband could not understand their doctrine and manifested very little concern for any church. So it seemed, there was no way for me until God's own appointed time, but at that time of my great tribulation and during the two years my husband had been in the war, it seemed the greatest desire of my heart and the only ray of hope was that God bless me with a little son just like my husband whom I

esteemed so highly. So in all of my suffering I continued to beg God for mercy and for a little son that it might prove a token of God's love for me.

My son was born about a year after my husband's return from overseas. I believe he was actually born with a smile on his face. About a month before he was born, I dreamed I was sitting in a one room log cabin with my younger brother, Hicks, who was about ten years old at that time. I thought the floor of the cabin had been cleaned with white dirt and my brother and I were sitting in the middle of the floor capping big red strawberries when suddenly a great ray of light came down from above, through the front door and was shining down at mine and my little brother's feet. I thought I was thinking to myself that I should tell my brother to turn that light out because it was too powerful to shine on earth, but I could not speak.

When I came home from the hospital with my son, it was on the most beautiful Easter that I had ever seen and I remember my husband bringing in to me some of the first strawberries out of my Father's strawberry patch.

My son is now twenty-three years old, he has completed four years in college and is now married. He was blessed to win a scholarship for his first year in college and many other honors through his schooling due to his great talent in art.

When we went to his graduation in Richmond last spring a year ago, tears of joy streamed down my face as my mind wandered back on how this great miracle has brought me out of my suffering in which I felt it had no end and through it all I was

shown the true church of the true and living God and had it not been for the goodness and mercy of God I would not have been spared to sit here tonight trying to tell just a small part of this great miracle that actually took place in my life many years ago.

I have learned through the years the things I have suffered over the most, have always proven to be my greatest blessings. My prayer is that God will continue to grant me grace and strength that I may continue on until the end of my journey here on earth and that I may be able to say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

I hope you both will have a mind to pray for our home and family.

With spiritual love,  
Mrs. Annie Barker  
133 Burwood Place,  
Danville, Va. 24541

#### "SPIRITUAL DREAM"

Dear Brother Adams,

Since we met at the Abbott's Creek Association, I have had it on my mind to try to write you. I have attempted to write to you so many times, but it seemed that I could never complete my letter because I feel so unworthy to write such a brother in Christ. I feel to be ignorant and sinful but, Brother Adams, I do feel a burden to write. I feel, sometimes that I have deceived the very people that I have been made to love for Christ's sake. I hope this great God in whom I

believe, will look down on this sinner and reconcile me for I hope I have not deceived nor hurt any of God's children and I desire that He keep me in such a way that I will never cause any of them any trouble and if they will just let me follow along behind them, I believe I can be satisfied.

Brother Adams, I would like to tell you an experience that I had sometime back. I feel that it would be a comfort to me. It was after my blessed earthly mother was called away from this life on October 10, 1968. I had tried to tell her on the Sunday before she died on Thursday just how much I loved her; but Brother Adams, there was just no way I could do that! I felt that if I could just tell her that, I would be satisfied, but I do not feel there is a person on this earth that can tell another just how much they love them. We can try, of course, but I do not believe we can actually make them feel just as we feel.

I went on about five months, feeling that I would surely lose my mind. I felt that God had surely forsaken me forever more. I tried to pray to God for comfort but I did not get any. I thought I was surely going crazy, I felt that if I could just have a comforting dream from the Lord, I would be alright, but, seemingly all the dreams I could have were absurd, inconsistent and meaningless and my thoughts were no better. Two of my sisters in the flesh would tell me of the wonderful dreams they would have of our mother, but I could never get a crumb. God made me realize that without Him, I could do nothing.

After she had been taken away about six months I believe this great God visited me in the wee



hours of an early Saturday morning and I had a dream. I dreamed I was in a Missionary Baptist Church there was a funeral going on or being conducted and there was a large crowd there, but I was the only one in the number who was crying. I remember my heart seemed broken; but suddenly my head was turned toward the back of the church and there was a baby disturbing everyone. I dreamed this was my baby and I got up to take him outside. As I stood outside, my head was turned toward a beautiful green pasture and I was drawn from the church to this place. I was picked up and was made to praise and shout unto this blessed God. My feet were not touching the earth. I was clapping my hands and was crying and saying, "Mom, I am going to be with you." As I was making my journey, I was enabled to see an outline of a body, covered with the most beautiful flowers my eyes had ever beheld and in my being, I knew it was my mother; but as I looked upon this body, she appeared to be up on top of those beautiful flowers. She was lying in something like a cradle. She opened her eyes and spoke to me. She said: "I cannot stay long, I have to go back, for this is my time to rest."

I said, "Mom, I love you!" She said that she knew that. My face was then turned to weep but as I was turned back to look at her, there were two bodies in two separate cradles. There was a cord that came down from the top of her head to the sole of her foot which separated her so that there were two bodies instead of one. Her bodies looked like babies' bodies, but I knew this was my mother even though there had been this miraculous change. I looked

again in the first cradle and this body was injured and badly bruised as if it were in the flesh. I then looked into the second cradle and that body was as white as snow and without a blemish.

Brother Adams, when I awoke I was made to thank God for the blessing I had received. I love Him and hope that He loves me, although I am a vile and corrupt sinner, but He can cleanse me and make me as white as snow. He has been good to me all the days of my life. Brother Adams, I cannot tell my experience to anyone and make him or her see what it means to me, but I feel that God has reconciled me and that He looks after all His children whether they are on the highest mountain or in the depth of the sea or in the dark, cold grave of this troublesome earth.

May God bestow His richest blessings on you and yours.

An unworthy sister in hope,  
Carolyn Gaines  
Siler City, N.C.

#### REMEMBERS KINDNESS

My very precious Sister Mulholland:

I am starting a letter to you as the one I received yesterday from you was beautifully written and contained such splendid thoughts. You expressed yourself most commendably. I have studied and taught English, and I value good thoughts prettily expressed. A deep spirituality underlies all you wrote. You are growing in grace and in the knowledge of things, your husband certainly knows it and I do believe he agrees with me.

I am sending you a copy of the minutes of the Lexington-Roxbury Association. I hope my Circular Letter appealed to you and that you get some thoughts from it pertain-

ing to Jesus. He must be a man in heaven in order to be the Mediator between God and Man. He must be a man to represent His people to God and He must be the Son of God to represent God to men, yes, the one Mediator—Christ Jesus.

I had an enjoyable time on my trip to the Associations this fall and to Baltimore and Philadelphia. I hear that Sister Ruston was ill while Elder Ruston was at Southampton, but I presume she is better now. I hope to be at Hopewell the second Sunday and to see you at the meeting. My dear Sister, you have a wonderful husband and he knows very much about the truth. All admit he is genuine.

I expect winter weather now anytime, but that will not prevent my going to Hopewell or to Baltimore as snow or cold do not bother trains and buses.

There is no special news to write. All are about as usual. I expect to be at Halcottville this coming Sunday.

We have not had much snow here in Catskills yet, where we live, but on the mountains there have been a few inches of snowfall. You are fortunate to live where you do not have so much snow.

I hope Mr. Mulholland is well. We need him in society, in the home and as trustee at Hopewell. I never can forget his kindness in bringing my coat so far — away to Trenton—the time he overlooked it at the meeting place. I prize the scarf you gave me and it is used much, also the coats which are so acceptable. You do not wonder that you are a precious sister to me and that I understand you and have confidence in you. May the God of all grace bless you and Charles in a rich way. Greetings in

the Lord to you both.

Love to you and Charles  
in the best of bonds,  
(Elder) Arnold H. Bellows  
West Hurley, New York,  
December 3, 1954

---

**OBITUARY**  
**SISTER DALPHIA ANN MARGARET**  
**PARKER**

Our Heavenly Father removed from our midst Sister Dalphia Parker who was born July 19, 1875, and departed this life at the age of ninety-four years. She united with the Church of Otter's Creek in May, 1926.

Sister Parker was married to Charlie Franklin Parker and to this union was born three children; two sons and one daughter, all of whom preceded her in death. She had one daughter-in-law whom she dearly loved; also, one grandson. When visiting her, she always mentioned his name.

Sister Parker was a faithful member until her death, always filling her seat until her health failed. She always looked forward to and enjoyed the visits from her pastor, brethren, sisters and friends, especially after she was confined to her home.

We, at Otter's Creek, have lost an humble and faithful member and a good neighbor who was always ready to lend a helping hand, but our loss is her eternal gain.

Her funeral was held at Otter's Creek Church and her body was laid to rest in the Wooten Cemetery.

Be it resolved that three copies of this obituary be made. One for the family, one for the church records and one to be sent to Zion's Landmark for publication.

Elder Leslie Coker, Pastor  
J.B. Coker, Clerk  
Written by:  
Alice Mae Abrams  
and  
Gladys Edwards

---

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# ***Zion's Landmark***

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which thy fathers have set."**

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**Editor**

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Willow Springs, N. C. 27592

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**VOL. CIV** **NO. 2**

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**JESUS IS THE WATER OF LIFE**

A friend requests my views on  
John 3:5.

Such views as we have on the proposed text we have given in former volumes of Zion's Landmark, and we have no new light upon the subject. Still, as many of our present readers do not have access to our former volumes, we will reinsert what we have, in substance, written before.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." John 3:5.

These are words of Jesus to Nicodemus, of whom it is said came to Jesus by night "and said unto Him, Rab-bi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the

Kingdom of God." The 5th verse was in response to two questions which were asked by Nicodemus of Jesus. 'Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again." John 3:4-7.

Nicodemus appears to be bewildered and at a loss to understand the words of Jesus, even though he was a man of great learning in natural things. He was a ruler of the Jews; yet he could not understand the language of Jesus. He said, "How can these things be?" This proof that it matters not how much natural wisdom a man may possess, though he be a governor, king, prince or ruler, this does not qualify him to understand the things of the Spirit. Paul said, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," I Cor. 2:14. John Said, "And what he hath seen and heard, that he testifieth." Jno. 3:32.

The Jews were looking for the Messiah, which was according to prophecy. Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken." Deut. 18:15. This prophecy was fulfilled when Jesus was born of the virgin Mary. The Scribes and Pharisees rejected Him. They could not believe that He

was the true Messiah. He was born of poor parentage and in a manger (stall). No pomp or show attended His birth. He is only known by those to whom He reveals Himself. Jesus prayed to His Father saying, "I thank thee Oh Father, Lord of heaven and earth because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so Father, for it seemeth good in thy sight." The babes in Christ know Him. Simeon knew Him when he was born of the Virgin Mary. He took Him in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to Thy word: For mine eyes have seen Thy salvation." Luke 2:29, 30.

The Pharisees demanded of Jesus when the kingdom of God should come, Jesus answered them saying "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you." Luke 17:20, 21. Paul said to the Corinthian brethren, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. The Spirit of God dwells in those that are born of water and of the Spirit. Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Our brother desires to know if there is any difference in the words "water" and "Spirit". The words cannot be separated. Those who are born of water are born of the Spirit, and those who are born of the Spirit are born of water. Water cleanses and is a manifestation of life. The Prophet said, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and

from all your idols, will I cleanse you." Ezekiel 36:25. Those who are sprinkled with clean water are cleansed of the filth of their works of righteousness which is nothing more than filthy rags. The Prophet said, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isaiah 64:6. The Spirit is life, the water is life. Jesus said to the woman of Samaria, who came to draw water, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." John 4:10. This living water is a well of water in those who are born of water and of the Spirit, springing up into everlasting life. See John 4:14. Jesus is the water of life. The Spirit is life; hence, Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Both words express the same thing. The Prophet said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price." Isaiah 55:1. These words are future prophecy. They were fulfilled at the coming of the Messiah. Water also quenches thirst. Natural water quenches natural thirst and we can not live without it. Through the medium of water the blood is purified of its wastes by the process of elimination. Likewise does this Spiritual water quench thirst and remove the wastes by elimination, because the more of this Spiritual water we drink, the less confidence we have in this flesh and the greater the growth in grace and in the knowledge of the truth. Grace and peace be multiplied unto you through the knowledge of God,



and of Jesus our Lord. Jesus said, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water (but this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)." John 7:37-39. John said, "And He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1. John said, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit and the water, and the blood: and these three agree in one." I John 5:7-9.

The water of which those that are born again is pure, clean, and clear. This water is not to be understood as natural water which we drink to quench the natural thirst or wash our bodies or use in baptizing believers by immersion. This is natural water, but it is a type of the Spiritual water. John said, "I indeed baptize you water." He had reference to the natural water which flowed in the river of Jordan. The Eunuch said, "Here is water, what doth hinder me to be baptized." Acts 8:36. The water which bore up the ark in which Noah and his family were saved from the flood was natural water. See Gen. 7:7.

Baptism by natural water is not essential in regenerating souls nor quickening dead sinners into life. Giving eternal life is the work of the Spirit. Jesus said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them

eternal life; and they shall never perish." John 10:27,28. Those who are born of water and of the Spirit are saved with an everlasting salvation. If they are never baptized by natural water this will not be a barrier to or hinder them from entering into the joys of heaven after this life. We are not to be misunderstood in our remarks about baptism by water. Baptism by water is a sacred ordinance which was taught by Jesus Christ, both by example and precept. After His crucifixion and resurrection, He said to His disciples, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and Lo, I am with you always, even unto the end of the world." Matt. 28:18, 19, 20. Baptism by water is among the things which Jesus commanded His disciples to observe, however, the observance of this was never mentioned by Jesus nor His apostles as being essential to eternal life. The ordinance of baptism by emersion was only to be administered to those who were born of water and of the Spirit, the purpose of which was an "answer of a good conscience towards God," as well as an emblem of the burial and resurrection of Jesus Christ.

The word "saved" is recorded many times in the Holy Scriptures. The way the word is expressed conveys its meaning. Peter makes mention of the ark which was built by Noah in which eight souls were saved by water. This means that Noah and his family were saved from drowning by the flood waters. This passage of scripture does not

have any reference to eternal salvation. Noah was saved by the grace of God before the flood. He was saved by water, that is, he and his family were not drowned by the flood as others were. Peter said, "The like figure whereunto even baptism doth now also save us (not the putting away of the filth of the flesh but the answer of a good conscience towards) by the resurrection of Jesus Christ." I Peter 3:21.

The doctrine, as well as water baptism, has a saving effect on believers in Jesus Christ, who are favored to search the scriptures to ascertain the truth of His word. This is expressed by Paul to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in so doing this thou shalt both save thyself and them that hear thee." I Tim. 4:16. This "saving" is from false preachers and false teachers who pervert the scriptures and teach for doctrine the commandments of men.

The believers in Jesus Christ who are buried or baptized by water make an open profession that they have become dead to the law (or works of their righteousness) by the body of Christ. Through this performance by the servants of God they receive an answer of a good conscience toward God. They are relieved of the burden of baptism and enter into a state of rejoicing, a deliverance, a freedom and magnitude of soul. They walk a new course in life. They grow in grace and in the knowledge of the truth. Paul said, "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk

in newness of life." Rom. 6:14.

The ordinance of baptism by water, partaking of the Lord's Supper in eating the bread, drinking the cup and the fellowship and communion with the saints of God are the sacred privileges that are enjoyed by those who are born of water and of the Spirit.

T.F. Adams

---

#### OBITUARY OF SISTER MINNIE ETTA YOUNG

Whereas, it has pleased our heavenly Father to remove from our midst a faithful and devoted Sister, Sister Minnie Etta Young. Sister Young was born January 15, 1883, and died June 18, 1970. She was the daughter of John and Joanna East. She was married to William Thomas Young on October 16, 1899, who passed away September 20, 1951. Surviving are two sons, Joe Young of Eau Gallie, Fla.; and William of Princeton, West Va., Mrs. Annie Crouch of Bluefields, W. Va., Maggie Blevins, Baltimore, Md. and Irene Jones of Coal City, West Va. Also surviving are two sisters: Mrs. Maude Ramsey of Glenwood Park, W. Va., Mrs. Daisy Foster of Mayberry, W. Va.; thirty-six grandchildren; sixty-six great grandchildren and fifteen great great grandchildren.

Sister Young united with Town Creek Primitive Baptist Church in 1907 and sometime later moved her membership to Crumpler, W. Va. with Zenith Church. Years later this church merged with Glenwood Park Church where she was a member until her death. We, the members of Glenwood Park Church, do miss her greatly, yet we could not ask for greater love and faithfulness which we have seen manifested in this dear soul and we bow in humble submission to the will of God, realizing that our loss of this dear one is her eternal gain. She was so tender and kind to all who came in contact with her and we feel that she was blessed of her Heavenly Father with a lengthy and profitable life. She believed in and stood for salvation by the grace of God. She died in the faith of God our Savior and she was faithful to the end, having that sweet hope given her many, many years ago, manifestly, of a blessed resurrection from the dead in the likeness of Christ Jesus our Lord, when there will be no more sorrow and no more trouble, but everlasting peace and



happiness.

In all the years, about twenty-five, that I have known Sister Young, she was never absent from her communion service except the past June when she was too afflicted to attend. She was just as faithful to attend her church services also.

Sister Young made her home with her dear son and Wife-William and Tessie, who are good friends of the children of God, and lovers of the doctrine. We have enjoyed so many visits with her in this good humble home where she always welcomed her people and made them feel at home. We do ask the dear Lord to make all who loved her, reconciled to His will.

Her funeral was conducted by Elder L.B. Hyltom and Elder Ernest Branche at Glenwood Park Church on June 20, 1970.

Be it resolved that a copy of this obituary be sent to Zion's Landmark for publication, a copy sent to the family and a copy placed on the church book.

Done by order of Glenwood Park Church in conference, July 4, 1970.

Elder Ernest Branche, Moderator  
Marilyn Shaw, Clerk

#### OBITUARY

Sister Roena Ennis was born May 27, 1882, and died on April 22, 1970, making her stay on earth 87 years, 10 months and 25 days. Her funeral was conducted in her home by Elders T. Allen Johnson and T. Floyd Adams. She was laid to rest in the family cemetery.

Sister Ennis united with the Gift Primitive Baptist Church in 1912, and was received by letter into Primitive Zion Church, May 9, 1936, together with her husband, Brother R.D. Ennis, where they remained until their deaths.

Sister Ennis was married to Brother Ennis at the age of 22 years. She was the daughter of the late Henton and Mary Neighbors Ennis. To this union was born twelve children-seven boys and five girls of whom eight now survive, four sons and four daughters, Preston of Coats, Hubert of Dunn, Howard and David of Benson, N.C. Four daughters, Mrs. Vernie Creech of Benson, Mrs. C.W. Wood of Spring Lake, Mrs. W.M. Coats and Mrs. Garland Coats of Coats, N.C. She is also survived by thirty-two grandchildren and thirty-five great grandchildren.

Sister Ennis was a friend to many and was loved by all who knew her. She was always interested in the welfare of the Brethren and

Sisters of the church and her many friends outside of the church. She was a firm believer in the doctrine of salvation by the grace of God, having no confidence in the flesh and she contended always for the faith and hope that was once delivered to the Saints of God.

We, the church at Primitive Zion, with the family and friends, mourn the loss of our dear sister, but we believe our loss is her eternal gain, and we bow in humble submission to the will of God in the passing of our dear Sister.

Therefore be it resolved that a copy of this obituary be sent to the family a copy spread on the church book and one sent to Zion's Landmark for publication.

Done by order of the church at Primitive Zion in conference, July 25th, 1970.

Elder T. Allen Johnson, Moderator  
Sister Mazelle Strickland, Church Clerk  
Brother C. Wood, Committee

#### OBITUARY OF SISTER IDA YOUNG

Our dear sister, Mary Ida Dupree Young, was the daughter of Thomas Jefferson and Elizabeth Fry Dupree. She was born March 16, 1874. Sister Ida was married to James W. Young in 1892. To this union were born seven children, three sons and two daughters who survive her, and two who were deceased in infancy. She is also survived by seven foster grandchildren and one foster daughter, Mrs. Margerite Jones, whom she took into her home and raised to the best of her ability with the help of The Almighty Hand of God. Thirty-two grandchildren, eighty-two great-grandchildren, and thirty great-great-grandchildren also survive her.

Sister Young united with the church at Bethel and was baptized in 1915. She came to the church at Sandy Grove by letter, November, 1925. She was a faithful, loving wife, mother, grandmother, and sister in the church.

She was given hope through faith to believe that salvation is by the grace of God. She was blessed with that love of God which is shed abroad in the hearts of His people, which she manifested in her walk and talk; and to know her was to love her.

Sister Young was faithful to fill her seat as long as her health would permit. The Lord saw fit to call her home June 27, 1970, making her stay here on earth ninety-six years, two months, and eleven days. Her family, friends, and all who knew her will miss her, but to die is to live forever to them that have a good hope in Christ Jesus.

We feel that her soul and spirit is resting in the Paradise of God, awaiting the second coming of the Lord and Saviour Jesus Christ when He will take His Jewels home. There they shall be with Him forever in peace and love.

Her funeral was held in Overby's Funeral Chapel in Angier, N.C., conducted by her pastor, Elder Calvin T. Harward. Her body was laid to rest beneath a mound of beautiful flowers beside her husband in the family cemetery. May we be blessed to continue to believe in the same faith that she manifest during her lifetime of love and hope through trials and tribulations. She was kept strong in the faith and has gone on to reap her reward through our Lord and Saviour Jesus Christ.

Done by order of the church in conference  
October 17, 1970.

Elder C. T. Harward, Moderator  
Eurice Ogburn, Clerk  
Sisters Linnie Dupree and  
Leah Smith, Committee

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#### BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Bethsaida, the Lord willing, the fifth Saturday and Sunday in November, 1970. The church is located about three miles from Benson, N.C. Take N. C. 27 from Benson, turn left first hardsurfaced road, one mile to meeting. Elder Casper Noles was chosen to preach the introductory sermon, Elder T. A. Johnson, alternate. An invitation is extended to our brethren as well as those in the ministry.

Alonzo Barefoot, Union Clerk

#### WHITE OAK UNION

The White Oak Union is appointed to be held with the Church at Newport, N.C., Carteret County, N.C., the fifth Saturday and Sunday in November 1970, if the Lord willing. We invite our brethren to meet with us. H. A. Young was appointed to preach the introductory sermon. Meeting place is in the Town of Newport, N.C.

H. A. Young, Union Clerk  
R.F.D. 4, Box 362  
Jacksonville, N.C.



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VOL. CIV

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ISAIAH

## CHAPTER 35

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay, shall be grass, with reeds and rushes.

And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there.

And the ransomed of the LORD shall return, and come to Zi'on with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

## ASSOCIATE EDITORS

ELDER J. M. MEWBORN ...WILLOW SPRINGS, N. C. 27592

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## *Devoted To The Cause of Jesus Christ*

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### DEPRESSED AND LONELY

Dear Brother Floyd, Sister Pauline, Bro. J.M., and Susie,

It is now three o'clock in the morning and I just cannot sleep. I have come to my wits end, so I cried, "O Lord, undertake for me and help me to write a few lines which I have been deeply impressed to write for sometime." I am here in Rex Hospital and have been for a week, being treated for high blood pressure and other complications. I feel, if I am blessed to get some relief of mind, perhaps it will help me. I have heard that "The darkest time of the day is just before dawn," and I have been in such thick darkness and feeling of depression, loneliness, and low, in feeling that there is some way, some how, I do not know just how, but God knows. He saw the end from the beginning, saying, "My counsel shall stand and I will do all my pleasure." I do believe God's will is done and not one single thing goes contrary to His will. What I desire is to be reconciled and when I am not, I am weak and sorrowful.

It was only a few months ago that my dear companion and I were both here as patients in a little suite, together. We were so happy, even though we were both physically ill, but both of us became much improved and they had my husband prepared for surgery. I feel that it all was fixed in the mind and purpose of an allwise God that we were to spend the last days together. We did not know it was going to be as it was of course, neither did our

doctors know it, but God so ordained it, I firmly believe.

Bainum got along fine after surgery, but suddenly, he became nauseated and soon developed a high temperature. His blood pressure dropped and a serious heart condition developed. Five doctors attended him during the last few hours. They all told me he was critically ill and they had moved him to the cardiac unit but they let me see him because he had asked for me. I found him fully conscious, he was not suffering any pain, but his heartbeat was very, very fast for a few moments and then it would almost stop. He was taking oxygen and the doctors did all they could for him until his passing.

When I first learned of his serious condition and after I saw him, I told the doctors that I must call our children. We have two sons and their sweet wives. One of the doctors said, "Do you think you can call them?" I said, "I want to if I can. I do not want them to think Mother is worse." So, I was blessed and enabled to tell them of Daddy's condition. They were on their way immediately, but when they arrived, Daddy had already gone into a coma and he never knew they went. His breathing and heartbeat was fast; then he would stop breathing for a few moments, then he would resume the fast breathing again. No one will ever know the heartache and anxiety I was in. I tried with all my might, to pray to God, whom I felt had all power, to bring my dear companion through this ordeal, but I was not blessed



with faith to feel he could live. I told my nurse that he could never survive. She said: "Mrs. Pearce, Mrs. Pearce, how dare you to give up hope?" I said, "I do not want to if I can only be blessed with some indication of his recovery and faith to believe he will recover." She gave me medication to stimulate me. Our children were all so good and sweet to me and I tried to put up a good fight. The nurse and doctor advised us to knock on the entrance door of the cardiac unit, if and when we wanted to hear from him, and I believe we were there and knocking while he was dying, for the nurse waved her hand as if to say, "Not right now."

In a few seconds the doctor came out and I said: "How is my husband?" He said: "Mrs. Pearce, he has expired." Oh! I thought I was dying too! All the strength I had left my body. I did not faint, but I remember I went down saying, "Lord, have mercy on me. O Lord, help me." Both of my sons could not hold me up. One of them patted me on my arm, saying, "Mother, the Lord does have mercy," and I believe they felt God's mercy. I could not speak for a short period but I could hear. I heard the doctor say, "Get a stretcher. Nurse, give her a shot!" The nurse and my family took me to my room and she told them to keep me real quiet. When I could, I told my family that I wanted to go home as they did. One son said, "Mother, you can not go without a discharge." I said, "I want you to get one for me."

In a few hours I was on my way home with them. No one will ever know how I felt to go into our humble home without my dear companion. I do feel that the Giver of all gifts and

the One from whom our strength comes, raised me up. I have been going or have been carried on that strength—the strength of Israel's God, for I have no strength nor righteousness of my own. I have been shown that over and over again. "All our righteousnesses are as filthy rags," so said the prophet, Isaiah. Not just a rag, but as filthy rags. What is any worse than a filthy rag! If I have any righteousness, it is the righteousness of the Lord Jesus Christ; but I have been brought to my wits end to say, "Not my will, but Thine be done."

I believe when a person is regenerated and brought down so low and Christ is born in them, the hope of glory, they have no more righteousness to plead. One of the writers said, "The law is our schoolmaster to bring us to Christ." But after faith is come, you are no longer under the schoolmaster, but under grace. Then we feel as the poet felt, that when I count all the cost, without free grace, I am lost. Grace is a free unmerited gift. Not for anything good we have ever done or ever will do. The child of God, having been regenerated and born of the Spirit, commits no more sin in the Spirit, but we sin in the flesh and that is what brings on a warfare in our breasts—the flesh against the spirit and the spirit against the flesh. The sin that dwells in the flesh is what troubles us. Paul asked that the thorn in the flesh be removed, but Jesus said, "My grace is sufficient for thee." He did not tell him he would remove the thorn, lest he be exalted, but he said: "My grace is sufficient for thee." When blessed in the spirit, we feel everything is alright just as it is. Other times, we worry. I am reconciled only when He

blesse me with reconciliation.

All these trials, heartaches and tribulations are appointed unto us and we cannot detour around a single thing that is in our path. All the way was laid out from the beginning for He said: "Remember the former things of old: for I am God and there is none else; I am God and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying My counsel shall stand, and I will do all my pleasure — I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." See Isa. 46:9-11.

Trials and tribulations bring suffering, but Paul said, "I am, by the grace of God, what I am." Rom. 8:28. We know that "All things work together for good to them that love God; to them who are the called according to His purpose. I do not believe we have ever thought a good thought or have done a good deed, except the blessing came first from above. James said, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

I do feel my helplessness and go begging daily for the God of all grace, love, and mercy to keep me, lead me, and guide me in the way He would have me go, in a way that will be pleasing in His sight and bless me with grace and strength to bear what He has in store for me. I do not know the future; for He only knows. The Prophet Isaiah said: "Remember the former things of old: for I am God and there is none else; I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not

yet done, saying, My counsel shall stand, and I will do all my pleasure." Certainly nothing goes contrary to God's will for His will is done and what I desire is to be reconciled to His will.

I had another experience when I was so low and felt to be in such darkness, but in reading the scriptures I came across Paul's writing in Cor. 4:6-9 which reads as follows: "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. —II Cor. 4:6-9.

If not deceived, I felt as the poet at this particular time; and then at other times I tried to pray. I felt these words when I asked God to help me—"That, first of all: supplications, intercessions, prayers, and giving of thanks be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty, for this is good and acceptable in the sight of God, our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God and one mediator between God and man. The man, Christ Jesus, who gave Himself a ransom for all; to be testified in due time." I Tim. 2:1-6. I believe that means all His children and in due time. I think and believe as the wise man, Solomon, in Ecclesiastes 3:1-2 "To every thing there is a season and a time to every



purpose under the heaven: A time to be born, and a time to die—so now my mind is carried back to my husband's passing.

I said in the early part of my letter that he had five doctors and they, the nurses, with the cardiac unit, the oxygen and all they did could not stay the hand of death. I do believe he was fighting for life and too, I believe he was prepared to die when the time came. I feel, as the writer said: "Precious in the sight of the Lord is the death of His saints." I do not worry over Bainum's destiny, because I believe he was a child of grace, his life indicated that, for he loved the truth, his interest was largely in spiritual matters and he lived a life that was above reproach Jesus said: "Wherefore by their fruits ye shall know them." Matt. 7:20. It is not by works that the people of God are saved, but it is by grace, the gift of God, however, grace produces works, but works do not produce grace. Without grace no man produces good works but "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25. The loss of Bainum is my worry, I miss him so. I loved him more than anyone or anything in this world and I believe he loved me the same, or as much as I loved him, but if not deceived, I feel as the poet: "Sleep on dear one. Take your rest. We loved you, but God loved you best," and took you home out of this world of trouble.

When the nurse talked to me after his passing, she was trying to comfort me and to some extent. I told her that David said: "Be still and know that I am God." That is the

only thing we can do, just acknowledge His almighty power. She said, "Mrs. Pearce, you believe that, now put it into action." I said, "I want to if I can." When we are in a turmoil and He says: "Be Still" we are still and a calm and a peaceful feeling follows.

Early, before I arose, the next morning, (my husband's body was brought home the afternoon before and it was in the casket in the living-room) I was given a mind to read my bible which lies on the night table by my bed. I opened it and my eyes feel on Psalm 34:17-19; the words of David, saying, "The righteous cry, and the Lord heareth and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all." It was such a comfort to me! So far, I have never had a mind to remove the bookmark. (I have a lovely gold marker of the TEN Commandments, given to me as a gift). I have read many other scriptures since, but I desire to leave the marker as I placed it that morning. I feel surely, the Lord was with me and held me up and enabled me to go through his death, funeral and burial. I do believe He held me up, for I had told Bainum hundreds of times that I just could not live without him. It has been almost nine months since his death and I am still left here for some reason unknown to me. I do not believe he would want me to give up, so I hope I will be blessed to keep pressing forward in the future as in the past. The Good Lord has been so wonderfully good to me that I desire not to murmur nor complain.

Both of you spoke such words of comfort at the funeral and the choir sang our favorite hymns! The preaching and song service was just what I desired and Bainum would have, could he have been present in nature. I told the undertaker, I did not want a minister overlooked for I wanted each of them recognized, so they seated them all together on the two front seats just opposite us (our family), and Brother Floyd, you remember I asked you to acknowledge them which you did and for which I was thankful to God for you and all those ministers-many of them drove long distances to the funeral. It being the twentieth of January, a very cold, snowy and sleety day; no one will ever know what it meant to us for them to be present, including the large congregation of relatives, brethren, sisters and friends. We never know how many friends we have until we need them and in such times of need, they are always present. All the kind things done and said were a great encouragement to us and spoke that which words fail to convey in some of our darkest hours of sorrow. May I also add too that I need the prayers and love manifested to me more now than ever. I am thankful for the love, sympathy and true friendship that has been manifested to us by relatives, brethren sisters and friends.

The Lord has blessed me with a way to go to all the corresponding associations, except the Mayo and I was here in Rex Hospital, Raleigh, N.C., at that time. My plans were to attend all of them on through the last one, which is the Mill Branch. I have had the pleasure of having many relatives, brethren, sisters and friends visit me in our humble home.

I hope you will continue to visit me and I thank one and all for coming and for taking me in and the kind hospitality shown me. There is no greater pleasure than to meet, mix and mingle with the children of God and although I never feel worthy, such is my meat and drink, my spiritual strength helps to make life more pleasant.

I do not know what I would do without all of you. I do not feel that I could live without my family and kindred in Christ. Ruth said, "In-treat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. I do hope when the Lord calls me home, I will be blessed to meet my dear companion and all the chosen jewels of mercy in that beautiful home where all will be peace, love and joy forevermore.

If not deceived, I viewed the most beautiful home any human eyes have ever seen. I can not say I know I am a child of God but I humbly hope so and if so, I feel to be the very least among you.

I hope I love all the Children of God and I hope it is with a spiritual love for Christ's sake. Please pray for me and come to see me.

A little sister in hope  
of eternal life,  
Eva Pearce,  
Willow Springs, N.C.

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#### AN EXPERIENCE

Dear Brother and Sister Adams,

I hope each of you are feeling well. I think of you so often: I wish you could come to Sardis and visit in my home. If you are at the Lower Mayo Association which will be held with Matrimony Church the first



weekend in October, I would love to have you spend the night with me if you have not made other plans.

I enjoy Zion's Landmark more than I can express in words. I have renewed mine for two years, I believe. Brother Adams, I am sending an account of an experience I had while traveling on a plane in the year 1964. Several of my friends have requested me to send it to Zion's Landmark for publication. You may do with it as you see fit. I have felt so unworthy I hesitated to send it.

With much love to each of you,  
Ollie S. Neal,  
R.F.D. 2  
Stokesdale, N.C. 27357

#### EXPERIENCE

I would like to write an experience that I had in my life-only a few years ago in fact-while I was taking my second air plane flight. Sybil and Candy carried me to pick up my ticket. I felt like my bones were going rickets, so to speak. I took some insurance because I owed some debts and I felt I should take it for the sake of my creditors for I was going by jet.

I was somewhat nervous for we were flying so high; although I knew I had a time to die and I would not die until my time comes for the scriptures say: "There is a time to be born and a time to die." We were so far from land, I wanted to pray and the thought came to me, "We are all in God's hands." Soon it was announced on the plane that we were sixteen thousand feet high, but I was enabled to believe that my God was standing by. I was flying up over the clouds and they were white! It was a most beautiful sight to behold. To me it seemed that I could see Moses in

the clouds, it was like being in a bed of roses. Children were crying, they were so afraid. I looked down below and the earth looked like graves. I watched the children, they were so dear and I desired to thank God for being so near us.

At five thirty we had supper on the plane, it was wonder to know that my God still reigned. The cars on the ground looked like tombstones, I looked up and knew I was not alone.

I was on my way to Jill's, she was expecting her fifth child. P.H. and the other children were all by her side. I had never expected such a beautiful sight, I was so glad it was day instead of night. When I looked out and saw the beautiful sights, I was made to believe that God was our life and the great power of all powers.

We arrived in Atlanta, at 6.11; my destination was Mobile, Alabama. Right after seven, we were flying so high, it gave me comfort to know we had a time to be born and a time to die. All at once there was not a sound. I felt as safe in the air as I did on the ground. I was flying so high, I could hardly believe it, but when I looked at the clouds I knew I was not deceived. When the pilot took off we were high in the air, we had a long way to go and not much time to spare. The cloud appeared to be flying to and fro-how fast we were going, I do not know.

I felt so close to God that I felt I could all but touch His hand, and was made willing to go at His command. All I minded leaving was my family and friends and I felt it really did not matter if my life on earth was close to an end. When I was flying it looked like Land of Nod, for it caused me to want to "Be still and know I am God."

I thought of my pastor, Elder J. G. Gardner, when I was up so high, knowing the gospel He preaches is wonderful and will be so when I come to die. The clouds appeared to be rolling and they like snow. The experience I had no one will ever know.

The hostess on the plane was so nice and polite, it made the trip such a real delight. It began to get dark and I could not see out, but my trip was so wonderful I wanted to shout. I could hardly wait to get to Jill's, I was getting sleepy as though I had been taking pills. I was made to think of that wonderful song. I will try to write it if I do not get it wrong: God moves in a mysterious way, His wonders to perform, He plants His footsteps in the sea and rides upon the storm. I saw two angels in the sky, which made me feel I did not dread to die.

P.H. and Jill and their precious four met me at Mobile, Alabama as I came out the door. They had made this sign: "WELCOME, GRANNY!" It touched me so I could hardly take it. Jill and the girls were dressed in white, you can imagine what a beautiful sight. We came home and they had the red carpet down; they really live in a pretty town.

They all made me so welcome, I cannot explain, but I will never forget my second flight on the plane.

Ollie S. Neal

RFD 2

Stokesdale, N.C. 27357

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#### WRITTEN FROM HEART

Dear Brother and Sister Adams,

On the twenty-sixth day of August, just past, I turned my book into the hands of the publisher, telling him that I did not want one word of

the book changed and if for any reason he uses a bible in checking same, to please be sure that it is a King James authorized version and not a revised Bible. He agreed to both requests. One thing I want to mention is that this book is in the hands of reliable men and I believe that I can rest assured that it will soon be published. Thank God, for I am very anxious to get it into the hands and I hope the hearts of the dear little children of God-the Old Order of Predestinarian Baptist, to whom and for whom I hope it is written, those who have been taught of God and His law of love has been written within their hearts by the Spirit of God.

As I stand upon the threshold of this venture, I do not know how it will be received by our people, Brother Adams, but I do know that it is written in the love of God and that I have two witnesses: the Holy Bible and the experience of Grace within my heart and I hope it conforms to that of the believers in the Lord Jesus Christ; those for whom he died and in whose hearts He now lives. I was under a burden to write the book and I hope it will be well received by the dear Household of Faith, written from my heart to yours, dear Children of God.

I would now like to borrow an expression from the little Goble Hymn Book which we use and love in the foreword as it goes a long way toward expressing just how I feel. "In presenting this little book as a token of love to the favorable consideration of the brotherhood, we do so with a degree of concern not easily expressed. Its favorable reception would be to us a token of the oneness of mind and feeling in the dear hearts of the brethren and



sisters, giving renewed strength to the little hope that we are sometimes permitted to enjoy, that we are of the blessed number for whom Jesus died that they might enter into the joys of His kingdom at the right hand of the Majesty on High."

I have written this book to all who have a desire to read it and especially to those who have a sweet hope in the Lord Jesus Christ, regardless of whether or not you are a member of where, for we all realize that God has a chosen people scattered over the wide reaches of the earth and to you this book is written, regardless of where or what church your name is placed. I have a love for everyone whom God loves and for whom Jesus Christ died. To the humble saints of God, some of whom are reckoned as lambs, children of God who are not as yet fully established in the fundamental points of doctrine as some are, to you I would say; If you do not see everything just as it is written, I hope you can bear with it; for you may believe it just as strongly as I do in days to come. We read in II Peter, 3:17 "Ye therefore, Beloved, seeing ye know these things before, beware lest ye also, being led away with error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." To Him be glory, both now and ever. Amen."

In conclusion I want to say that I am offering this book at cost to me, for I love the church of the Most High God to the extent that I want this book to support the doctrine that I have stood for and endeavored to preach as the years have come and gone. Any errors that you may find just lay to my charge, although I felt

to write the way I have been shown, it is still written by human hands and we all are subject to mistakes and errors.

Furthermore, you who have sent in a donation to pay for this book to be published, your copy is already paid for. I have your names and addresses in my record book and you will get your copy as soon as it is published, and it is being published now. Now, may I say from the depths of my heart that I love you all that have this hope in the Lord Jesus Christ and I would say with Jude: 1:24,25, "Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory, with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

Humbly, your brother in  
Christ, I hope and trust,  
(Elder) Layton Wingfield  
Ridgeway, Va. 24148

#### SUBMISSIVE TO HIS WILL

Dear Brother Adams,

Thank you for the book I received yesterday. I enjoy Zion's Landmark so much for I get much comfort from reading it. The good experiences and doctrinal articles are so much in accord with my own experience and often my experience is told by some of the writers better than I can tell it myself. It is so rich and sweet it makes me wonder if I have an experience of grace. Sometimes I get so low in my feelings, I begin to doubt that I have an experience of grace. In fact I stay low so much of my time. My afflictions are such that I can hardly get around at times but I believe the good Lord makes me reconciled to it and submissive

to His will. At other times I feel that He is gone forever.

Brother and Sister Adams, if I may call you that, I feel and believe if there is a brother and sister in Christ, you are, but I do not feel worthy to call you Brother and Sister. I am so vile and prone to sin, I fear that I am not born again. I thought we had a wonderful Association last Saturday, Sunday and Monday. It is the Lower Country Line and we are all together, and in one accord. I hope I can get to go to yours, the Little River, also the Seven Mile Association; all that area is home to me.

I guess you are wondering why I tried to write any at all, but I felt I had to. Oh, there is so much I would like to tell, but I cannot. I just cannot put it into words like other people can. Maybe it is best that I cannot. I do not feel that anyone would like to hear it.

When you pray and can have a mind to do so, please remember this afflicted and poor sinner, a worm of the dust of the earth; the least, if one at all. Saved by grace if saved at all. I feel to be so near nothing and wonder why the good Lord has been so good to one like me; but I hope I am thankful for everything He has done for me and continues to do for me.

Brother Adams, do as you see fit with this. May the Lord continue to bless and keep you both.

A sister in Christ, I hope,  
Ophelia Temple Moore,  
Durham, N.C.

Dear Sister,

All of the Lord's children feel their unworthiness and their nothingness. They would not need a

Savior if they were worthy, they would not feel humble, in fact they would not even know they are sinners. The knowledge of what they are is why they are needy creatures, that is why they beg for mercy and compassion. The fact that they are aware of their condition is evidence that they are children of grace and only the children of God even know they are sinners and unworthy sinners. They are the only ones who feel the need of mercy. What a blessing it is to feel humble and needy, a vile and an undone sinner before a God of justice first and then mercy.—Ed

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EDITOR

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### MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held at Tabor Church, Tabor City, N.C., the fifth Saturday and Sunday in November, 1970, the Lord willing. Services will begin at 11:00 A.M. on Saturday, and 10:30 A.M. on Sunday.

The ministering brethren with all other brethren, sisters and friends are invited to come worship with us.

L.M. Vaught, Union Clerk



# *Zion's Landmark*

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"Remove not the ancient Landmark  
which thy fathers have set."

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**VOL. CIV**

**NO. 3**

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**Dec. 15, 1970**

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**THE NEW COVENANT**

Is there any fundamental difference in the experiences-the dealings of the Lord - of the children of God? If the Lord wrote His laws in their hearts and put them in their minds, did He not write His laws in the hearts and put them in the minds of each and every one of them? He said, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah — I will put my laws into their minds and write them in their hearts: and I will be to them a God and they shall be to me a people. Heb. 8:8, 10. This is the redeemed family of God and the law that God said He would put into their hearts is the law of love, it is an unbreakable law. It is a covenant that God made and established with the house of Israel. It is not like the first covenant which God made under the legal dispensation. The first law was written on tables of stone, which they broke. Paul said,

"For if that first covenant had been faultless, then should no plave have been sought for the second. For finding fault with them, he saith, 'Behold the days come saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God and they be to me a people: and they shall not teach every man his neighbour and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a New Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:7-13.

This new covenant that God made with the house of Israel which is put in the mind and written in the heart can only be read with understanding by those who have eyes to see, hearts to understand and ears to hear. To them it is a joyful sound. It is the gospel which is the power of God unto salvation to them that believe. It is food for the hungry and drink for the thirsty. This covenant embraces all the spiritual seed of Christ both Jews and Gentiles. This covenant which God put in the mind and wrote in the heart is in the hearts of all the redeemed family of

God. It sets forth the experience of all those who are followers of the meek and lowly lamb of God. It reveals the travels of all those who are in the strait and narrow way which leads to life everlasting. It sets forth the doctrine of the Apostles and prophets which was taught them by Christ Jesus. The experience of grace is the foundation of all the redeemed of God and Jesus Christ is the chief corner stone. Paul said to the Gentile brethren: "Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." Eph. 2:19-22.

The experience of the Apostles and Prophets (of whom Jesus Christ is the chief corner stone; is the foundation of the redeemed family of God among the Gentiles as well as the Jews. These experiences are often attended with trials, afflictions, grief and sorrows in their travels, and a knowledge of their unworthiness, feeling to be the least in the kingdom, if one at all, being vile and sinful, unworthy of the least of God's mercy. The chastisements of God, their up-risings and down-sittings, their joys and sorrows are all recorded for the comfort of those who are in Christ Jesus. God's humble poor often feel that they have no evidence that they are born of the Spirit of God. I once said to an elderly lady, who was a frequent visitor of the church, "Why do you not join with us and be baptized?"

She replied: "I do not have the evidence that I am a child of God." I said, "May I ask you a few questions? She readily gave her consent and I said: "Do you feel to be vile and sinful and can you say as Job said, "Behold I am vile?", Do you feel to be the least in God's kingdom, if one at all? Do you feel to be unworthy of the least of God's mercies?" To these questions she replied in the affirmative. I said, "Then you have some of the best evidence that is recorded by the apostles and prophets that you are born of the Spirit of God: for none but the redeemed family of God can bear witness with the patriots, Apostles and Prophets. Paul said, "The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; theirs of God and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Rom 8:16, 17.

Many experiences are recorded in the scriptures for the comfort of those who are in Christ Jesus, that is, many scriptures conform to our own experiences and are witnesses to us who have had a like experience. Paul said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scripture might have hope. Rom. 15:4. It would be a long drawn out story to write all the travels and sorrows of those that are in Christ Jesus; however, I will mention a few. When Joseph said to his brethren that they could not get any more corn except they bring Benjamin on their next journey, Jacob, their father said: "Me have ye bereaved of my children: Joseph is not and Simeon is not and ye will



take Benjamin away: all these things are against me." Gen. 42:36. To those who may chance to read the above words, may I ask? Have you ever felt that the hand of God was against you? Have you not at times almost given up in despair? If so, you can witness with Jacob who said: "All these things are against me;" but when Jacob's sons returned the second time, they said to Jacob, Joseph is alive and is governor over all Egypt, but their Father belived them not. But when Jacob saw the wagons coming, laden with corn and everything necessary to take him and his family down to Egypt, his spirit revived and he said, "It is enough, my son Joseph is alive and I will go and see him before I die — " Joseph is alive! So far as his Father knew, he had been dead for many years. Jesus is alive! He said, "I am He that liveth and was dead, Behold I am alive forever more! Rev. 1:18. It takes evidence to produce faith. This was true in the case of Joseph and this is true of Jesus Christ. Joseph provided a livelihood for his own as did Jesus provide a spiritual livelihood for His own. Joseph provided sustenance for his kindred in the flesh, Just as Jesus provided spiritual life for His kindred in Sppirit. He died that they might live eternally.

All of those that are now living who are crucified with Christ are living with Christ by faith, here in the flesh. Paul said, "For I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I live in the flesh, I live by the faith of the son of God, who loved me and gave Himself for me." Evidence-promise-of eternal life is what the children of God are seeking. These evidences

are recorded in the scriptures and are put in the mind and written in the hearts of His children, yet much of their time they are enshrouded in darkness and doubt and they cannot read with understanding. It is only when God opens their hearts as He did Lydia's when Paul preached, that we can see the beauty in our lonely and cast down condition.

There were times when David was cast down and times when he was lifted up. "Thou hast lifted me up and cast me down." Psalms 102-110. David was a man of God, yet there were times when he could not feel the presence of the Lord. He said, "Will the Lord cast off forever? And will he be favorable no more? Hath God forgotten to be gracious? Hath He in anger shut up his tender mercies? Psalms 77-78-79. This experience of David's, as well as others that I have mentioned, were put on record that we through patience and comfort of the scripture might have hope. These experiences of David and others are put in your mind and written in your heart, yet it is only in the light of God's Spirit that you can draw the sweetness from the pages of holy writ.

To the called and qualified servants of God who often feel unqualified to preach the gospel and feed the flock of God which was taught by Jesus Christ and His Apostles, let us refer to the experience of Moses and Jeremiah. When God called Moses to lead the children of Israel out from the Egyptian bondage, Moses complained, saying, "O My Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto Thy servant: but I am slow of speech, and of slow tongue." Exodus 4:10. When

God called you did you feel to be eloquent? Did you feel equal to the task of being a mouthpiece for God? Even now I almost shudder at the thought. You said "No!" I doubt that I would make a serious mistake if I should say a thousand times no. Jeremiah was often discouraged, He said, "For since I spake, I cred out, I cried violence and spoil: because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, "I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones and I was weary with forbearing, and I could not stay." Jer. 20:9. Jeremiah felt as helpless as a child. "But the Lord said unto me: "Say not, I am a child: for thou shalt go to all that I shall send thee and whatsoever I command thee thou shalt speak." Jer. 1:7. I believe Jeremiah was at the right place and at the right time to deliver the message that God purposed for him to speak. Volunteer teachers may feel that they are behind with their teaching and need to speed up, but when they arrive, they will not have any tidings to bear. This was true of Ahimaas who out ran Cushu to bear tidings to King David, with reference to David's son, Absalom, who was slain in battle. When he came into the presence of David, he said: "I saw a great tumult. but knew not what it was. See II Samuel, read the 18th chapter.

Cushi saw the whale. He was behind Ahimaas. "And it came to pass that as they went in the way, a certain man said unto him: "Lord, I will follow Thee whithersoever thou goest," and Jesus said unto him, "Foxes have holes and birds of the air have nests, but the son of man

hath not where to lay his head." And he said unto another: "Follow me." But he said, "Lord, suffer me first to go and bury my Father." Jesus said unto him: "Let the dead bury the dead: but go thou and preach the Kingdom of God." Those who are dead in trespasses and in sin can bury the natural dead as well as those who are quickened by the Spirit and power of God; but be this as it may, Jesus said: "Follow me." There is no alibi to plead, nor any excuse that is acceptable to God for those who are conscripted to preach the Word of God. This was true of the Patriots, Prophets and Apostles as well as all the succeeding servants of God.

Those who are in Christ Jesus, constantly desire more and more evidence that they are Christ's little ones, that they are among those chosen in Christ Jesus. John the Baptist said, "I am not worthy to stoop down and unloose the shoe latches of my Master'." When John was shut up in prison, he was made to doubt whether this was the Christ that he had known and baptized, or should he look for another. There was no doubt in his mind that this was Christ when he baptised him. As proof of this, He said: "Behold the whether or not this were He that should come, or do we look for another? To those who have read the experience of John, may I ask; Have you ever had some token of the love of God in your heart? While at that time you perhaps did not question the reality of it, but when the days of adversity, which the prophet said are set over against the days of prosperity, you are in prison; every avenue of freedom is closed. The law of God is put in your mind and written in your heart, but you are



enshrouded in darkness. You begin to make inquiry as John did, desiring to know whether or not your previous evidence was a real token of God's love, "Or shall I look for another?" or something else? Jesus said, "Go shew John again these things which ye do hear and see. The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. See Matt. 11:4, 5. We, like John, are seeking for renewed evidence.

The words of Jesus were spoken for the comfort of those who are in Christ. Jesus said, "The words that I speak unto you, they are spirit and they are life." Those who can bear testimony with John and witness with the words of Paul can also say: "The Spirit itself beareth witness with our spirit that we are the children of God." Rom 8:16. The law which is put in your mind and written in your heart, will bear witness to the testimony of the apostles and prophets in saying, "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them." Isaiah 8:20. The law of the Lord is perfect. It converts the soul. When this law penetrates the inward parts, it reveals the greatness of God and the corruption that is within. It reveals the weakness of men and the enormity of sin. For that which I do I allow not: for what I would that do I not; but what I hate, that do I." See Rom 7:15.

A child of God daily feels the chastisement of God. You may often take this as evidence against you, but in reality, it portrays the love of God for He chastises all of those whom He loves, those who are in

Christ Jesus. Another evidence that you are a chosen vessel of His mercy, is that you love the brethren. This is evidence that you have passed from death unto life. John said: "We know that we have passed from death unto life because we love the brethren." I Jno. 3:14. There are many more testimonies recorded in the scriptures that are evidences an inquiring one is a subject of His grace.

One may have had dreams and visions that afford great joy and comfort, while others may not have been thus favored, yet in the light of God's Spirit they feel the plague of the indwelling sins in their flesh. They feel to be little and insignificant, ignorant, unlearned, often cast down and never feel worthy of the least of God's mercy. As you look back over your past life you cannot see one good thing that you ever did to merit the love and favor of God. Eternal life is a gift of God—it is nothing one can get of his or her own accord. Jesus said, "I give unto them eternal life and they shall never perish."

I believe I have written some of the essential evidences that one is given who is a child of grace. The sun and substance is the inward witnesses experienced by a child of grace, some of them being, a realization of one's unworthiness and sinfulness. Job said, "Behold I am vile." Jacob said: "I am not worthy of the least of God's mercies; John the Baptist said, "I am not worthy to stoop down and unloose the shoe latches of my Master." The Prodigal son's testimony was, "I am no more worthy to be called a son." "I am the least in my Father's house, was Gideon's testimony and Paul said: "Unto me who am less

than the least of all saints is this grace given." David's testimony was: "Thou hast lifted me up and cast me down. While John the Baptist said, "He must increase, but I must decrease," and again, Paul exclaimed, "O wretched man that I am; who shall deliver me from the body of this death? I know that in me, that is in my flesh, dwelleth no good things, for the good that I would, I do not: but the evil which I would not, that I do. And John said: "We know that we have passed from death unto life, because we love the brethren.

Moses commented: "I am not eloquent. I am slow of speech and of a slow tongue. Jeremiah felt so unworthy that he said: "I will not make mention of Him, nor speak any more in His name.

T.F. Adams

#### OBITUARY

At the request of the members of Fellowship Primitive Baptist Church, I desire that my hand may be directed in the effort to submit some remarks in memory of Sister Elizabeth J. Olive, who was born April 13, 1879. She was the daughter of James Monroe and Eliza Jane Langdon. She was married only once to James Eli Olive, who was called from this life many years ago. She was left with ten children, six sons and four daughters.

On Saturday, before the first Sunday in October, 1932, the Lord saw fit to bring her to the Church. Her son, Roofie Olive, came with her. They were received and baptized the following day by Elder T. Floyd Adams. Her son, Roofie Olive, preceded her in death by a number of years. Sister Olive departed this life on August 14, 1970, making her stay here 91 years, 4 months and 1 day. They were both faithful members of Fellowship Church.

We believe that she was one of those for whom Christ came into the world to save, and He accomplished what He came to do. We believe that when God puts one foot upon the land and the other upon the sea, and declares that time will be no more, Sister Olive will be among those whom God recognizes as His

own.

She is survived by two daughters, Mrs. Eva Bass and Mrs. Mary Keith; four sons, Frank, Joel, Mack, and Jacob Olive. They are several grandchildren and several great grandchildren. Surviving is one sister, Mrs. Fannie L. Stephenson and two brothers, Tommie and Bill Langdon of Route 3, Benson, N.C.,

Her funeral was at Fellowship Church. It was conducted by her pastor, Elder W.D. Barbour and Elder T. Floyd Adams on August 16, 1970.

Be it resolved that a copy of this obituary be made a part of the church record, one sent to the family, and one sent to the Zion's Landmark for publication.

Elder W.D. Barbour, Moderator  
E.H. Dupree, Clerk  
Ida Langdon  
—Committee  
Clyda Parrish

#### OBITUARY

Sister Eva Roberts was born November 17, 1887, and passed away July 24, 1970. She was the daughter of the late Rufus Reid and Beana Pope Reid of Orange County. She was married to the late Rainey Roberts. To this union were born three boys and two girls, who survive. Surviving also are several grandchildren and one sister, Mrs. Ethel Jordon.

Sister Roberts offered to the church the first Sunday in July, 1927. She came forward telling a portion of the Lord's dealing with her. She was received into the church. She was baptized the second Sunday in July, 1927, along with her sister, Lela Hooper, at Wheelers Church by her pastor, Elder C. B. Hall. She was faithful to her church and never complained of her illness. She was a firm believer in salvation by the grace of her God. She also loved the Songs of Zion.

Her funeral was conducted at Walker's Funeral Chapel at Hillsborough by Elder Floyd Adams and Elder Burch Wray. Her body was laid to rest beside her husband in the Town Cemetery, Hillsborough.

We, the church at Mebane, are saddened at her passing. We feel she is resting in a place where none will ever wake to weep.

Done by order of the church in September conference.

Elder Burch Wray, Moderator  
Victor Walters, Clerk



# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

PRIMITIVE OR OLD SCHOOL BAPTIST

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIV

JANUARY 1, 1971

NO. 4

ISAIAH

## CHAPTER 36

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

And the king of Assyria sent Rabshakeh from Lachish to Jerusalem, unto king Hezekiah, with a great army: and he stood by the conduit of the upper pool, in the highway of the fuller's field.

Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

I say, sayest thou, (but they are but vain words,) I have counsel and strength for war: now, on whom dost thou trust, that thou rebellest against me?

Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

EDITOR

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\$4.00 PER YEAR — 2 YEARS \$7.00  
TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

**"I HAVE FOUGHT A GOOD  
FIGHT, I HAVE FINISHED MY  
COURSE, I HAVE KEPT THE  
FAITH." II TIM. 4:7**

On Saturday morning, November 21, 1970, the fight and course of Elder George W. Hill, Greensboro, N.C., moderator and pastor of churches of the Salem Association for many years was finished. His funeral was held on Monday, November 23, 1970, at Bunker Hill Church, near Kernersville, N.C., where the Lord blessed him to serve long and faithfully. Approximately forty ministers were in attendance. If the Lord will, a suitable obituary will follow.

Ed.

### **TO ALL SUBSCRIBERS OF ZION'S LANDMARK:**

We have learned that quite a number of subscribers did not receive their November 1st 1970, issue of Zion's Landmark. Please check your address label and advise us if your address, as now shown, is not correct. Also, please write to us if you did not receive your November 1st 1970, issue or any other issue; we shall be glad to send you replacement copies for those not received as long as the reserve supply on hand in our office will last. Thank you.

Ed.

### **GLORIFY THY SON**

To My Dear Wife, Carolyn,

"These words spake Jesus and lifted up His eyes to heaven, and said, "Father, the hour is come: Glorify thy son, that they son may

also glorify Thee." Jno. 17:1. He lifted up His eyes unto heaven, from whence He came and unto whence He returneth, lifting up His eyes unto His Father, from whence cometh His strength and His glory. The hour has come, the hour that the extreme penalty should be paid, the hour that the curse of sin should be borne, the hour of final accomplishment of that for which He came on earth. Glorify Thy Son, that thy Son may reflect Thy glory and glorify Thee.

"As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hath given Him, and this is life eternal, that they might know Thee, the only true God and Jesus Christ whom Thou hath sent." All judgment has been put into the hands of God the Son, "For the Father judgeth no man, but has committed all judgment to the Son. Jn. 5:22. All flesh will come before Him in judgment; All flesh shall one day be made to know God and be judged. That He should give eternal life to as many as God the Father has chosen before the foundation of the world and given Him; and what is life eternal? It is to know God, the only true God and to know Jesus Christ whom God hath sent: We know the Father through the Son for the Father is in the Son and the Son is in the Father.

"I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." Jesus hath glorified the Father with a



perfect glorification: He has executed the glorious design of salvation: He has redeemed the chosen ones: He has manifested the power of God and He has finished that work which He came on earth as the son of man, to do.

“And now, O Father, glorify Thou me with thine own self with the glory which I had with Thee: before the world was.” “Glorify Thou me with thine own self: Receive me again unto Thee: Before Jesus came on earth as the Son of man, or in the flesh, He dwelt in glory with His Father as the Son of God. He voluntarily laid down His Glory in Heaven, was born of woman, became in the flesh and bone of man, all for one purpose; to do the will of His Father; and that will was to save His people and that by satisfying the justice of the law of God: by bearing the curse of their sins, redeeming them and presenting them in His own righteousness. “Now, O Father, Glorify Thou me with thine own self, with the glory which I had with Thee before the world was.” Glorify Thou Me with Thine own self: receive me again unto Thee: Before Jesus came on earth as the Son of Man or in the flesh, He dwelt in Glory with His Father as the Son of God. He voluntarily laid down His glory in heaven, was born of woman, became in the flesh and bone of man, all for one purpose, to do the will of His Father and that will was to save His people: and that by satisfying the justice of the law of God, by bearing the curse of their sins, redeeming them and presenting them in His own Righteousness. Now, O Father, give me the glory that I had with Thee before the world was. As much as to say, accept me again as the Son of God! Does this not speak of the

“Eternal Sonship?”

“I have manifested Thy Name unto the men that Thou gavest Me out of the world: Thine they were and Thou gavest them me and they have kept Thy Word. — I pray for them: I pray not for the world, but for them which Thou hast given me: for they are Thine, and all mine are thine and thine are mine and I am glorified in them.” Jesus has manifested the Father’s Name, He was proclaimed His power and sovereignty, He has held up and proclaimed and manifested the Father’s glory unto the chosen ones (who have known the Father). These people were given out of the world, for they are not of the world, unto Jesus, thine they were and Thou gavest them me—All mine is thine and Thine is mine: Does that not say that we are one? Does it not speak of unity, and I am Glorified in them: Their salvation, their life, their very act and word are glorified in them: their salvation, their life, their every act and word are a glorification to me: for they are mine: they shall be unto me a people: they shall glorify me.

“Now I am no more in this world, but these are in the world and I come to thee. Holy Father, keep through thine own name those whom Thou hast given me, that they may be one as we are one. While I was with them in the world, I kept them in Thy Name—” Jesus has completed the work that He came on earth to do and now is asking that the Father receive Him again unto Himself in glory. I am no more in this world,” but the chosen ones are still in this world.

Jesus prays unto the Father that His own may be with Him in Spirit, where He is, His own may behold

His glory, and may I add, His honor, His love, His righteousness, His judgment, His faithfulness which may reflect these: His nature in their spirit. To know Him is to glorify Him. To be with Him is to praise Him in the highest, and to be taught of Him is to love Him. Then, as if in conclusion, Jesus says "Father, the world hast not known Thee, the world hast not loved Thee, but those that are thine and mine have known Thee and have loved Thee, and have known that Thou hast sent me, that I am of thee, and am one with Thee. Yea, there is a people that know Thee and would praise Thee because I have known Thee and declared Thee unto these people. I will ever declare thy name unto them and they to themselves, one unto another, in praise unto Thee. Grant that the love wherewith Thou hast loved me, may be in them, among them and reflect from them. Keep them in this love, by Thy Spirit, for thy sake and for thy glorification forever.

So do I read the seventeenth chapter of the gospel according to John, if I have mistated or failed to glorify Him, may He in His loving kindness forgive and teach me. Also may He cause me to realize the seriousness and the solemnity and the sacredness of His word: May I take covenants and His promises and His prayer into my mouth with fear and trembling. May it be His pirit that opens my lips and moves my tongue, lest I speak in error and there be no praise in it.

My Dear, as I read, the words of the Scirpture seem tomultiply and sometimes the meaning opens up to me. I must run now to the depot, I have an officer from Paris there

giving a bit of instruction and demonstration.

All my love for now, I may write more later or tonight.

Devotedly,  
Douglas Austin

#### THE BATTLE IS NOT YOURS, BUT GOD'S

It becomes a Christian to trust in the Lord at all times, and leave his defense with the Lord against all enemies, whether within or without. We can do no more in fighting on our own account, than Israel could when they went against the Amalekites without the Ark of God. When sin attacks the peace of the conscience, when Satan sends his fiery darts into the soul, when the evil propensities of our vile nature rise up to harass and torment us, and doubt and fear, and darkness and distress overwhelm us, we can only cry unto the Lord and look and wait for Him, until He shall again give us to realize the power of Jesus' name as our refuge and defense. When disease weakens the body and racks it with pain; when poverty causes anxiety and distressing apprehension, if not present suffering; when any affliction in person, family, or worldly estate comes upon us; when enemies of the truth assail the peace of the church, and Satan stirs up bitter jealousies to produce dissessions among brethren; when personal enemies wage open or secret warefare against us, and with malignant skill shoot poisonous darts; still in all these circumstances, the battle is not yours, but the Lord's. No generalship of ours can be seen in the fields. The victory cannot be acquired by us, but must be received as a gift. In ever danger, in every conflict, in



every circumstance of distress, the Lord is our only refuge and defense. We must leave ourselves and our enemies in His hand. He will make darkness light before us and crooked things straight. He will shield us from Satan's envenomed dart and cause the arrow of falsehood to be broken. May we cast all of our care upon Him, for He careth for His own. He afflicts His own less than their sins deserve. If He has given us the blessed assurance that He is our light, and our salvation, then can we say, Whom shall we fear? If He is our light and our salvation, each can say: "Whom shall I fear?" If our one desire has been to dwell in the house of the Lord all the days of our life, to behold His beauty and to inquire in His temple, then in time of trouble He will hide us in His pavilion and we shall experience safety and peace in the secret of His presence. "Thou wilt keep him in perfect peace, whose mind is staid on Thee, because he trusteth in Thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

Durand-Page 158-9 Meditations.

#### FROM PHILPOT

Of all people, the children of God are the weakest and yet they are the only persons really strong; of all they are the most ignorant, yet they are the only wise; of all, the most helpless, and yet they alone are affectually helped; of all they are the most doubting, yet they alone have a good hope through God; of all perhaps in their feelings the most unbelieving, and yet are partakers, and they alone, of the grace of faith. "Great is the mystery of Godliness;" a paradox is the life of a Christian; a mysterious path he is called upon to tread; and he can

rightly learn it in the school of experience alone.

Philpot—Sermons Pg. 96-7

#### GOD PROVIDES

Dear Sir:

I am sending my renewal to Zion's Landmark, however I am rather late sending it. I am not a member of the church, but I love the Old Baptist, although I do not get to go to church often.

Zion's Landmark means so much to me for I love you Dear People.

Thank you,  
Mrs. Lula Helms  
R.F.D. 3  
Waxhaw, N.C.

I am persuaded there are many lovers of the truth, such as this dear sister, from whom we hear very little. May the Good Lord bless and keep them. I am persuaded He will abundantly provide for them in spirit. — PWA

#### THANKFUL OF LANDMARK

Dear Elder and Mrs. Adams,

My subscription to Zion's Landmark expires October 15, 1970, and I do not want to miss one copy as long as God blesses you with the love, health and mind to keep publishing it and as long as He blesses me to be able to pay for and read it, for to this poor sinner they are—oh! if God would bless me with the words to tell you what they do mean to me! for I am a poor one to try to express my feelings.

I trust that both of you are well and are enjoying life as well as usual. Elder Adams, I am sending eight dollars for two years, so you may use the extra dollar in any way you see fit. Hoping you and your

family the best of everything. Remember me in your prayers, I beg.

Love to all, Mrs. A. G. Wilson  
Beulaville, N.C.

October 4, 1970

#### VALUES LANDMARKS

Dear Brother and Sister Adams,

I was alone last night as I have been since nearly a week ago, when my sister who lives with me was in the hospital. She wears a pacemaker (internal) since she had serious heart surgery in 1965. It has to be renewed each two years; for this cause she is in the hospital.

I had not had an opportunity to read my last Zion's Landmark or Zion's Witness, so I read Zion's Landmark last night and was blessed to so enjoy each article that I want to reread it. I usually loan them to others, but I cannot, as yet, give them away — although when I got a year's supply on hand, I did send them to a dear Sister in the church. She wrote me that she enjoyed them so much.

My way has been so hedged in that I have not been to my church or to the church of my membership, I should say, for two months, but I am so hoping to attend in November. Usually the snow in the mountains and the cold short days prevent many of us from attending during the winter months. None of us are young anymore, but the Dear Lord knows we are all as one in the faith and love of the truth, and if it be His will He can raise up others to know and to love this doctrine for "By grace are ye saved through faith and that not of yourselves, it is a gift of God, not of works, lest any man should boast."

May He reconcile us to all things is

my desire. I am eighty-three years old, so I have passed through much, but the dear Lord has been my stay and has reconciled me to His will in all my ways. Through the dark seasons I have been made to say in all of them that it was for my good, showing that it truly is not in man that walketh to direct his steps.

Please cast the mantle of charity over all and may He who is over all, in all be with you both. I am the least of all, if indeed I am one at all.

In Christian love, I hope,  
Margaret I. Taylor, (Mrs.  
J.W.)

4511 N. E. Prescott

Portland, Oregon 97218

October 13, 1970

#### HUMBLE THANKS

My Dear Elder Mewborn,

In the household of faith, truth, and grace of our Lord Jesus Christ. I rejoice to know that this love was rooted and grounded in this little flock before they ever knew anything about love. When this great Love is manifested to you, you will rejoice in the spirit and truth that was laid up for you before the foundation of the world. You will never know, and words cannot express, our humble thanks for your presence as well as the others in our association, the old Yellow River. To my mind it went on fine, and was a wonderful place to be found.

You will find check enclosed for four dollars. Will you please send Zion's Landmark to the following person for me: Miss Louvenia Biggs, 409 Ewing Drive, Nashville, Tenn. 37207. She is Elder James Biggs' daughter.

When you are at the throne of grace, please remember this poor sinner. Excuse my mistakes and



writings. I can hardly write.

Bill Ivey,  
East Point, Ga.  
October 10, 1970

### THE HAND OF GOD

Dear Children of the Heavenly King,

As ye journey sweetly sing, sing your Father's worthy praise, wondrous are His works and ways! It is now almost two o'clock in the morning. I do not think I have slept much tonight, but God be praised just the same. We get all the sleep we need and need all the sleep we get, just as it is with all other blessings He sends. As I told my dear companion before he had to enter McCain T. B. Hospital for the third time: I said: "Honey, we need the bad things we have to suffer just as much as the good things we are blessed to enjoy." He is back home now, but what a battle he has fought with his nerves since returning home! It has been a severe trial for us both, but God has worked on both ends of the line for I have experienced a sweet season of rejoicing all along the way.

I saw this coming before hand, as I saw the Hand of God one night in a dream. It was different in shape and color from any other hand I have ever seen. Had it not been different I would have doubted it was His hand. I have felt that same hand guiding us through all of this.

My dear son, whom I feel is one of God's humble poor and my brother and wife all visited us last Sunday and oh! what moments of rejoicing that was! to be with them once more and talk about divine things! I told my dear sister-in-law, Louise Cobb, that I had seen the hand of God working like a clock ticking, in this trial of woe my dear husband and I

are having to endure. But surely it is working for our good and the glory of God. It seems God has shown me what to do and how to proceed. I have been made submissive to the blessed will of God and to say, "Thy will be done on earth as it is in Heaven."

I was blessed to offer to the church here in our home. I told those sweet people who were gathered here with our pastor and his wife, that I was willing to suffer most anything to see my companion and my son come home to the church. I did not really know what I was saying then, but, Oh Lord! it will be worth it all and far more than worldly goods, to see it come to pass, but I surely believe it will come to pass.

I do not want to wake my husband, but I fear I will by being up so early, however, I was much impressed to write and he is asleep. My family and others have worried concerning our needs, but I am not, for God supplies our every need. We will not need for a thing. He feeds and clothes the sparrows of the air and the lilies of the field and He has promised never to forsake His own. I was out on the road, selling cosmetics, etc. before this came on, to help take care of our financial needs, but I am needed at home now to be with my feeble husband. I would not exchange places with the President's wife if it were possible. The Lord's people are the richest people on earth. They have everything to thank and praise God for.

I have written this now, Brother and Sister Adams, look it over and if you deem it fit for the "Salt of The Earth" to read and enjoy, then you have my consent to use it. I regard you as good judges, but the real Judge is over all and will guide your

endeavor, I am sure.

Brother Adams, I want to add concerning our financial problem that we have begun at this time, a small store which consists of groceries and novelties. In time to come and when we get it stocked better, I believe the Lord of Heaven will bless us to make a fair living which will be sufficient. The reason I am adding this is that we do not desire to create heavy burdens and lay them on the shoulders of others.

I do wish all who can would drop us a card or letter to the following address:

Mr. and Mrs. F.C. Vaughn  
R.F.D. 1, Box 280  
Wadesboro, N.C. 28170

In bonds of Christian love, I hope we are your sister and brother.

Melba (Cobb) Vaughn  
and husband

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#### RECEIVES COMFORT FROM LANDMARK

Dear Brother and Sister Adams,

Enclosed please find seven dollars, my remittance for my renewal subscription to Zion's Landmark. Use the surplus as you see fit. I enjoy the Landmark very much and I get much comfort from the writings in it. I especially enjoyed the one entitled "Afflictions of the Soul." Although I cannot see much now because my vision is so very poor and I am not supposed to rear or sew yet, I pick up the Landmark and try to read a little seeking some comfort and with the help of a magnifying glass, I can read a little at a time. Some of the letters I cannot identify, but I keep on trying until I finally make them out. My eyes are so affected that nothing can be done to improve them, but I am

thankful to be able to see enough to at least do a portion of my housework.

Those who write giving portions of their experiences so often tell my own feelings. I would like to see them and shake their hands. Oh, how I did dearly love to try to sing the beautiful old songs we use in our churches when I could see; But all I can do now is hum them, for I have never memorized the words.

Brother Adams, I am glad the Lord saw fit to enable me to believe what I do. I once thought there was a work that I could do toward my salvation, but I hope something took place with me to show me that all my works were as filthy rags. I cannot live the life that I want to live for it seems that the most of what I do is wrong. Yet, while this little hope I have seems so small, I would not exchange it for all that is in this old world.

When at the throne of grace please remember me in your prayers, Brother Adams. Excuse all mistakes for I am guessing at what I am doing and mistakes are what I am full of. I hope this finds you both well and I hope you can read this for it is the best I can do. I hope it is the Lord's will that I will not go blind, but if I do, I hope to be reconciled to His will.

With love to you both,  
Alyne Kingsbury  
325 Church Street  
Mt. Airy, N.C. 27030

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#### SERVICES COMFORTING

Dear Sister Pauline,

I want to tell you that we really missed you at church, especially on Sunday, because you usually are there on that day. But we realized



and understood the reason for your absence and sincerely hope you are fully recovered from the attack of Laryngitis and your health is back to normal.

We did have a wonderful meeting, both days. The church building was full on Sunday and I thought the sermon was so good! At least, to me it was truly edifying and comforting. Naturally speaking, when we are hungry the food is more palatable and especially is this true when it consists of our favorite food. It fills and satisfies our appetite and hunger for a while, after which time we again feel a crave and the necessity for more food. The same is true spiritually speaking when we have a spiritual desire and hunger for gospel food. Jesus said: "Blessed are they which do hunger and thirst after righteousness for they shall be filled." Matt. 5:6. They are blessed by Him to hunger and thirst after righteousness for it is through and by Him that the desire cometh into the heart and soul, "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13. They who are thus blessed by the working of His grace and spirit in their hearts are the only ones who are able to receive, understand and enjoy this heavenly manna. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. The flesh seeks after and enjoys the pleasures of the world to which it belongs, but the Spirit seeketh things pertaining to the kingdom of God.

What a heaven below when we are favored to feed upon His word, and in our hearts shout the song "Amazing Grace," and how it fills our hearts with joy to meet and mingle with the BELIEVERS of this

glorious doctrine of salvation by the grace of God, which is a free gift to sinners who are chosen in Him through mercy and love before the world was, and not for any good they have done, but because He loved and chose them to be the Bride of His only begotten Son — Jesus Christ who shed His blood and paid the debt in full for all that the Father gave Him. May we be enabled by His grace to ascribe all honor and praise to Him from whom all blessings flow.

Sister Pauline, my specific purpose in writing was to inquire about your health, and say how much we enjoyed the meeting at Angier, our visit in your home, also gathering with many others for dinner at the home of Brother Fish. It was indeed an enjoyable occasion. We find ourselves wishing we were closer to our church so that we too could participate in such sweet occasions with the brethren and sisters by having them in our homes as you and others do. We feel so useless to our church and unworthy to claim membership with them.

We truly feel indebted to them for their forbearance and fellowship so sweetly manifested to us these many years. Words cannot express the gratitude in our hearts for these and all other blessings bestowed upon us by the good Lord and His people.

Pardon me for being so lengthy. I hope I have not tired you. Paul joins me in sending our love and fellowship to both you and Brother Floyd and hoping you are in good health. May God's blessings continue with you both.

In love and sweet fellowship,  
Meta Belle Rohrbaugh  
87 S. Colony Road,  
Newport News, Va. 23602

## *Zion's Landmark*

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"Remove not the ancient Landmark  
which thy fathers have set."

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**VOL. CIV**

**NO. 4**

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Second Class Postage Paid at  
Wilson, N. C. 27893

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**Wilson, N. C. 27893**

**Jan. 1, 1971**

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### **WORDS OF APOSTLE PAUL**

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high —" Heb. 1:1, 2.

The above are the words of the Apostle Paul. He, like the prophets, wrote as he was moved by the Holy Ghost. He told of how God spake in times past, which was by the mouth of His prophets. This is understood to be in the law dispensation or before the coming of the Messiah. After the advent of Christ, God no longer speaks to His people by the mouth of His prophets: but by His Son Jesus Christ, whom He hath

appointed heir of all things. The prophets foretold that Jesus would come and the gospel sets forth that He has come.

Jesus Christ was concealed in the law and revealed in the gospel. Not that he revealed Himself to all men, but unto babes in Christ. He said, "I thank Thee, O Father, Lord of heaven and earth because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Matt. 11:25.

Jesus Christ is only known by revelation. He said, "All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27. Jesus was revealed to John the Baptist. John did not know Him until God revealed His Son to Him. It is recorded, "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me, to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost." Jno. 1:32, 33. Paul is another witness in whom God revealed His Son. He said: "But when it pleased God, who separated me from my mother's womb and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen: immediately I conferred not with flesh and blood —" Jesus Christ was revealed to Simeon. "It was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's



Christ." Luke 2:26. That which was true of Simeon is true in the experience of all the redeemed family of God. They will never see death until Jesus is revealed to them by the Holy Ghost. The Holy Ghost is the revealer of God's word. Jesus Christ may be revealed in little children, or such an one may be at middle age or at old age. It may be in the last moments of ones life, as it was with the thief upon the cross. The thief acknowledged his sins and transgression and said: "Lord, when thou comest into thy kingdom remember me. Jesus said unto him: "Today shalt thou be with me in paradise." I mention this to prove that it is never too late for those who acknowledge their sins and transgressions to receive pardon and peace through Jesus Christ. This was an extreme case. I have heard it said many times that there is no hope for a sinner if he does not repent of his sins and transgressions until he is upon his death bed. But may it be remembered that Paul was speaking by the Holy Ghost when he said: "Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing he ever liveth to make intercession for them." Heb. 7:25.

I will repeat the text: "God who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." Men cannot teach men to know and believe Jesus Christ. If this were possible, believing parents could transmit their spiritual knowledge to their children and to their children's children and so on, but the knowledge of Christ Jesus does not come in this way. Jesus said, "It is

the work of God that ye believe on Him whom God hath sent." The prophet confirmed this by saying, "All thy children shall be taught of the Lord." The question may be asked, How does Jesus speak to His people? The Lord may speak to you in a dream as He did to Solomon or it may be in a vision. He sometimes makes His will known by a strong impression or an actual expression or instruction, but regardless of the manner, if He speaks to you, you will be convinced it is from God. This was true of the scribes and pharisees. The Lord spake by the mouth of His prophet saying, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me; from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity and I will remember their sin no more." Jer. 31-34. This promise embraces all the seed of Christ. Peter said to those who were pricked in their hearts, "For the promise is unto you and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. They know His voice, they follow Him. They know not the voice of strangers. They will not follow strangers. This is true of natural sheep. They know their owner. They will follow him but not strangers. They are the blessed of the Lord. David said, "Justice and judgment is the habitation of thy throne: mercy and truth shall go before thy face. Blessed are the people that know the joyful sound : they shall walk, O Lord, in the light of Thy countenance." Psa. 89:14, 15.

This joyful sound is the gospel which was preached by Jesus Christ and His apostles, also all the called

and qualified servants of God in succeeding generations. They preach Christ and Him crucified. The way the truth and the life. To those whose sins are covered and whose iniquity is pardoned, the sound is joyful. Under the law the high priest went into the sanctuary into the second vail once every year and made intercession for the people. He wore a seamless robe, decked with golden bells around the hem of His garment, and a pomegranate between each bell. The people waited on the outside. When they heard the golden bells ringing, they knew that He was interceding for them. These bells were a type of the gospel sound. Those who can separate law from gospel and know the difference between the works of man and the work of God, who works in them both to will and to do of God's good pleasure, are highly favored and wonderfully blessed, for they are the children of God. Those who have an ear to hear and a heart to understand know the joyful sound. This is evidence to them that Jesus is seated at the right hand of the Father, making intercession for them.

Some poor trembling sinners may say that Jesus has not spoken to them, but He has if they know the gospel sound proclaimed by His servants and if they have seen their sinful and unworthy condition before God; none but the God of mercy, truth and grace can impute such knowledge to a poor hell deserving sinner. This is Christ speaking to them. When Jesus sent out seventy servants to preach the kingdom of God, he said: "It is not ye that speak but the Spirit of my Father that speaketh in you" and this Spirit will have the desired effect, the con-

victing effect or saving effect, for which it is sent. Isaiah said: "For as the rain cometh down and snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

The Lord's little ones will continue to have doubts and fears, but His word shall not return unto Him void, but it shall accomplish that which He please and prosper in the thing whereto He sent it.

T.F. Adams

#### OBITUARY

God, in His infinite wisdom, has seen fit to remove from this life our sister, Alva Matthews Johnson. She was born on July 31, 1897, and departed this life on May 26, 1970. She was the daughter of Lynn and Betsy Cobb Matthews. Sister Johnson united with the Church of Angier on October 4, 1930, and was baptized by her pastor, Elder T.F. Adams, on the following day.

Survivors include her husband, Brother Frank Johnson, and three daughters, Mrs. Meatrice Glenn, Mrs. Edith Harris, and Mrs. Gladys Spencer. All of whom reside in Portsmouth, Virginia.

Her funeral was conducted at Snelling's Funeral Home of Portsmouth, after which her body was laid to rest in Meadowbrook Memorial Gardens, there to await the resurrection of the body.

We, the Church of Angier, desire to extend our sympathy to the family, feeling that their loss is her eternal gain. Our feeling is that she possessed a precious hope in the Lord Jesus Christ, and that her soul and spirit are now resting in the paradise of God.

Therefore be it resolved: that a copy of this obituary be given to the family, a copy recorded in the church record, and a copy sent to Zion's Landmark for publication.

Done by order of Angier Primitive Baptist



Church in conference, October 3, 1970.

Elder T.F. Adams, Moderator  
 Brother D.T. Adcock, Clerk  
 (Otha Adcock  
 R.L. Fish)  
 Committee

#### ANGIER UNION

The Angier Union of churches composing the Little River Association will meet with the church of Hannah's Creek, the fifth Sunday and Saturday before in January, 1971. Hannah's Creek Church is located about four or five miles South of Four Oaks, N.C., on U.S. Hwy. 301. Elder D.E. Parker was appointed to preach the introductory sermon, Elder Allen Johnson was appointed as his alternate.

We hereby invite all lovers of the truth to come and be with us, and we especially invite any and all Old Baptist ministers of like faith and order to come and fellowship with us.

E.T. Jones, Union Clerk  
 RFD No. 3, Fuquay-Varina, N.C.  
 Phone (919) 552-5845 or 552-4605

#### HISTORICAL NOTES ON MT.

##### ZION PRIMITIVE BAPTIST CHURCH

Nestled in a quiet, wooded area on U.S. Highway 29, in Clarke County, Georgia, is a little white church approximately 118 years old. Situated on a shaded lot on a rolling knoll, Mt. Zion has "weathered" many storms, and furnished housing for many a bird, including the woodpecker, who has left his mark in the old weatherboarding.

Recently, the church was coated several times with paint and the holes of the woodpeckers patched with tin.

Wood heaters were used for heat throughout the ages until the flue became so clogged with birds' nests two winters ago that the congregation was almost "smoked out" during a regular monthly meeting day, and it was voted to install gas heaters.

The inside walls of the church are of the original knotted pine in its natural state. The pulpit is hand-made, and the seats are plain wooden benches.

Many happenings have occurred since the early beginning, which, according to old record books, show that the church was originally a part of what is called Mars Hill Baptist Church, now located in Oconee County.

Membership grew rapidly over the years and contained members of the black race as

well as the white. Most of the black brothers and sisters in the church were slaves of the white members. The record books show that these slaves were called by their first names only and listed as the property of their masters and mistresses. When the "split" occurred at Mars Hill in 1851, which led to Mt. Zion as a separate church, there were approximately 30 black members.

The division of the church appears to have been caused by one brother making a statement to other members of Mars Hill concerning the doctrine the pastor had advocated in a previous sermon. The portion of the sermon objected to was "the means and instrumentality and the gospel being no benefit to the world of mankind," according to that which was stated in the minutes.

No record was given as to the contents of the sermon expressed before or after the above statement. But it is believed that really what the pastor was seeking to portray was that a portion of mankind turn a deaf ear to the gospel and will not try to even understand it. These individuals do not care for the "gospel" sound because they live in a separate world, so to speak.

There were two active associations affiliated with the Mars Hill Church - the Yellow River and the Oconee - so, the church took the matter before both groups trying to get it resolved.

It was in 1799 that nine men and women met with six ministers in a one-room schoolhouse near Jennings' Mill in Jackson County, for the purpose of organizing a church. It was in 1800 that this same group built the first Baptist house of worship in the western section of Clarke County (then Jackson County). It was a rude log building, which stood on a gentle knoll about a half mile from the present location of Mars Hill Church.

Deceased members were buried in lots surrounding the church and the graves were marked with rough fieldstones at the head and foot. The original cemetery was abandoned and today no vestige remains.

A second building was erected in 1801 because the congregation had outgrown the old building. It was built of heart pine that was hand-planed, and in such a manner that the women were seated on one side and the men on the other.

A nearby spring was dammed to provide a baptismal pool. When winter baptisms were held, the deacons of the church arose early and heated the spring water by heating rocks

and rolling them into the pool until the water was warm enough for the ceremony. The emersed members hastened to the nearby church or schoolhouse to change their icy clothing.

Finally, the church brother apologized for having made the statement against the pastor's doctrine. But the pastor felt, since other members had agreed the accusation was true, that it would be wrong to join in fellowship with them any longer - thus, reads the minutes of the meetings held at these particular times. So, the pastor, with his followers, decided to hold meetings at another place. They began holding services under an arbor in a place called Clifton's Old Fields. Due to winter coming on, a vote was taken to build a church of their own.

This led to the erection of present Mt. Zion building, in 1852, on a three-acre plot given by one of the members. During the first meeting a vote was taken to name the church Mount Zion of the Primitive order. It was in 1853 that the spelling was changed to Zion. Later, in 1883, a deed was officially drawn up for the Trustees of Mt. Zion church.

It was also agreed upon to draw a new constitution, articles of faith, and decorum. They adopted the constitution of that belonging to the Yellow River Association and Mt. Zion is still counted as one of the seven churches composing this Association.

All seven churches meet once a year in the association capacity, on a rotating basis. It will be time for Mt. Zion to host the association in September 1971. A business session usually precedes the preaching session to attend to such matters as petitioning new churches for membership, or any disturbances that need to be settled - as stated concerning the brother who disagreed to the pastor's doctrine.

The word "primitive" seems to truly fit in with the customs still in practice at present Mt. Zion, according to old records. The dictionary states that primitive means original, earliest, and having the quality or qualities of early times. So it is with Mt. Zion, since no appreciable changes have taken place during the 100-year span.

Communion services are held quarterly. A female member of the church bakes the bread which is unleavened-usually in two small cakes. The pastor, who is officially called elder or moderator, breaks the bread and repeats scriptures that are recorded in the New Testament as the words of Jesus spoken

to his disciples at the "Last Supper." The bread is placed on two separate plates, one passed to the women and the other to the men.

Likewise, the same procedures are adhered to in the pouring and serving of the wine. Wine is used instead of grape juice because it represents power. The blood that Jesus shed for sinners was pure and powerful. Juice doesn't have any power - wine does, and it also represents that a purification has taken place. Juice that is unfermented has not been through a purification process which members of Mt. Zion believe is necessary to carry out the scriptures. The wine used is home-made, from fresh grapes pulled directly from the vines.

"Foot Washing" is a ritual performed only once a year at Mt. Zion, following communion services. This ceremony is also carried out as closely as possible to that of Jesus washing his disciples' feet as stated in the 13th Chapter of St. John. Foot washing is a serious and solemn occasion among the members of the church. They believe the words of Jesus contained in the 14th and 15th verses of the 13th Chapter of St. John to be a commandment to them to wash each other's feet.

To them, in so doing, represents a willingness not to feel superior to any of the sisters and brethren. And most of all, humbleness. There are no big "I's" and little "You's" in the church. Each member exhibits much reverence and respect toward the others.

The verses mentioned in the 13th Chapter of St. John read: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

Membership at Mt. Zion has dwindled from its original 100-plus to 13. Some believe that this is due to non-solicitation for membership. The belief expressed among the members is based on the scripture found in the 2nd Chapter of The Acts in the 47th verse, "And the Lord added to the church daily such as should be saved."

Pastors of Primitive Baptist churches are not salaried. No collection plate is passed at any time. Tokens of love and appreciation are given to pastors and those in need, by one's own volition. The present pastor of Mt. Zion is 77 years old. He is a Lawrenceville, Georgia, retired merchant, Elder T.L. Huff.

Few visitors find their way to Mt. Zion, seemingly because of non-publicity.



"It was quite interesting to note a young man working on a doctoral program at the University of Georgia said he tried for quite some time to find someone that could give him the time that services would be held," said one member.

Finally, he discovered a gas bill attached to a cylinder outside the church and called the company who gave him the address of one of the members.

But the wind still whispers softly through the pines, and the birds sing sweetly throughout the wooded area, and old Mt. Zion still stands solemnly awaiting whatever the future holds for her. The question remains, "Will she be able to survive another 100 years?"

The above article was written by Sister Jones Massey, Hull, Ga., in connection with a course in Journalism. The University of Georgia, where she is employed by the Navy Supply Corps School.

T.F.A.

#### OBITUARY OF SISTER ANNA BOONE LAWHEAD

It has pleased the Lord to remove from our midst a very dear sister, Anna B. Lawhead. Sister Lawhead was born October 13, 1885, and departed this life September 20, 1970, at her home in Hurricane, W. Va. She and her family moved there in June, 1970. She was laid to rest in Culloden Cemetery at Culloden, W. Va. She was born at Turners Station, Kentucky, a daughter of the late James and Sarah Humpston Russell. She united with the Cane Run Primitive Baptist Church in November, 1902. In 1932, that church was amalgamated with the Sulphur Fork Primitive Baptist Church at Campbellsburg, Ky., where her membership remained until her death.

Her funeral was conducted at Indian Fork Church at Culloden, W. Va. by her pastor, Elder Woodrow Lake. Survivors are: her husband, Joseph Lawhead; one daughter, Mrs. Cecila Ransdell and a foster son, Elisha Russell.

Sister Lawhead was a most faithful member of the church and one of the most wonderful persons the writer has ever known. Her home was a place of love and sweet fellowship. She was greatly blessed by the Spirit of the Lord of the understanding of the scripture, and in the doctrine of salvation by

the Grace of God. She is greatly missed by all, especially by her family and the church.

Written at the request of the family.

Woodrow Lake,  
Culloden, W. Va.

#### IN MEMORY OF BROTHER W. A. DENNING

I will endeavor to write a few lines concerning Brother Billy Denning.

He was born May 27, 1884. He passed from this life July 16, 1970. He was married to Sister Ida Mae Williams Denning who still survives him. To this union were born seven children: Evit, Ezra, Carsie, Hyson, and Arthur Denning) two daughters: Sister Ollie Raper and Mrs. Kizzie Williams.

Brother Billy offered to the Church at Bethel in June, 1947. He really loved the Church, and was blessed to attend most of the meetings until his last illness.

Brother Billy was loved by all who knew him for he was blessed to manifest an humble, loving feeling towards his brethren, yet desiring above all things the sacred peace and fellowship in the church and among the brethren. One of his greatest desires was to entertain in his home the kindred in the Lord. He was blessed to manifest an humble and contrite spirit which we feel was motivated by the spirit of love which was born in his heart—Christ the hope of Glory.

His funeral was held at Bethel Church, July 18, 1970, by Elder T. F. Adams, and this unworthy writer, J. W. Hawkins. Interment was at Harnett Memorial Gardens, Lillington, N.C.

First, the Church at Bethel, in conference August 22, 1970, resolved that we bow in humble submission to the Will of the heavenly Father that He reconcile us to His will. Second, that a copy be sent to Zion's Landmark. Third, that a copy be sent to the family. Fourth, that a copy be placed on our church records.

Done by the order of Bethel Church in conference on August 22, 1970. Written by his unworthy pastor.

J. W. Hawkins—Moderator  
Donnie Carroll—Church Clerk

#### PAPA

Oh, Papa Dear, you have gone away,  
Remember you are with us to stay.  
In our childhood, our growing years,  
You gave us love, How sweet when the thought appears.

Although we feel you loved us equal,  
 Yet for me you were so needful.  
 Often I would say, My burdens I cannot bear,  
 Our loving Mother and you were always  
 there.

Around the old home you were always so  
 bright,  
 When we go home now you are out of sight.  
 We cannot hear you speak of God's rich and  
 free grace,  
 Yet our sweet mother tries so hard to take  
 your place.

The sorrow and hardship you went through,  
 We had happiness because of you.  
 You left us in peace a band of love,  
 We hope we can continue as you've gone  
 above.

You were carried to the church for years I  
 had longed,  
 When I came to myself, I was in your arms.  
 We were buried together beneath the wave,  
 Arose rejoicing from the liquid grave.

At church we do miss you, oh how sad,  
 Yet we rejoice in the sweet hope you had.  
 Your work here is done, You have gone home,  
 Where we hope to meet you when he bids us to  
 come.

A Daughter,  
 Ollie Raper  
 Wendell, N.C.

#### OBITUARY

This is in memory of Sister Havana Dalton  
 who passed away October 8, 1970.

She was born in Pittsylvania County, April  
 29, 1887, the daughter of Jackson F. Shelton  
 and Harriett Hines Shelton. On March 30,  
 1904, she married A.T. Dalton who preceeded  
 her in death on February 16, 1956. To this  
 union were born three sons and six daughters,  
 all of whom survive.

Sister Dalton united with Banister Springs  
 Church the fourth Sunday in October, 1922,  
 and was a faithful member until her death.  
 She was a firm believer in the doctrine of  
 Predestination, Election, and Salvation by  
 the Grace of God. Her children were faithful  
 to visit and wait on her during her illness. I  
 visited her often and her desire was to talk of  
 heavenly and divine things.

The funeral was conducted at Barker  
 Funeral Home by Elders M.C. Merricks and  
 Melvin Shelton. She was laid to rest in Hyland

Burial Park. We shall miss her but could not  
 wish her back. We fell our loss is her eternal  
 gain. We desire to be made humbly sub-  
 missive to the will of God and hope to meet  
 her in that heavenly home that God has  
 prepared for those who love Him.

Done by order of Banister Springs Church  
 in conference, November 14, 1970. Written by  
 her pastor, Elder M.C. Merricks.

Elder M.C. Merricks - Moderator

#### IN MEMORY OF WILLIAM ANDREW PAINTER

On October thirty-first just before three,  
 The telephone rang, the call was for me  
 Saying this loved one had quietly passed  
 away,  
 Leaving broken hearts, but for him a "Happy  
 Day."

He lived a lonely life for over a year,  
 And wanted to go on with never a fear;  
 For he had the hope of eternal bliss  
 In that glorious home far better than this.

He was our uncle and step-father too,  
 Was loved by all more than he ever knew.  
 After living a long and useful life here  
 He has gone on to meet those whom he held  
 dear.

As I visited him daily, he was a most grateful  
 one.

He never failed to say "Thank you for all that  
 you have done."

Yet there was so little one could do here,  
 Just try to help his loneliness by being near.

There are three sisters, relatives and friends  
 To miss him here as this life ends.  
 We should never sorrow nor be grieved  
 Just be thankful for what he truly believed.

With his humble ways and good deeds to  
 others,  
 He loved his church, all the sisters and  
 brothers.  
 To see his labored breathing all help here in  
 vain,  
 Makes us more grateful to say "Our loss is his  
 gain."

By:

Sudie P. Malone  
 1312 N. Gregson St.  
 Durham, N.C. 27701  
 November 1970



# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

PRIMITIVE OR SCHOOL BAPTIST

117 NORTH OSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIV

JANUARY 15, 1971

NO. 5

ISAIAH

CHAPTER 36

But if thou say to me, We trust in the LORD our God: is it not he whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

Now, therefore, give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen:

And am I now come up without the LORD against this land to destroy it? The LORD said unto me, Go up against this land, and destroy it.

Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

EDITOR

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ELDER H. D. PRILLAMAN .....COLLINSVILLE, VA. 24078

\$4.00 PER YEAR — 2 YEARS \$7.00

TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### NOW IT CAME TO PASS

Dear Brother and Sister Jefferson,

Sometime ago I recall that you, Sister Jefferson, requested my comments on the Book of Ruth and a short time ago I was given to speak from this book as a text, and now I am trying to recall some of the thoughts given me at that time. As you know, Dear Sister and Readers, Christ, the ever flowing fountain, must inspire us by revelation to be living witnesses of the great mysteries of His kingdom. Taking the book sentence by sentence, the first is, "Now it came to pass."

"Now it came to pass." It did not just happen to come to pass, neither did it come by chance but by the Divine providence of God and who can deny God's predestinated purposes in all things? I believe the all-wise, all-ruling and all powerful God of heaven and earth had a purpose in revealing His dealings with His chosen people and in this case, it was recorded in the Book of Ruth. Nothing just happens, as all things are ordained and at God's command, they come to pass just as He so ordained. It is in God's own way and in His own time that it came to pass, that the Lord God so ordained that by His foreknowledge and predestinated purpose that Naomi should go to Moab and be stripped of her all and it is quite logical that she, not being a believer, should deny God's Holy and righteous Word.

"God sent a famine in the land." All things are in God's hand and in His keeping. The times, the seasons,

as well as the earth, the clouds, the wind and the rain are all in His hand and under his control and in His keeping, so that when the earth brings forth plenty or a famine it is brought at God's particular time and place and for a reason. It could not be otherwise, as the sparrow, the raven and even the hairs on our heads which are numbered, are not without His notice.

We notice that the scriptures speak of a "Certain man." Not just any man, but a man the Lord manifested His sovereign power through. Due to a famine he left Bethlehem-Judah. This was when the Lord God turned a fruitful land into barrenness. It is mentioned as the land of plenty; God's people have no rest under the law. They are driven to dire necessity in the soul for God's free grace. The converted sinner desires spiritual bread, that is, this bread must be the true bread from heaven-Christ.

Moab, not being emptied from vessel to vessel, neither hath he gone into captivity; nor does he feel his own iniquity; but he remaineth in an unchanged, and unregenerated state as is the condition of the world today. The Lord empties those whom He purposes to refill and humbles them in spirit and in truth for these are His chosen vessels of mercy. An Israelite, a born-again believer, dwelt in Moab as did Lot among the people of Sodom. They must be led out by God's free grace. In no way can it be said to be by the work of the creature, but in all instances it is the work of God. The



meaning of the name Naomi is "My sweet and pleasant one."

For His church, He came down and so journeyed in a Moabitish world and suffered and bled and died to redeem her as His own. Naomi's resting place was not in Moab, but in Israel (Christ). The Holy Scriptures tell us that it is with the heart that man believeth, as did Ruth, and with her mouth did she confess what was in her heart.

After the death of her husband, Ruth effectually manifested her love for Naomi and her people and she did cleave unto her mother-in-law, even to the very grave itself. Orpah signifies stiffnecked. She preferred her pagan connections in Moab, her country, her kindred and her gods. Moab was more dear to her than Israel's God, no doubt; whom she understood not and whom she hated. Naomi said, "Go, return each to her mother's house." The church, the body of Christ, not being of the world, has nothing to offer the natural man in earthly enjoyments and amusements, therefore, those of the world cannot follow the true church. Moab was her love as she was wedded to the law or legal covenant of works. The scriptures tell us, "By their works ye shall know them." It also tells us, "By the works of the law shall no flesh be justified." All that are under the law are under its curse.

Ruth was made to say, "Entreat me not to leave thee nor to return from following after Thee: for whither Thou goest, I will go; and where Thou lodgest, I will lodge: Thy people shall be my people and thy God my God. Where thou diest, I will die, etc. These endearing words should be the believer's firm attachment to the church which is

the body of Christ. "Thy people shall be my people, and thy God, my God." The forsaking of our own kindred in the flesh and all wordly religions to cleave to the truth as it is in Christ, as did Ruth, is evidence of having passed from death unto life. She proved that she loved God's people by cleaving unto them in every situation. The reason she loved Naomi is that she could see manifest in her the love for the truth, as it is in Christ Jesus. She testified to this also when she said "Thy God shall be my God." Here Ruth was given to see in Naomi the image or likeness of the Spirit of God in which her whole conduct was influenced. She could see in her what she had never been given to see in her own kindred and people, the Moabites. "Where thou diest, I will die, and there will I be buried." Peace and joy in the Holy Ghost in the Kingdom of God was in her heart and her hope was in Christ. She rejoiced in God's free grace and the assurance of the resurrection of the dead was comforting to her for it is through death that we are given to pass into the joys of eternal life.

Ruth was dwelling under Naomi's roof and did nothing without her mother-in-law's consent. Naomi is a beautiful type of the church under the law. In the church none can act as they please, except they please to do that which is in accord with the discipline of the church. The Apostle Paul said: "I have learned in whatsoever state I am, to be content." Phil. 4:11. Ruth's "hope was to light on a part of the field belonging to Boaz who was of the kindred of Elimelech." It was by God's mercy that she was directed to this particular field. It was the same God that promised

that earth to the meek, who are the least fit to take care of it. It is God's work to take care of His chosen people, His church. "Go not to glean in any other field." God's chosen vessels of mercy recognize the truth from error. They are aware of the difference equally between the voice of Christ and anti-christ. They have only one field to glean in, the gospel field. They meet with one accord and in one place and praise Jesus Christ as their Lord and Redeemer.

Boaz is said to be "A mighty man of wealth" His wealth was in earthly goods. Jesus Christ is a mighty man of wealth. He tells us: "Every beast of the forest is Mine and the cattle upon a thousand hills. I know all the fowls of the mountains and the wild beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine and the fulness thereof." II Cor. 8:9. "For ye know the grace of our Lord Jesus Christ, that, though He is rich, yet for your sakes He became poor that ye through His poverty might be rich." We readily see that riches are not in the World but in Christ which we rejoice in day by day.

"At mealtime come thou hither, and eat of the bread and dip thy morsel in the vinegar. Ruth 3:14. Boaz charged his reapers to drop handfuls of purpose for her and leave them that she may glean them and rebuke her not. In Christ is hid all the treasures of wisdom and knowledge and the riches of His grace and love and of His mercy, and of His glory in the saints. What wonderful blessings in heavenly places in Christ Jesus are scattered in the gospel field for the hungry. If we are thirsty, He bids us welcome to the waters. If hungry, to eat of the bread (Christ). Boaz was a near

Kinsman of great wealth of the family of Elimelech. Under the Jewish law if the nearer kinsman refused to redeem them: then he, Boaz, became eligible and now became the nearest kinsman. Jesus, our near kinsman; when the law, our first husband, became incapable of acting the kinsman's part, redeemed His chosen people. The law is represented as the first husband of the church, the bride of Jesus. While the first husband liveth there is no hope of salvation by grace, as they put their hope of salvation in the law. If, by the law, it is not of grace and our righteousness is not of Christ. If our hope in any sense is placed in the works of the creature, it is not of grace and if not grace, Christ is not glorified and the law has dominion over a man as long as he liveth. They must die to the law and be made alive to Christ.

"Ruth sat by the reapers, she ate what was given her. She gleaned until evening when she beat out that she had gleaned. All she had gleaned she carried home to her mother-in-law, Naomi." Here we find five wonderful God-given gifts and it is here noted that she gave her all to Boaz. Under grace, God's chosen and particular people are made willing by God's sovereign and immutable power to see their all in Jesus Christ, our Lord and Redeemer. "She sat beside the reapers." She felt to be a stranger in a strange land, yet she felt to be near God's servants. She felt if she must perish, let it be here. Ruth could only say as did Job 13:15, "Though he slay me, yet will I trust in Him —" She ate what was given her." "He reached parched corn, and she did eat."

God's free grace reigning in her



heart and in the heart of His children is corn-Spiritual corn, parched corn, tried in the furnace of affliction. "She gleaned until even." Boaz could have given her (Ruth) handfuls unscattered, but he did not; neither does free grace come by handfuls, it is here a little and there a little. In the gospel church, God's people are wonderfully blessed with bountiful gifts from God the Holy-Ghost in revealing Jesus as their Savior. She, Ruth, beat out that she had gleaned." That is, she separated the grain from the chaff and carried home just the grain with no chaff. God's people taught of the Lord, beat out what they gleaned for they are given to diligently search the scriptures for a living testimony. Comparing spiritual testimony with spiritual testimony, "All she had gleaned she carried home to her mother-in-law, Naomi." Here we see Ruth with as much as she could carry, yet she took it all to her mother-in-law. God bestows gifts and grace and we are told to go home to our friends-the church, and tell them what great things the Lord has done for us; that the Lord has visited us and has spoken kindly to us so all that are in the church may share our pleasures and rejoice with us and praise Christ for His merciful kindness to the children of men. So many things could be said, but space and lack of knowledge forbid.

"Ruth told her mother-in-law all that the man said unto her without reserve." Happy is the church, the brethren, when one of His chosen vessels of mercy comes home in fear and trembling, telling what He has revealed to him or her and of the graciousness of the Lord to him or her, what a joy is shared in the church! When Ruth came home

from gleaning, Naomi, her mother-in-law, inquired as to where and with whom she spent the day.

The gospel church has authority to inquire as to the conduct of its members and with whom they glean. Church members have no authority to glean in any other fields but in God's Kingdom. Naomi asked, "Where has thou gleaned today?" Ruth answered, "The man's name with whom I wrought today is Boaz." Ruth did not evade Naomi's inquiry, neither can we evade the inquiry of God or His church which is His body and in whom its members have knowledge Christ as their head and to its members which look over each other for good. They walk together, blameless, before God and the love one for another flows from heart to heart of all who love each other for Christ's sake.

Little did Ruth, who was given to forsake her people and all her worldly possessions in the land of Moab, know that the Lord God had an invisible inheritance in Israel for her. Neither does the poor trembling souls, condemned by God's Holy and Righteous law, know what the Lord God of heaven and earth has in store for them in the gospel church, the body of Christ, a home and spiritual food for the soul that the world knows nothing about. Naomi instructed Ruth to "Sit still, my daughter, until thou knowest how the matter will fall: for the man will not be in rest, until he has finished the thing this day." Too many try to hurry and thus produce an Ishmael as did Sarah and Abraham. The children of the bondswoman cannot live in the house with the children of the free woman. The church must be separated from the world. God's people must be made living wit-

nesses as the scriptures assure us that those who ask, shall receive and those who seek shall find; and that all that come to Him, He will in no wise cast out.

"I am Ruth, thine handmaid." Her confession was at the feet of Boaz. Our confession is at the feet of our brethren, at the feet of our Saviour, our Redeemer and our God. Our desire is to be covered with the robe of righteousness and to be clothed with the garment of salvation. When Christ takes His abode in our hearts, God's power is made known and the chaff of our sinful heart is made known and we find our house, our hope and our trust under the law had its foundation on sand. We find that we are stripped of any and all protection and that the sand is washing from under us. You know, Dear Brother and Sister, that we have no pleasure in the law, which condemns us on every hand and makes us ashamed and miserable for our many shortcomings. We must see Christ as a perfect Saviour, for all our shortcomings. Who are we to even think that we are His hand maid as was Ruth?

"Ruth lay at His feet." It was midnight before Boaz spoke. No one will ever be made to come to the church and be at the feet of Christ and the feet of the brethren until they are sorely oppressed with their sins. They will have no cause to seek deliverance from their sins until darkness has engrossed their souls. Then they cry out for mercy, for they feel the need of mercy. They are made willing to come to God's footstool. They are made to feel a great need of deliverance; their pride is subdued to depression.

It was midnight when God

visited Jacob in Bethel and Jacob wrestled until the break of day, when the light-Jesus Christ-shined forth and his deliverance was made manifest unto him.

Ruth was made to lie at Boaz's feet. Mary was at Jesus's feet and wiped them with the hair of her head. Yes, at the feet of our Lord and Saviour is the dearest and the most wonderful place God's children can be while in this sinful world. It turns darkness into light and a weary soul into a happy one. It is midnight, darkness in the soul, when Jesus appears, delivers us from the bondage of the law and speaks peace to our benighted souls. Boaz had compassion on Ruth and spake kindness to her soul. "I will do to thee all that thou requirest." Thus we have a wonderful emblem of Jesus to His chosen and particular people whom He came to redeem.

Ruth 4:9, 10: The Holy Scriptures leave us witnesses that it was before the elders of the people that the promise to purchase was made. "Ruth, the Moabitess, the wife of Mahlon, have I purchased to be my wife." All was done before living witnesses, that the law of God was honored. Jesus, our Lord and Redeemer, redeemed His bride, His church. It was Jesus and Him alone that obeyed the law as well as fulfilling it in all its requirements and it was Jesus, the Son of God who paid the supreme sacrifice of Himself. He was declared guilty of our sins, as He was without sin, before the law in our behalf. He was crucified and he shed His blood and He gave His life a ransom for His people. Is it not wonderful that, though He was dead, he is alive forevermore. Rev. 1:18. "I am He that liveth and was dead; and



behold, I am alive forevermore."

In the redemption of Ruth and her inheritance, there was a kinsman nearer than was Boaz and had redemption rights; therefore, it was necessary that all things be settled before he could redeem Ruth as his wife. So with the church, there was a kinsman who had right prior to Christ's coming down to this low ground of sin and sorrow-the law. The law was and is perfect. It came from a perfect God, a perfect lawgiver and it demands a perfect obedience. For the want of obedience all are guilty and all hope of being justified by works of the law only brings us to see the law brings death as the law cannot give life; if so, righteousness would come by the law. The apostle Paul said: "For I was alive without the law once: but when the commandment came, sin revived and I died, and the commandment, which was ordained to life, I found to be unto death."

When the soul is brought to the feet of Jesus and made to say, as did Ruth of old, "Spread, I pray thee, thy skirt over me, for thou art a near kinsman." Jesus, the law giver, is equally the lawful filler and has the assurance of the law that there was no guile in Him. Boaz had to settle everything to the satisfaction of the law before he could take Ruth, the Moabitiss, as his wife. Jesus had to equally honor, glorify and fulfill the law before redeeming His church, His heavenly bride. All had to be done in a decent and orderly manner. All had to be perfect before He would take His church, His bride, home to His house.

Boaz, on that day, purchased Ruth and the marriage was before witnesses, pointing to the oneness by marriage. They became one. As

born again believers, they are one in Jesus. They are one bread as in the Lord's supper, the bread of God, which comes down from heaven. We must eat His flesh. Going back to our mother, Eve, who was bone of Adam's bones and flesh of His flesh, so must we be the purchased possession of Christ His grace and His loving kindness is our inheritance as Christ is the head and the church is His body. Have you ever heard of the body doing any thinking? No, for it is always the head which does the thinking and the head is Christ.

"Let thy house be like the house of Pharez." Pharez was of the lineage of Judah and was equally one in the lineage of Christ's geneology as listed by Matthew and Luke. The marriage of Boaz and Ruth is a type of Christ and His spouse-His church-the banqueting house-displayed over her the banner of love and gave her to partake of His rich blessings. We may say the Gentile Church of which Ruth is a beautiful type, was brought into the tent or country of her Jewish mother-in-law, Naomi. Ruth is a beautiful type of the Gentiles being grafted into the living vine.

In marriage all that the husband has becomes the property of the spouse as well. II Tim. 2:11, 12. "It is a faithful saying: For if we be dead with Him, we shall also live with Him: If we suffer we shall also reign with Him: If we deny Him, He also will deny us." The church is an integral part of Christ. Christ is the head and the church is His body. Boaz and Ruth became one. Christ, the Son of God, has equally brought His church, His spouse into the banqueting house.

I hope this finds all well. Sue, my

wife wants me to send her love and best and warmest regards to all.

As ever in hope may I remain,  
(Elder) John F. Simpson  
901 Ave. "O", N.E.  
Winter Haven, Fla. 33880  
August 6, 1970

#### GOD'S WILL BE DONE

Dear Elder Adams,

I desire to write to you but I dread it in the worst possible way, because I feel so unfit to write to any of God's people. I am a lowly swine, in hiding, waiting for death to overtake me. God's will is what I seek and desire as it is by His grace that my life is what it is and His blessing are why I am as I am.

I have an incurable non-contagious respiratorial disease with which I was born thirty-seven years ago, and at times, it seems to be a devil that will surely overpower me. The vile tasting and smelling drainage erupts from my chest to provide space for the life-giving breath in God's purpose that He set forth for me from the foundation of the world. Being relatively young, I have no right to complain, but as I search for comfort in the scriptures, and in Zion's Landmark, I feel I am walking on familiar ground and maybe I am akin to some of these people that have walked before me. I am not a member of the church, but as I said before, I do desire that God's will be done. I am so confused most of the time that I think my mind is sick. I do not know what is physical, mental, or spiritual, but I trust that God will guide me as He sees fit according to His will.

I am enclosing five dollars to renew my subscription to the Landmark which expires November 1, 1970. Seeing a need to do so because

my parents, Mr. and Mrs. Aaron Creech of Creech's Church of which Daddy is a member, had a desire that it be renewed. Someone subscribed to the Landmark for me and I have enjoyed and found comfort in each issue that I have had. Thank you so very much for sending it the past year and please accept the five dollars enclosed for my renewal and use the remaining dollar as you see fit. Kindly observe that our mailbox number has changed, otherwise our address is the same.

May God's blessings be with you and your family daily.

A friend in Jesus' name and for His sake, I humbly hope,

Mrs. Harold C. Phillips,  
R. F. D. 1, Box 212,  
Sharon Acres  
Elm City, N.C. 27822

#### RECEIVES COMFORT FROM LANDMARK

Dear Brother Adams,

Enclosed please find my renewal to Zion's Landmark which is so dreadfully and regretfully long past due-in fact, since May 15, 1970. In spite of that fact you have been so gracious and brotherly in continuing to send it to me, for which I hope I am truly thankful.

Brother Adams, I am a totally disabled man for anything and I have a nervous condition that deals with me in such a way as to prevent me from writing. I had to fight with myself this morning to get into writing, but I do not want to miss a copy of the Landmark. You have been so kind by continuing to send it through October, and please, may I still receive the November issues? I have received such comfort from reading the wonderful experiences and other wonderful writings. The



editorials are worth the subscription price. I have worried so much over you and the Landmark, because I was afraid it would stop coming before I could write you.

The Landmark was made possible for me by a most kind, humble wonderful Elder. (I hope he does not mind me calling him Brother) and his dear wife, Elder W.E. Branch. I have never been privileged to meet you and I certainly would love to meet and hear you preach.

I trust the God of redemption and salvation all by His grace, will, by the same grace, hold you up and enable you to honor and praise Him and comfort, console and encourage His little ones, those with whom you meet and worship and with whom you may be blessed to contact through the Landmark.

Brother Adams, I hope it will come into your heart to pray for me. Pardon this lengthy and small writing.

Yours in hope of mercy,  
(Elder) M.K. Cook  
R.F.D. 2, Box 223  
Damascus, Va. 24236  
November 3, 1970

May the Lord bless and keep you Dear Brother, and I assure you as long as the Dear God of heaven provides, you will not be deprived of Zion's Landmark — T.F.A. —Ed.

#### TRUSTS IN GOD

Dear Brother and Sister Adams,

I hope you both are well and doing fine. As for us, I hope we are thankful for the many blessings God has given us all of our lives. At times, however, I feel so unworthy and little. But, Brother Adams, we have to have our bitter to appreciate the sweet, do we not?

Well after so long, I have a mind, if you will bear with me, to say a few words concerning my operation back in August, 1969. I discovered a lump in one of my breasts and immediately went to see my doctor. He checked it and said that I had a tumor and advised me to go to a hospital as soon as possible. He told me if it were malignant, he would remove the breast. Well, I felt I could not bear that and as I burst into tears, I said, "Lord, have mercy." My sister, Bertha Rogers, carried me to the doctor that day (a specialist and surgeon). On the way back home, I was burdened so badly, I could hardly speak for I dreaded the operation so much! But when we drove into the yard at my home, suddenly I was made submissive and we were made happy, so happy we could do nothing but praise the good Lord. After that, somehow I did not dread the operation. I was made to feel that I was in the hands of the most high God, the One who speaks and it is done, commands and it stands fast. I was made to feel helpless and dependent and I realize I could do nothing about it. I was not afraid anymore, but I knew I was in the hands of the Good Lord.

On the day of the operation when I was being carried from my room to the operating room I went down the hall with the hymn "Blessed Jesus Hold My Hand," on my mind.

Dear Brother and Sister, I know that I am not worthy of the wonderful blessings The Good Lord bestows on me every day. I went back for a three months check-up today and my doctor said I am doing fine except for bursitis and nervousness. I know at my age, I have a great deal to be thankful.

If you have found anything in my

expression that you think will be of any comfort to any other poor soldiers of the cross, you have my permission to publish it in the Landmark.

Please remember me in your prayers when you are begging for the least. Come to see us when you can.

A Little Sister if one,  
in hope,  
Lillie Blanchard,  
Fuquay-Varina, N.C.

#### HOPES TO VISIT AGAIN

Dear Brother Adams,

Enclosed is a money order for Zion's Landmark for two years' renewal for Brother Charlie Hopkins. He is a deacon at Mayodan Church, and, since his wife was called from this walk of life he lives with his daughter and son-in-law. His address is: Mr. Charlie Hopkins, 117 Longbow Road, Reidsville, N.C. 27320.

Brother Adams, I guess I will always remember my visit to Willow Spring Church and my stay with you and your precious wife. I hope to come and visit you again sometime. Old Ridgeway, Va. Church, that I try to serve in the absence of Elder R. D. Bell, hopes to have a fifth Sunday meeting this month. I do not know if you will feel to make the trip, but we desire very much to have you. Please invite Brother J.M. Mewborn for me. He told me at the Yellow River Association that he wanted to visit us sometime. Tell him I hope he can come and be with us.

Brother Adams, I do not know if I am called, but I have a blessed hope that I have been. It is the most precious feeling in the world, if it is only for a fleeting moment, to feel a power that frees you from the fears

of this troublesome life and you can feel that all is well. My earthly Father has to enter a hospital for surgery this week. I hope you can be given a mind to pray for him, as well as for me and my family. He is not a member but believes the doctrine, I hope, that I have been given to love. I believe that the little children of God will walk the streets of gold in Heaven notwithstanding the fact that they were never in a church building, or had their name on a church book. He, and He alone, knows who they are. I hope I have a love for you precious brethren, for Christ sake, and hope He will keep me. I cannot keep myself. My humble desire is that He will keep me in the path as one of His servants.

Hoping to see you soon.

An humble Brother in  
Christ, I hope,  
H.P. Somers  
146 Brooks Road  
Reidsville, N.C. 27320  
Nov. 16, 1970

#### ENJOYS LANDMARK

Dear Brother Adams,

We are sorry that we let our subscription expire to the Landmark. We are sending a check for two years renewal and one dollar for you to use as you see fit. We hope this finds you and your family in good health.

When you are in the way, please pray for us. May God bless you in every way.

A little brother and sister,  
we hope,  
Grover C. Hartsell and wife  
Route 1, Box 7  
Oakboro, N.C. 28129  
November 23, 1970



# Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

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**VOL. CIV**

**NO. 5**

Second Class Postage Paid at  
Wilson, N. C. 27893

**Wilson, N. C. 27893**

**Jan. 15, 1971**

## COMMENTS ON MATTHEW

23:27-29

"O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate, for I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Before we proceed to endeavor to conform to the request of our Sister's inquiry, we will do well to consider the circumstance involved when the above words were spoken and to whom they were spoken. These words were not spoken to the multitude, but to the Scribes and Pharisees who were the rulers of the Jews. They were known as the fathers, not as blood relatives, but as rulers of the people, hence the subjects under their rule were

called, or spoken of as children.

Jesus, by nature and by birth, was a Jew. His mother was a Jewish woman and Jesus had a human body as well as a human nature; and He had a Godly nature, hence He was without sin because God was His Father. Paul said, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. So, possessing two natures, He was both human and divine; in His human nature, "He was a man of sorrow and acquainted with grief." He wept and had pity and compassion upon the poor and afflicted and the humble who were in grief and trouble.

The common people were in bondage under the rule of the Scribes and Pharisees and Jesus had pity and sorrow in His tender compassion for His kindred in the flesh. They followed Him and attended His ministry at different times and places in vast crowds, but the chief priests and rulers made constant effort to hinder them from following after Him. These priests and rulers did not accept Him as the Messiah, or Christ, and they did not want those who followed after Him to believe Him as the Messiah or Christ. They traduced and slandered His character and the miracles He did. They threatened them (the common people) with curses and excommunications, making a law that whoever confessed Him should be turned out of the synagogue. This they did for the blind man whose eyes He opened and gave sight.

In His compassion for these poor and afflicted Jews who were the subjects of the Scribes and Pharisees, He pronounced a curse

on their rulers. He said, "Woe unto you Scribes and Pharisees, hypocrites; for ye shut up the kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretense make long prayers, therefore ye shall receive the greater damnation. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing! but whosoever shall swear by the gold of the temple, he is a debtor!"

By nature these Jews were the kindred of Jesus, because He was a Jew, so they were brethren in the flesh, therefore He said: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Our readers will observe that the persons whom Christ would have gathered are not here represented as being unwilling to be gathered together under the protecting hand of Jesus, as a hen gathered her chickens under her wings; as many would have God's people believe, for it is not said: How often would I have gathered you together as a hen gathereth her chickens under her wings, and ye would not; nor is it said, How often would I have gathered Jerusalem, and she would not; neither is it said: I would have gathered thy children

and they would not; but it is said: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." It was the rulers — the Scribes and Pharisees — who prevented these Jews from having contact with Jesus, not the Jews themselves, their desire was to follow Him. This, alone, is sufficient proof to destroy or disallow the argument found in this passage in favor of free-will salvation.

All those whom Christ would gather, according to His eternal will, to eternal salvation will be gathered notwithstanding all the opposition made by the rulers of any people. We cannot accept the idea that Jesus was not aware of all the evil deeds which were imposed upon Him and the chosen vessels of His mercy by the Scribes and Pharisees who were rulers of the Jews. They did that which was written in the law and spoken by the prophets. The Apostle Paul said, "For they that dwell at Jerusalem, and their rulers, because they knew Him not (meaning they knew Him not as the Christ) not yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him." Acts 13:27.

The meaning of this scripture is that Jesus Christ is the true Messiah and He, as man — for He was both man and Christ — the Messiah, for whom they were looking, out of a compassionate regard for the people of the Jews, to whom He was sent as the minister of the circumcision, would have gathered them together under His ministry and have instructed them in the knowledge of Himself as the Messiah; which, if they had only nationally received,



would have secured them, as chickens under the wings of the hen, from impending judgment which afterwards fell upon them; but their governors, and not they, would not. That is, they would not suffer them to receive Him and embrace Him as the Messiah.

Verses thirty-eight and thirty-nine read as follows: "Behold, your house is left unto you desolate, for I say unto you, Ye shall not see me henceforth, til ye shall say, Blessed is He that cometh in the name of the Lord." This scripture, the thirty-eighth verse, had reference to the destruction of the city and the temple in which they had formerly worshipped, but no longer did, for this people had departed from the faith and the city was destroyed within forty years and it became a desert. God had abandoned the temple and the Messiah did likewise and it was destroyed with the city.

The Messiah, Jesus Christ, said, "For I say unto you, Ye shall not see me henceforth, til ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:39. Jesus, here, had reference to His crucifixion and departure from the earth soon thereafter, never to return in person until the destruction of the world when He will return to receive His own into everlasting life. This scripture is composed of the parting words of Jesus to a disobedient and gainsaying people. They were spoken to the Jews who were once the favored people of God. They departed from the Holy commandments of God which were written in the law of Moses and followed the tradition of the Elders. They worshipped the creature and not the Creator. The temple at Jerusalem was the stronghold of the

Jews. They made laws to prohibit the few believers among them from worshipping God according to the dictates of their consciences. They rejected the Messiah. They made threats and cast out of their synagogues any who said that Jesus Christ was the Son of God. Many were afraid to confess openly for fear of the Jews who denied Christ as the Messiah. This was true of the parents of the son who was born blind and whose eyes Jesus opened. When the parents of this blind man were questioned by the rulers of the Jews as to whether this man was born blind and by what means he could see, they frankly admitted this was their son and that he was born blind, but by what means his eyes were opened they knew not. They said, "He is of age, ask him, he shall speak for himself." Jno. 9:21. "His parents feared the Jews, for the Jews already had asserted that if any man did confess that He was Christ, he should be put out of the synagogue." Jno. 9:22. Joseph of Arimathea was a disciple of Jesus, but secretly, "For fear of the Jews," See Jno. 19:38.

It was not the common people to whom the words of Jesus were directed but their governors, rulers — the Scribes and Pharisees — of whom Jesus said, "Behold, your house is left unto you desolate." Matt. 23:38. Their temple was torn down by the Roman Army. They were taken captive. They became a dispersed or scattered nation which is essentially true even to this day. (However, it is now known that since the second World War, provision was made for them to become a re-established nation in, or near, the area of Palestine, which appears to the writer to be a fulfilling of the

scriptures. Read the 37th chapter of Ezekiel and especially note verses 21—28.) God made a way of escape for the remnant (the few believers) among them. Jesus was born of the lineage of Judah. It is recorded, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh (Jesus) comes and unto Him shall the gathering of the people be." Gen. 49:10. They were His favored people. When Jesus was born of the lineage of the Jews, which was according to prophecy, they rejected Him. It is recorded, "He came to His own and His own received Him not." (A remnant did receive Him.) "But as many as did receive Him, to them gave He power to become the sons of God, even to them that believed on His name; which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." Jno. 1:11-13.

The gospel was first preached to the Jews. They rejected the teaching of Jesus as well as His Apostles. It was for this reason that Paul and Barnabas waxed bold and said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it far from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. This was near the beginning of the conversion of the Gentiles and the cutting off of the Jews.

The cruel treatment by the governors, rulers, Scribes and Pharisees which they inflicted upon the Messiah, brought His final judgment upon the Jews until a future appointed time. "For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the

Lord." These words are not meant to imply that they would not see Him in person anymore, for they did see Him many times before they put Him to death in the flesh, for they crucified Him. That was the last time they saw Him. However, a few of His most endeared disciples did see Him after His resurrection, but not the unbelieving Jews, nor will they (who were once His favored people) see Him anymore till they shall say, "Blessed is He that cometh in the name of the Lord." This is the appointed time of God. At the appointed time of God, they will again receive the love and favor of God as a people. This will be the appointed time of God; this will be when the fullness of the Gentiles "Be come in." See Rom. 11:25.

Paul said: "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Rom. 11:25. By Israel here, is meant the Jews, the descendants of Jacob, whose name was changed to Israel, after he was touched in the hollow of the thigh by the angel of the Lord, and became a cripple.

Blindness had now befallen the Jews, who were once the favored people of God. They were favored with divine revelation of God, His will, and worship. None were so blind as their rulers, priests, Scribes and Pharisees. They had the law and the prophets. They could not see Christ, who before was concealed in the law and revealed in the gospel.

This was not a natural blindness and they had no knowledge of the law. They sought the righteousness of God by the deeds of the law but knew nothing of the righteousness of God by faith. Peter adds to this by saying, "For it had been better for them not to have known the way of



righteousness (the righteousness contained in the law which is by works) than after they had known it, to turn from the Holy Commandments delivered unto them." II Peter 2:21. They had departed from the law of Moses and followed the traditions of the elders. The words of the Apostle Paul, "That blindness in part is happened to Israel" does not signify that each person was partly blind and could only see in part.

The unbelieving Jews were in total darkness, spiritually speaking. The few believing Jews could see spiritually. Hence, the Apostle said, "Blindness in part is happened to Israel until the fullness of the Gentiles be come in." They were not blind, naturally speaking.

The Apostle reveals a great mystery by illustrating the breaking off and grafting in. Grafting is a very common practice with those who propagate trees. The Jews were the natural branches. They had the favor of God as a nation. The oracles of God were committed to them. They had the law and the prophets. At this time the Gentiles were without Christ. "Being aliens and strangers from the commonwealth of Israel and strangers from the Covenants of Promise, having no hope and without God, in the world." Eph. 2:12. It was in the purpose of God that some of the natural branches (the Jews) should be broken off. They were broken off because of unbelief and the Gentiles, or the spiritual seed among them, were grafted in. The Jews are a dispersed, or scattered nation, and have been since the destruction of their temple which occurred shortly after the crucifixion of Christ. Even though they are a dispersed nation,

having no king nor government, yet God has a spiritual seed among them who will be grafted into their Good Olive Tree (Jesus Christ) when the fullness of the Gentiles "be come in."

The Apostle clarifies his statement which he had previously spoken to the Gentiles according to Rom. 11:24, by saying "for if thou (the Gentiles) were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: (Jesus Christ) how much more shall these, which be the natural branches, be grafted into their own Olive Tree. (Jesus Christ)?" (Note it was not contrary to nature to graft a branch taken from a good olive tree into a wild olive tree but it was contrary to nature to graft a wild olive branch into a good tree. So God did that which was contrary to nature.) "For I would not, Brethren, (Paul is still speaking to the Gentiles) that ye should be ignorant to this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. (Their blindness accompanies their unbelief.) So, all Israel shall be saved; as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them, when I shall take away their sins." Rom. 11:25-27. This statement by the Apostle is confirmed by the law and the prophets. David said, "Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." Psa. 14:7. The Prophet said, "The Redeemer shall come to Zion, and unto them that turn from

transgression in Jacob, saith the Lord." Isa. 59:20.

When the Lord shall bring again the captivity of the spiritual seed of Christ among the Jews it will be a glorious day for those who will be grafted into their own olive tree. This will be the fullness of the spiritual seed among the Gentiles who are brought in. God, at His appointed time, will call them by His grace and reveal His Son in them. This will be the fulfilling of the words of Jesus which He spake to them, "For I say unto you, Ye shall not see me henceforth, til ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:39. As a nation the Jews deny Christ but if it pleases the Lord to reveal Himself to them and bring them to repentance, they then can say, in sincerity and in truth, "Blessed is He that cometh in the name of the Lord."

My views on this text were given in a former volume of Zion's Landmark, and I have no new light upon the subject. Still, as many of our present readers do not have access to our former volumes, we have reinserted what we have in substance written before.

T.F. Adams

#### LOWER COUNTRY LINE UNION

The Lower Country Line Union will be held with Eno Church, but to be entertained by Ross' Church, beginning Saturday before the fifth Sunday in January, 1971. Elder Burch Wray was chosen to preach the introductory sermon, Elder L.P. Martin, alternate.

Clyde Satterfield,  
Union Clerk

#### WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Cypress Creek, but to be held at Davis Memorial Meeting House, the fifth Sunday and Saturday before in January, 1971. Elder Horace Bryan was appointed to preach the introductory sermon. We wish to invite our

brethren and friends to meet with us, with a special invitation to the ministering brethren.

H. A. Young, Clerk

#### BLACK RIVER UNION

The next session of the Black River Union is appointed to be held with the Church at Reedy Prong, the Lord willing, the fifth Saturday and Sunday in January, 1971. The church is located about five miles west of Newton Grove, N. C., off No. 55 Hwy. on Rural Road 1641. Elder J. W. Hawkins was appointed to preach the introductory sermon, Elder Casper Noles, alternate.

An invitation is extended to our brethren as well as those in the ministry.

Alonzo Barefoot, Clerk  
RFD 1  
Newton Grove, N.C.

#### BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Sapony, Nash County, N.C., the fifth Sunday and Saturday before in January, 1971. Sapony Meeting House is located West of N.C. 58 Hwy., near Sandy Cross. Leave Hwy. 58 at Sandy Cross, go for about one-half mile, building is on the left side of road. Elder W. T. Barham was chosen to preach the introductory sermon, J. B. Williams, his alternate.

We invite our brethren, sisters, friends and especially do we invite the ministering brethren.

J. B. Williams, Union Clerk  
225 Braswell Street  
Rocky Mount, N.C.

#### MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held with Mt. Pleasant Church, four miles South of Bishopville, S.C., the fifth Sunday and Saturday before in January, 1971, the Lord willing. Services will begin at 11:00 A.M. on Saturday and at 10:30 A.M. on Sunday.

Those who desire directions will come to Bishopville, S.C., and follow No. 15 South for two miles to sign pointing to Mt. Pleasant Church, then two miles look for sign to Mt. Pleasant Church which is in sight of meeting house.

The ministering brethren with all other brethren, sisters and friends are invited to come and worship with us.

L. M. Vaught  
Union Clerk



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JAN 22 1971

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VOL. CIV

FEBRUARY 1, 1971

No. 6

## ISAIAH CHAPTER 36

But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? Hath he not sent me to the men that sit upon the wall, that they may eat their own dung and drink their own piss with you?

Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria:

Thus saith the king, Let not Hezekiah decieve you; for he shall not be able to deliver you.

Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

Hearken not to Hezekiah, for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern.

## EDITOR

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### SET THINE HOUSE IN ORDER

Dear Brother and Sister Jefferson,

I hope this finds you and all the dear ones that we met at the meeting, well. We are about as usual. We surely did enjoy our visit with you people. We have thought of you so much every day since coming home.

Sister Jefferson, do you remember I mentioned to you the scripture that came to me with such force about fifteen years ago? "Isaiah said to Hezekiah, 'Set thine house in order?'" I had occasionally wondered about this, but was not given to know anything as to its meaning to me, until a week after we left your place. In other words, the next Monday morning after the Monday we left there, when I began stirring around here at home, it came into my mind: "Set thine house in order." That is what Elder Jefferson said and it seemed I was given to believe that what He said to me out there had already been given me fifteen years ago. This coming as it did, I could see it so plainly. In other words, I could understand him in a spiritual way and it was very strengthening; yet, it seemed that it brought so much trouble! It seems that my face is to the wall alright and I hope I can be given to pray as did Hezekiah and hope it will be for our good.

Being in this afflicted and lonesome condition, I have tried to write a little during the last few days and though it seems to me very poorly done, I am sending it on to

you. I would surely be glad to hear from any of the ones out there that might have a mind to write us as we are so lonesome most of the time. Our love to all of them.

Your brother, I hope, in Christ,

J. Dera White

---

Hello Brother and Sister Jefferson,

Just a note to tell you we were so glad to hear from you. I had been hoping so much that you would be given a mind to write. We were glad to hear from Brother Wheat. I surely have thought of him and I talked to him in mind since we were at your place. I was disappointed that we did not see him, for we had been so sure that we would.

An unworthy one,

Gladys White

---

"And when He (Jesus was gone forth into the way, there came one running and kneeled to Him and asked Him, Good Master, what shall I do that I may inherit eternal life?" Mark 10:17.

If the Lord wills, I would like to comment some on this and what is written about this on down from the 17th through the 27th verses.

The scriptures speak of many ways: Christ says: "I am the way." Also He said unto this same one, "Go thy way." So according to our little experience and what we hope the Lord has revealed to us, if not deceived, then we are made to believe that Jesus had gone forth



into the way of this one, this child of God. If you follow me, here we have one coming; he is being drawn by the love of God, who has said: "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Jer. 31:3.

Jesus said, "No man can come to me unless my Father which sent me draw him." Jesus knew all things. He knew the Father was drawing this one. He found Jacob of old in a waste howling wilderness. Dear One, if it is the Lord's will, I would like to write so that you can get a picture of this one coming to Jesus, the Lamb of God. He apparently was like Saul of Tarsus, going with letters of authority to bind all who called upon the name of the Lord; and like Naaman, the leper (sinner) who was going to Elisha, the man of God. We want to quote what Naaman thought when he went to Elisha—"But Naaman was wroth and went away and said, 'Behold, I thought, He will surely come out to me and stand and call upon the name of the Lord, his God, and strike his hand over the place and recover the Leper.'" I hope to quote later what he said after he dipped himself seven times in Jordan as Elisha had told him to do, but to get back to this one that was made to come: He came running and knelt down to Jesus. There was something making him run and also, when Jesus goes into one's way (intercepts him) he will kneel down, so to speak, though they may be old and never having run or knelt before. This running and this kneeling is only done by the Lord's people and they can say: "I never ran or knelt before." They they are like Naaman: "I thought I had run or I thought I had knelt. I thought I knew

something."

The scripture says: "If any man thinketh he knoweth anything: He knoweth nothing yet as he ought to know." We certainly believe this one manifested he knew nothing yet as he ought to know. He could tell Jesus what he thought he knew, freely. Can we not see those today who think they can keep the law (the Mosaic law) and who feel they know they are saved? "Then Jesus beholding him, loved him." Was he disappointed in this one?

Before we quote what Jesus said to this one, we are reminded to mention Joseph, a figure of Jesus. When his brethren were forced to come to him for corn by reason of their hunger. You will remember the scripture says that he knew them but they did not know Him until He made Himself known to them and though He loved them so dearly that while talking with them through an interpreter, he had to turn aside and wipe the tears from his face, yet the scripture says He spoke roughly to them. What comfort this is to the little children of God, let us quote: "They shall not teach every man his neighbor and every man his brother saying, Know the Lord for all shall know me from the least to the greatest." Therefore they will be taught of the Lord.

We would like to drop back at this time, before proceeding with this and quote what Naaman said after he had been healed of his leprosy. This is a quote from II Kings, Chapter 5, verse 15: "And he returned to the man of God, he said all his company and came and stood before him and he said, 'Behold now I know that there is no God in all the earth but in Israel "In this we believe he was speaking from the

heart after the inner man and we certainly believe he felt at that time what he was saying.

We will try to get back to our subject who had said unto Jesus: "What shall I do to inherit life?" What Jesus told him may not sound so rough to them that think that they can obtain favor of the Lord by good works. He said unto him, "One thing thou lackest; go thy way, sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven. And come take up the cross and follow me." Dear Ones, this was at first, to me, only a proposition or an invitation and, if I have ever been killed (the Lord kills and He makes alive) this is what killed me. I said to myself that this one that went away sorrowful, grieved or sad, now had company. I could feel the burning that he and I were suffering. I believe I was made to see. To see what? That Jesus had beheld me and that He loved me? The answer is No. I was made to see that of myself I could do nothing. I could see that I was a sinner; to see that I had not kept the law; neither could I. I was made to see that this Jesus that the world talks about trying to do things, etc. was not the real Jesus; to see that this real Jesus had found me and at that time I could have no hope that He would rescue me, but I could not help crying, "Lord, have mercy upon me." "Yes, the way I went or have come has been a sorrowful way to flesh and carnal mind. Before I go further with this, we certainly believe the one before mentioned that what Jesus said to this one, was a command and there was power with it. I cannot tell too much about this sale. I do not know whether I sold all or not. Sometimes I have

been made to say that I worked myself to death and sometimes I have been made to believe I have had to as Jesus said, "Come take up thy cross and follow me." I would like to tell a little of my experience of grace, if indeed I have any.

After all this, I got into such a condition that in the morning I wished for night and at night, I wished for day. I was so miserable I did not want to be seen for I thought everybody could see me as I was made to see myself. Then one night I went to bed. I dreamed I was lying down in a low, swampy place where there was much foliage. I felt alone and poor and I spake from my heart, I believe, and said, "Lord, I just cannot stand it any longer." I was immediately raised and made to stand upon my feet. I was caused to look toward the sky. There was an opening in the foliage as though, it seemed, it was just for that purpose, about twelve inches in diameter, when I saw what I thought was a dove coming down. It was so high that I could just see it at first, but it came straight toward me and I felt a slight touch on my head. I heard what sounded like a slight fluttering. Then I began to feel something go down over me and although plastic bags had not been invented, that is to my knowledge at that time; if I should say what this seemed to be like it would be best described as a thin plastic bag.

When it covered my feet, I, being raised from the ground, felt what seemed to be a sealing of the bag which seemed to cut off all nature, all natural things. There was a calm, firm statement that came from my lips which said, "How sweet is Jesus." I was then released and I awoke. Although I was the same as



before, naturally speaking, in many ways, yet it seems to me that from that time, I began to have a little hope that I was one of His chosen ones and there has seemed to be a cross with me. Now I was poor, a beggar and what Jesus told His disciples was and is a comfort to me — “With men it is impossible, but not with God, for with God all things are possible.” Yes, He can make a poor man out of a rich man.

I want to try to write just a little more before I finish and I do hope that the Lord will enable or give me the right words to use in trying to say what I want to write. St. Mark said he was sad at that saying and went away grieved. I have heard that scripture used many times during the last thirty years. Much more than any other portion of scripture connected with the subject, therefore, I would like to quote some of the 139th Psalm: “There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether — Whither shall I go from thy spirit or whither shall I flee from Thy presence? If I ascend up into heaven Thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me.”

According to my experience and what I hope has been given me, if indeed I have any revelation on this subject that there is not the slightest indication that this one was acting smartly. We believe though he was very much in need to be taught of the Lord, he was a smitten child of God. Paul said: “Where for the law was our schoolmaster to bring us to Christ, that we might be justified by faith, but after that faith has come,

we are no longer under a schoolmaster, for ye are all the children of God by faith in Jesus Christ.” Gal. 3:24-26.

Now may the Lord reveal His face and teach our stammering tongue.

J.D. White

R.F.D. 1, Box 25

Castor, La.

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### LET US TRUST HIM

Dear Brother Langwell,

I received your letter and was glad to hear from you and all concerned. Hope you and Travis are well and that all your family is enjoying good health. To learn of the welfare of the church is good news from a far country. I have been to meeting twice this year over in East Texas. I expect to go to the Association on Friday and Saturday before the second Sunday in October. After that I won't go anymore until next Spring and Summer. We have such hard Winter weather here that I am afraid to risk it. It is too far away from home. You and I are about the same age — 87.

I am sending you a letter of greetings unto the churches, that the Brethren may know I still hold them in mind; not for my worth to them but what they are worth to me. You may have it read at your convenience at your 5th. Sunday session meeting, should you consider it worthy.

Hope to hear from you again.

Yours in bonds,

W.A. Little

Teague, Texas

September 9, 1970

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To the Churches that Compose the Union Greetings unto the Brethren and Sisters,

All of you are in my mind tonight

and by no means do I feel worthy of the pleasant hours I have spent in your fellowship but, I hope, I am thankful for your allowing me (this dead dog) to partake of the same food that I have through the goodness and mercy of God to share with you those many times in years gone by. And made to drink of that fountain that never runs dry.

Dear Brethren and Sisters, it is my heart's desire that when the churches come together in your first Sunday meeting in November that all concerned will be found in peace, love and fellowship and the good Lord will be there in your midst and can be heard as a voice behind you, saying, "it is the way, walk ye in it", and that His beloved Spirit will enrapture the meeting with such overflowing joy and gladness as to agree with David in the 19th Psalm — "The heavens declare the glory of God and the firmament sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." Let us hope the meeting will be one to be long remembered as being full of the spirit that possessed the Savior to say "My peace I leave with you." Brethren and Sisters, those are sacred words! The home and seat of this peace is only to be found in the hearts of His people. Let us walk lightly before the Lord lest we disturb this sacred peace.

How pleasant it is to see kindred and friends agree — of like precious faith. Let us hope that in this meeting the name of the Lord will be the cord that will tie you together into one bundle, causing you to see eye to eye, speaking the same language in praise of His great and adorable name as God, the Father, God, the Son, God, the Spirit, three

in One. Let us hope and trust that those who are to speak in His great, good, and dear name; that the Lord, in the safeguard of His Holy Word, will be unto them mouth, tongue and utterance for them, that they speak to His praise, glory and honor, presenting themselves as empty blanks trusting that He, in His goodness and mercy, will fill them of His unwasted fullness of the sincere milk of the Word that the brethren and sisters may eat and live many days thereafter upon the fruit of the same. May the Lord enable them to declare the whole counsel of God that they may speak the things (words) becoming sound doctrine; that they stain not the doctrine of God, our Savior. Let us trust that the Lord will watch over you in this meeting and lead, guide, and direct all in the way of truth and righteousness; feeling assured of the fact that where the Spirit of the Lord is, there is liberty and He will make room for it. So, let us feel confident that where the name of the Lord is He will take care of it.

This great love, wherewith He loved His people, is that same wherein it reads, "for we know that we have passed from death unto life because we love the Brethren." That same love wherein it reads, "All things work together for good to them that love the Lord, to them who are the called according to His purpose." That same love that wherein it reads, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." That same love wherein it reads, saying, "Yea, I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee." Yes, this is that



same love that is shed abroad in the hearts of His people that brings a yearning, a longing desire to meet, mix and mingle in fellowship of this love that draws them together from miles around and tied them into one bundle, causing them to become in unity one body that causes us to look upon Him as Christ, in us the hope of glory, and we, in Christ, as new creatures for we are His workmanship created in Christ Jesus,

So, let us trust that this great love wherewith He loved us, even when we were dead in sin, will be found alive among all that attend this meeting, ever praising God that hath raised us up together and is now manifesting it in such a manner as to make us sit down together in heavenly places and cry, "The Lord is my Shepherd, I shall not want." For He will supply, perhaps not all your wants, but all your needs. So, let us trust Him for His grace wherein He hath made us accepted in the beloved, that we should be to the praise of His glory who first trusted in Christ. Brethren, let us ever contend for the faith that was only once delivered unto the Saints and hold fast to that which is good, ever looking to Him, the Author and Finisher of the christian's faith, the Captain of our salvation, who was made unto us wisdom, righteousness, sanctification and redemption and crown Him Lord of all and in all things pertaining to the life and salvation of His people who hath saved us and called us with an Holy calling. Let praise, honor and glory and our thanks to the Father for the sparing not of His own Son, but delivered Him up for us all; how shall He not with Him also freely give us all things. It is not how shall He freely

give us all things but it is how shall He not freely with Him also give us all things. There is no way for Him to escape giving us all things. Brethren, I hope you will accept what I have said in good faith, as being deeply interested in the churches on the West Coast. God knows I love all of you. Any of you are better than I am.

While in your meeting, a thought comes my way, remember you all what I say, I love the faith they have preached today.

Yours in bonds,  
W.A. Little

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#### UNCLEAN SPIRIT

Dear Brother and Sister Adams,

I have written this letter asking you to publish it in our paper as I thought all would receive it in their homes, but since reading it over, I can see how shallow it is and poorly put together. My thought was then, I will not ask that it be printed, but I might write it over and do no better than this, so I will send it on as is. It will let each one know I did appreciate their thinking of me. I did regret not being able to be there, but as I said, if we are of the same tribe of people that Jesus was talking to when He told them where they would find the colt tied; also the man bearing the pitcher of water and the upper room prepared for the meeting, why not say He predestinated just how this would be too.

Now some who claim to be Baptist will say: "Hiding behind predestination." All I know is that I was sick and not able to get there; but why? I do not ask the reason "why?" and I know I was made to see myself all cluttered up with unbelief and sin which accompanied

the unclean spirit that I feel so often attends me.

Again I ask you to overlook the many mistakes as this natural body and mind is not as active as it once was. Its life time here on earth so far will soon be eighty-seven years, and I do feel that I have been blessed in this life. So farewell, Dear Friends, in hope we, one day, will see out God and not be looking as through a glass darkly, but in reality. This is the hope which lives in this body, soul and mind.

In christian fellowship,  
Esther Turner  
17429 Barbee St.  
Fontana, Calif. 92335  
November 15, 1970

Dear Brother and Sister Adams,

And to those who are strangers scattered through out Pontus, Galatia, Cappadocia, Asia and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Now, my dear brethren and sisters, if indeed I am numbered with you as one of those strangers who are scattered abroad that Peter was written to; this is the way I saw you going in and out at our three day meeting at Bakersfield. While you were blessed to be there, my blessing was to sit at home and wonder why it was the Lord's will that due to my bodily afflictions I was deprived of the privilege of

being present in body and mind during the convening of our Association. Most of my time I was in great pain and I could hardly move my body. It caused me to take an inventory of myself. The things I beheld were not too pleasant to the inward man. I saw an unclean spirit dwelling in this earthly house of mine. It had strewn things around and it was in a cluttered condition. I was made to see some thoughts I had the year before while at this same session of our three day meeting of which I will not speak.

Then some thoughts came back to me that were in my heart while attending our regular meetings the week before, and all this made me cry: "Unclean, unclean." So, as Jesus told the people of this unclean spirit going back to his house, I find this unclean spirit is still on hand. How I do despise him yet he still dwells there just the same. Jesus said: "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest but findeth none." Well, he cannot just walk in dry places all the time so he goes back home and takes more of this uncleanness with him. Yes, Jesus said that the latter part is worse than the first. Oh, how vile we look to ourselves when He reveals to us our frailty and uncleanness. It makes us weep and mourn because of our sinful self. He said so shall this wicked generation, when they are condemned and confronted with the righteousness and see their condition; there will be no repentance where none is grieved.

My mind has gone back to the 13th. chapter of Zechariah: "In that day, there will be a fountain to the house of David and the inhabitants of Jerusalem for sin and uncleanness;



to the house of David and Jerusalem: And it shall come to pass in that day, (the day of this fountain) saith the Lord of Hosts, that I will cut off the name of the idol of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land." Zach. 13:1. Yes, dear Brethren, we plainly see this has all come to pass as the prophet wrote it. We do not see the names of idols, as then, nor do we see the prophets going to and fro in our land; nor the unclean spirits being cast out as in the other day, but we do hear a few people testifying that His law is written in their hearts and put into their minds. They realize He is their God and this hope is planted in their hearts and they are His children. Yes, and they have been taught that it is not in man that walks to direct his steps, and have been made to know that cursed is the man that trusteth in the arm of the flesh.

I still feel the sorrow in my heart that I did not get to be with all of you dear people but if he had a purpose in the colt being tied and found where He said he was; and the man carrying the pitcher of water; also, the room prepared for the meeting, if we belong to that tribe of people which they were preaching at that time, why not say this meeting was carried just like He predestinated it to be? But He does not have to explain to anyone why. The best answer I know is the Savior's explanation: "Because it seemed good in His sight."

Brother Adams, I so desire to thank each one for remembering me by signing the card together, from the church meeting. I still hope to meet you sometime.

Yours in hope to see clearly and  
not through a glass darkly,  
Esther Turner

#### WONDERFUL FRIEND

Dear Brother and Sister Adams,

I am so glad the Lord blessed the Brethren here to have you with the Little Church here again, not only for their benefit, but for yours as well. As you know, I have a fail-of writing too much and expressing my views on what I am thinking. There is very little I know but when the Holy Ghost stirs up my mind, it is set on what is revealed to me. The Holy Ghost is the teacher so, so I believe what is revealed to me. It makes no difference how much I esteem an Elder or writer, the Holy Ghost is supreme in my life. I wanted to write but perhaps I would not so soon if I had not received the pamphlet, "What We Believe and Why." I certainly was surprised and I appreciate it very highly. Shortly after the announcement came out, I thought I would send the Landmark to my sister as she seemed much better about that time and for about a month and all at once she went backward. I thought when I was there or left there April twenty-second, that she would be better. The morning I left, I had faith that she would be better, and in a few days she was better. She wrote me about three letters that were normal. She never writes unless she is improved, but soon I heard from my other sister and she had asked her to come for her and take her to her old church, so I knew that her improvement would not be permanent. I was so in hope that she would get away from that church. When I was there, I did not think she could get much worse without losing her

mind, but she got terribly nervous and the last letter I had, told me she was so thin that she looked pitiful. I thought to myself, she does not look any worse than poor old Job or Nebuchadnezzar, but I doubt if Job was any more miserable than Evalyn (my sister) and that his ordeal lasted as long. Nebuchadnezzar, saw One likened to the Son of Man in the fiery furnace and he had to endure much tribulation after that but no one has praised the Lord more than he did when his mind was restored to him. (She-Evelyn-still knows everything)

I was saddened very deeply yesterday when I got a good letter from Brother Echols' daughter telling me of her Dad's passing Friday afternoon about three o'clock. He was buried Monday afternoon. It was the first I had heard of this illness and death. She wrote her brother telling him to call me, but he did not get me. It came on the weekend, so Sister Grace Jefferson could not write to me in time for me to attend the funeral. The daughter wrote saying, he went very peaceably. Her mother had given him lunch about 1:30 o'clock and he ate very well. (He had not had much appetite for a long time.) She also gave him his medicine and put eye-drops in his eyes, then she went out to rake leaves, but she soon fell over a walnut and went in to tell him, but he was asleep, so she went out again. About three o'clock she went inside again and noticed his strange appearance. She could not tell whether or not he was breathing, so she called the daughter. The daughter came and checked him. His arm was warm, but she could not find his pulse, so she called the doctor came and examined his eyes and told her

mother very gently that he was gone.

He apparently had tuned in the radio, then lay down and was soon gone. Some of the members went to his burial and sang his favorite hymn, number 178, Amazing Grace, which he requested. She said Brother Jefferson had a good service.

Brother Echols was a wonderful brother and friend. There is no better personality or disposition in anyone than he had. He was one of much patience and best of all he had great faith and understanding. He loved to quote I John 3:14—"We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death.." He has been an inspiration to me and he has been greatly blessed although he was so badly afflicted with arthritis of the spine for so long, yet he never seemed to suffer. When it came in his knee three or four years ago, he did not complain or seem to suffer, but it weakened him and he could not be on it long at a time. This was especially true the past two years and he gradually became weaker. He fell about eight months ago, then he fell again while trying to get up which shook him up terribly. While in the hospital from his fall, he had pneumonia, but he came out of that very quickly. He apparently had a wonderfully strong constitution and was still very muscular. He went home and was there about six months and hoped not to have to return to the hospital. Brother Echols was ninety-four years old September 5th of this year.

Brother Walter Wilson is very much like him and he does so much for the church. Nothing seems to



disturb him. He has a lovely wife and they seem glad to have the Brethren visit them.

Brother Adams, it is good to hear you tell of your wonderful experiences concerning your soul's salvation and your call to the ministry. I had never thought about the Eunuch except that they were religious characters. I have written so much to different ones as my mind had so often been stirred up, but I cannot get into that for that involves so much.

It was good to have Brother and Sister Landers, Brother Bud Smith in his Sunday morning message to the members here and to you for the churches in the east, is what I have been wanting to hear since I have become interested in Spiritual matters which was some time in 1953. Many feel to be qualified to preach on predestination, but Brother Bud was and he preached it in its fullness. The Lord blessed him and me since I was there to hear what he said. Many say the Lord could have done so and so if it had pleased Him to do so. That is not giving Him any glory or attesting to His power. What the Bible says is all that is necessary. The little word if has no place in His predestination.

I think often of you all and Brother Mewborn and the others that have come this way. I hope the trip was not too much for you.

With love and fellowship, a brother I trust but a poor mortal,

Harry T. Vories  
722-S Alvarado St.,  
Los Angeles, Calif.  
90057

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**FAITH BY THE WORD**

Dear Brother Mewborn,

Just a few lines, the Lord will, to

tell you that, though I was not blessed with any degree of liberty in visiting the Little River brethren and their visitors, I believe I was blessed with a sense of love and hope the Lord enabled me with a thankful heart. I visited the Flat River Church that night (Friday) with Elder Martin and found the same love there. Though I doubt my calling as a minister, yet, I am convinced the Lord verily ordained all things from the foundation of the word.

I talked with my dad Sunday evening and he said that Elder Jefferson could not attend the meeting in Compton as he was called to the funeral of Brother Austin Tipton's son. Brother Walter Wilson spoke some to the church and their meetings, Saturday night and Sunday, were held as scheduled.

Sunday I visited the Draper Church and found it where you said it would be. I left early in the afternoon and stopped to visit Elder Doss at his home, just north of Alta Vista, as he was ill and is recuperating. It was our first meeting and, I hope, we are kindred according to hope.

I feel much too little to go among our brethren, yet am compelled by the feeling of love that I hope to have for them. I have not had some of the experiences our brethren relate, yet I feel that the harder I have tried to fight this thing the more I am overcome. The Lord knoweth. I have been of such low estate these past few days. Our brethren appear to well-regard me and it just breaks my poor heart, for I know that I am not even worthy to touch even the laces of their shoes, to quote a more worthy one. I know that to serve is to be of low estate; therefore, I feel to

be a servant, according to my hope, yet, how to perform that, even I know not.

I felt that I should write to someone and you have been on my mind. I realize that I am not worthy to write to you or anyone else, yet the desire is there and I cannot refrain. I have been well received among the Baptist here and feel to infringe on their good hospitality. Yet, if I rightly am enabled to consider my heart, it is with them. I can witness with them to hunger and thirst after righteousness. I love to meet among them, yet feel that more abler brethren have given way to this low worm of the dust. I have promised, the Lord will, to visit them, yet am so fearful for it appears to me that, especially the ministering brethren, are hindered by my presence. Yea, I do believe in the Sovereignty of God Almighty, the terrible One, and that all things are fixed; not just to fall into place but, rather, to fulfill the purpose and pleasure of God through Christ Jesus. I must suffer to feel to be a hindrance to my brethren.

I would excuse myself if I could but I can no more offer excuses than I can offer thanks for all things are of the Lord. Yea, even the wicked for the day of evil, for the wicked shall do wickedly and shall not understand. All things are of Him, to Him, by Him, in Him, and through Him. For it pleased the Father that in Him should all fullness dwell. He bore the iniquities, sins and transgressions of all His people from the foundation of the world, to include from Adam to the end of the world. He is Alpha and Omega, the first and the last. Some of our brethren may not have been so enlightened, yet if I may have been it is because

it pleased Him. For if a man have anything to glory of let him glory in the Lord. So, then, there is nothing of which He is not knowledgeable. He that was without sin was made sin for the redemption of many. I am not trying to attempt the exact quotation of scriptures but, rather, writing as my mind is led whether it be for good or for evil, the Lord knoweth. He directs the thoughts of the vessels of wrath as well as the vessels of mercy for they were all afore prepared to the end for which He righteously and justly proclaimed. He controls the crooked serpent (Satan, the devil); not overrules evil for good as sometimes we think but, rather, works all things for good to them that love Him, to them who are the called according to His purpose. Tho His praise, honor and glory through Christ Jesus that they might worship Him in spirit and in truth.

Dear Brother, in hope, I do not even pretend to know anything but my hope fadeth not away. For the Lord hath mercy on whom He will have mercy and whom He will He hardeneth. My heart's desire is that in mutual love and fellowship our hearts are melted together and, if so, it is by the Holy Ghost which is given unto us. Abraham walked by faith and we can do no more nor less by the will of God. For faith came by hearing, and hearing, by the Word of God (Christ Jesus).

Were it possible, I should bid you Godspeed in hope of true love. Yet, even as James admonished us, if we be as we hope "Do not err, my beloved brethren, for every good gift and every perfect gift cometh down from the Father of Lights." I can't quote but the substance is readily understood by one and all to whom



the Spirit of the Lord is revealed. The Lord will, I hope error is pardoned and the truth, if any, is to His praise. Yea, we are burdened and are heavily laden, sorely pressed to do even that which we would not. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." II Cor. 4:17,18. As you see I had to look to the written testimony to say that which I could not say correctly even though it bears witness to my very being, as it were.

I started this as a note to relieve a burden within me and find it has grown quite lengthy. Nevertheless, our God has never failed to bringing to pass "as He has thought so has He purposed and as He purposed so shall it stand." I feel I can lie down now and rest a few moments. The Lord Knoweth. My love to all with you, the Lord will.

When I talked to my dad on the phone I made mention of your expression of love to them, especially to Sister Turner, who would dearly love to hear from you, I am sure, as well as all there. I will close for the present, hoping to see you in the time appointed.

Your most unworthy  
little brother, if  
one at all,  
  
Bud Smith  
905 Richmond Road  
Woodbridge, Va. 22191

Oct. 1, 1970

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## *Zion's Landmark*

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"Remove not the ancient Landmark  
which thy fathers have set."

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**VOL. CIV**

**NO 6**

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Second Class Postage Paid at  
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**Feb. 1, 1971**

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### **GOD IS OUR REFUGE**

"Hold up my goings in thy paths that  
my footsteps slip not." Psalms 17:5.

Necessity is the moving cause of those who call upon God. As long as we feel secure in our own strength, we never call upon the Lord. David was once in a horrible pit and miry clay, a place where there was no standing. He could not excavate himself. He cried unto the Lord by reason of his afflictions and the Lord hearkened and heard his cry and brought him up out of this pit which was mire and clay and set his feet upon a rock. He established his goings and put a new song into his mouth, even praises unto God. See Ps . 40:2, 3. This was a great deliverance and it is true in the experience of all the redeemed family of God.

When you were quickened by the spirit of God, were you not in a horrible pit of sin? Did you not see your self justly condemned before a just and Holy God? Yes, and you

labored in vain to appease the wrath of God. You offered the best you had, which was your own efforts, your own righteousness; but this was not acceptable to God and you could understand why, when He revealed to you your sad and corrupt condition before a just God. You mourned and wept before a just God and if you were like the writer, you sometimes wished you had never been born. You felt to be without God and with no hope of heaven. The load of sin and guilt made you feel so despondent, you would almost sink in despair. You were like David when he was in a horrible pit and in miry clay.

If a natural pit has a firm bottom, there is no danger of sinking deeper, but if it is miry clay, and one gets into it every effort such an one makes to excavate or free himself only worsens his condition. Examples of this condition are exemplified by the cow-mires that exist in some swamp lands, which are fatal to cattle, unless someone discovers the plight of the cattle which is victim of same, and restores it; that is, saves it from death. This vaguely portrays the experience of those whom Jesus Christ has redeemed from under the law and God hath translated into life eternal-the kingdom of His Dear Son. He gave them a precious hope in Him, a hope that maketh not ashamed Paul said, "For the law made nothing perfect, but the bringing in of a better hope did; by that which we draw nigh unto God. Heb. 7:19. When the Lord delivered you from the horrible pit of sin, you were then a witness with David who said: "God is our refuge and strength, a present help in trouble." Psa. 46:1.



When the subjects of God's grace are delivered from "The hole of the pit whence ye were digged," they can see the mighty hand of God as the children did when the Lord led them through the Red Sea into the wilderness and then across the river of Jordan into the promise land which flowed with milk and honey. This promise land is Canaan which represents the gospel church in which the chosen vessels of His mercy are enabled by the grace of God to sit together in heavenly places in Christ Jesus, talk of His love and speak of His power and they sing praises to His grand and glorious Name.

The Lord said to the children of Israel: "Thou shalt remember all the way which the Lord, thy God, led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart whether thou wouldest keep His commandments or no." Deut. 8:2. This is true today. You, His people, often look back and see the mighty hand of God in your experience, leading you from law to gospel. (under the law we feel that we can and must perform what we call our duty.) We feel that we have a duty to perform that we may receive blessings from above and if we fail to do our duty, we suffer the consequences, but in Christ we are brought to know that our every blessing comes from God alone and if we perform anything pleasing in His sight it is because we are blessed by Him to perform or to even know what is pleasing in His sight. You can then see the Rock-Jesus- from which you were hewn and the hole of the pit from which ye were digged. You can understand the words of the Prophet: "Hearken to me, ye that

follow after righteousness, ye that seek the Lord: look unto the rock whence ye were hewn, and to the hole of the pit whence ye are digged." Isa. 51:1.

David said: "Hold up my goings in thy paths, that my footsteps slip not." This is in a feeling sense of the guiding hand of God which is keenly felt in the souls of those who are redeemed from under the law. By their past experience they have learned the weakness of the flesh and have a knowledge that they daily need the watch care of their Redeemer.

David felt the need of God when he said, "Hold up my goings that my footsteps slip not." The foot of David slipped when he had Uriah put in the forefront of the battle that he was slain. When Uriah was slain, David took his wife to be his own wife. This was a great sin and David acknowledged his great sin and transgression before God and this humbled him, but God shewed him mercy. The Lord put away his sin. See Samuel 2:12, 13.

There are other sins that are not as outstanding as the sin committed by David, yet the Lord was and is aware of them for He knoweth all things and none sin without His notice, but He brings all of His people to repentance and none can stay His hand. The less outstanding sins may be termed as presumptuous sins; that is, we may be over confident or we may be at times, puffed up in the flesh of speak evil of others, which is contrary to the admonition of Paul who said, "Speak evil of no man," "Be no brawler, but gentle, shewing all meekness unto all men." Titus 3:2. Titus was further directed by Paul who told him to be subject to

principalities and powers, to obey magistrates, to be ready to every good work. Paul further admonished Titus, "That we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy, He saved us, by the washing of regeneration and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life."

David said: Who can understand his errors? Cleanse Thou me from secret faults, keep back thy servant also from presumptuous sins: Let them not have dominion over me: then shall I be up right and I shall be innocent from the great transgression. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

David was fearful that he would do or say something that might be hurtful to others, as well as himself. This humbled him and caused him to become a penitent sinner who implored the watch care of God. He said: "Let my prayers be set before thee as incense: And the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties." Psa. 141:2,

3, 4.

To those who may read the above words of David, may I ask if you have not said or done many things that brought grief and sorrow to your soul? And have you not often petitioned God in silent prayer to keep you from presumptuous sins as well as all sin?

T.F. Adams

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EDITOR



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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

*PRIMITIVE OR OLD SCHOOL BAPTIST*

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

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VOL. CIV

FEBRUARY 15, 1971

No. 7

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ISAIAH  
CHAPTER 36

Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

Who are they among all the gods of these lands that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

Then came Eliakim the son of Kilgiah, that was over to the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### LIVES BY HOPE

Dear Elder Adams,

I have an article written by Mrs. Nancy Johnson McDaniel of Vandervoort, Ark. I am enclosing it, and, if you have space, please include it in Zion's Landmark.

With best regards,

J.B. McLeod

McLeod, Texas 75565

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Dear Brother,

I hope you are well, or at least better than when I last heard from you. I shall not make a lot of preliminary statements; but enter at once into that which is on my heart.

How peculiarly are some people led! I am not at all sure that I should say that it is God's people that are so led; not being at all sure that I am one of them. (I live not by sight but only by hope.) I do, however, often search for evidence of a hope in Christ until it seems almost to have become a hobby of a kind, with me. I question, too, if it is wise to entertain such constant searchings? Here, again, it is a kind of "can't help it." With grave doubts so often presented, I find little release from such searchings. It, being impossible to rest on former laurels, or otherwise, therefore I am indeed of much inquiry. For reasons why I sometimes indulge in the illusions of hope. In really down to earth reckonings I find such meager causes to hope that when comparing with others of like precious faith gives me more reasons to despair

than to hope. Where this disturbance springs from head or heart, I do not know. In some way I do seem to have a knowledge that all things work together for good to the people of God. Though I often do doubt seriously that I am included in that group.

Sometimes I can, I hope, testify that to be born from above and to have Christ in us, the hope of glory, is a spring of priceless consolation; and an antidote for the miseries of this life, a shield of protection against that last enemy of the flesh; that grim reaper, not sower, as some seem to think. For this satisfaction of hope, joys in Him should be increased, surely, if indeed we do possess a hope in Him. But oh, the failure to do that overwhelms me. His people should be, and are, given a desire to make His name glorious as a reality of infinite hope, worth, and inexpressible moment.

Surely, the most lasting and constant affliction which true believers groan under in this world is the burden of sin and death. Not corporeal death only but that sin and death that we inherited in Adam when we know and see the plague of our own heart and experience those sore trials and reflections which often come to us during our sojourn here in this world. Yes, when our hearts drink the bitterness of its own vexations, can any sorrow surpass or even be comparable to it? Can any greater depth be reached? No, this heart is the source of man's besetting sin. Sad story, but there is no getting away from that. It is me,



you, and all humanity, yet, some seem not to know the unfathomable depth of conflict and soul distress.

Now, to another phase of these conflicts and griefs, whatever the kind, all of them are useful to us as they serve to give us a little opportunity to suffer with, and for, Him who did so much for us. Not payment for past disobedience. After so many trials He does often impart a few comforts here and there along the way, thereby renewing our hope. A most gracious display of mercy, and, in a small way perhaps, a confirmation of that little hope that He has given us. At least I have found it that way.

Do you realize that so long as we think that we suffer for sin, we are legalists? Which, to my way of thinking, is a most vicious sin. Christ suffered for our sins if truly we are His; then our transgressions are not imputed to us. See II Cor. 5-19. If Christ did not pay all the price and release us from every trace of suffering for sin He must have failed, for "as far as the East is from the West, He hath removed our sins from us." Ps. 103-12. Not just a part of our transgressions but our transgressions. "All," David said, these transgressions were removed. He said this more than a thousand years before the crucifixion, which act removed them. It was so sure to take place that he spoke of it as already removed. No, a lifetime of misery and affliction could atone for one sin. He atoned for them all and none are charged to us to suffer for. Isa. 42:25 and 1:18 and Jer. 1:34 If He does not even remember our sins they are not charged to our account.

You may say, "We receive chastisement." Yes, we do, frequently, but that is for our in-

struction, and not for punishment for sins committed, and serve to lead us from trusting in self and to depend on Him for all things. We, thereby, experience the real freedom of grace and the absurdity of all legalism. By chastisement we are forced to cry for mercy and to realize that we cannot in any way atone for our own sins, with all our misery, but in it we do see the perfection of His work. Yet, Christ removed both the sin and its curse, and everything associated with it so far as it concerns or affects His people. If Christ has made me free, I am free indeed. No atoning for even one sin that hangs over me.

But the doubts that I expressed at the beginning of this letter continue to pester me. Yet, I know His grace is infallible and His strength everlasting. He has promised to lead His children in the way they should go, but am I in that way? As for the non-elect, they run headlong in the broad way which is afore prepared, and their nature leads them in it. Again, chastisement makes His children willing and to desire to walk in the narrow way. Chastisement is meted out to both elect and non-elect but the non-elect hate chastisement and do charge God foolishly. I am not at all sure I am not one of them! Nothing in this life is more effectual than to be taught through sore trials. They are lessons lasting, indelible, that bring us in a small way into communion with Him and His former sufferings. Divine life, light and the efficacy of His sufferings accompany such sufferings by us. The very first thing that besets us, when we are accosted on our way to Damascus, is trials. These trials being us to a knowledge of the truth; scales fall from our eyes and He

gives us some truth to embrace. Surely, any experience that is even worth telling is composed of more sorrows than joys; but only those in a state of grace experience this thing knowingly.

If I know anything about it there is no medium of exchange between Christ and man. There is no trade-out with God for it expressly declared that works of creature-righteousness cannot for sin atone. It takes Diety to atone for sin. If it were possible for us to make satisfaction for sin it would take righteous works. Our best righteousness is filthy rags in His sight. I have not the slightest doubt that salvation is absolutely free — by grace alone. I believe that when He arose He saved us, not will save us at some future time. The saving remains only to be made manifest when those He has chosen appear on the earth. It is all at His appointed time. See I Cor. 1-18.

Occasionally I am blessed, in a small way, to have a meager hope in Christ, but if I do possess this hope no human has had anything to do with it. (That includes me.) Most people who say they believe in Christ believe that they have had something to do with their salvation (at least, they accepted Christ or His salvation) but the true believer, I think, ascribes all to grace. They have a free, complete, finished salvation; and it suits me. In fact, it is the only kind I could attain unto; one that is fully supplied by Him. If I truly have it all I have to do is believe it and He must also supply the grace which would enable me to believe.

May the Holy Spirit bless this feeble effort to comfort you which, I hope, is for no other purpose than to

honor Christ and perhaps comfort you a little if it bears witness with the way you are led.

Yours in bonds,  
Nancye Johnston McDaniel  
Vandervoort, Arkansas  
November 14, 1970

#### SAW JESUS IN VISION

November 15, 1970

Dear Elder Adams,

The enclosed letter was given to me last Sunday at church here in Morehead City for me to type and send to the "Landmark" for you to publish if you see fit. I have seen Mrs. Willis several times at church, but have never talked to her before. During our conversation, she reached into her purse and produced this letter, which she said she has carried since 1962, with the hope of sometime getting it published to share with the Brothers and Sisters.

I am only two happy to type it for her and send it on to you, as is her wish.

Thank you,  
Mrs. Louise Buck Bittner  
208 E. Park Avenue,  
Morehead City, N.C. 28557

Dear Brethren and Sisters in Christ Jesus,

Nothing that I could do or have done brought me to know Christ as my Lord and Savior. I sought to know Him and to be converted with many prayers and tears, but it was the power of God that drew me to Him. I was humbled and made to get on my knees and pray to God to give me understanding and teach me the power of the Holy Ghost.

On the morning of July 18, 1962, I was standing at my window when Christ Jesus spoke to me. He said,



"There is no need for any man to teach you John came baptizing by water, for there is one coming who is much greater that will baptize you with the Holy Ghost and Fire" and I felt a new strength, something had happened to my life.

The next night Chirst Jesus came to me in a vision. I was lying on my bed. It was about four o'clock in the morning. I had been awake about an hour when I had a vision. The Holy Ghost came upon me three times, the third time I called Jesus, and looked up and there stood a figure at my room door. I called J.C. who is my son. I thought it was not he, but I got up in the vision and looked in his room and he was still there. Then I turned around in the hall and there stood Jesus as a little child in a cloud of smoke, so I reached both hands to him and he disappeared. I had three more visions after the first night. I could feel the power of God all about me and I felt like I was in a trance for three or four weeks. The next night I had another vision, I was lying there awake about the same time that I was the morning before, and I was carried into a vision when it seemed that I was in the upper room and there was a long table there.

There were two of my brothers sitting at the table-H.B. and Syl. Another one was standing in the room, this was Tilton and I said to Him," Come over here and let me tell you about Jesus," He came over to the table and I began to praise God. Then I came to myself. The next vision I had, came about the same way. I was at my front door looking out at the world, the whole world was in darkness and I was blind too. I could see nothing but darkness. I was looking toward the

east and I saw a glimpse of that Bright Light. Then I could see everything around me looked bright and shiny, just like crystal and I began to praise God and Christ for the many blessings that had been bestowed upon me as I endeavor to carry out His will and that I may have a closer walk with Him day by day. Now He is my Joy, my Hope, my Rock and my Salvation of eternal life, because He has brought me out of darkness into this marvelous light.

May God be with all of you. I thank my God this day for bringing me out of darkness into His marvelous light.

A sister, I hope,

Mrs. Angus Lawrence Willis

#### HIS WILL BE DONE

Dear Brother Adams,

I, an unworthy one, can never forget my brother and sister in Christ, if you can let such as I feel to be, call you my brother.

Tonight as I take this pen in hand, not knowing what to do or what to write, unless the Good Lord blesses this feeble mind and hands, it will all be in vain. Here I am, Lord, "nothing in my hand I bring, simply to the cross I cling;" nothing but a beggar and a trouble to all of God's little ones as well as my family. You people are so good and kind! I will never have words to tell you how I feel. I wonder why you allow such as I am to mix and mingle with you, although I have no other place to go. I am not very well, that lung trouble is so rough on me, but that is alright, for God knows what is best. I just hope I can be blessed to be submissive to His will and not to mine.

I was not able to go to Pleasant Grove over the weekend, but I was

not disappointed, for my mind was there. He had it fixed that way. I will go everytime He has fixed for me to go, although it is not pleasing to me at all times.

I have had a dream of which I want to write, if it can be God's will to bless me to do so. I do not remember just how long ago it has been since I dreamed this. The first time I had this dream, I think it was in the early part of the past spring. As time rolls on, I hope I can be blessed to dream this over and over. Now then, as God blesses me, I will try to write it just as I have dreamed it.

I dreamed my brother, J.G. Gardner, and I died at the same time. They had already put him into his casket and were preparing to put me into my casket. I thought I was dead, yet I knew what was going on. I said, to the ones who were working with us, If they put me into the casket, I will suffocate. But they put me into it and I was alright. Then I wondered what they would do with us. But in my dream the hearse came very shortly and both of us were placed in the hearse. I knew we were dead, yet I knew what had taken place.

After the hearse left, I was carried off in a place I did not know and as I was looking at the most beautiful place eyes had ever beheld, something spoke and said: "Brother Gardner, both you and your brother have died; not a natural death, but to the world and its many things." Sometimes I can rejoice in this dream and at others times, I am made to be concerned over it; not about Brother Gardner but myself. If I could see myself as I see Brother Gardner, I feel all would be well.

Brother Gardner, I hope you do

not mind my writing this for I feel sure you are one of God's chosen ones. I have had lots of company to come to my poor home since I have been so wonderfully blessed with a home with these dear people. I want to say that I enjoy you good people coming to see me and hope you can be blessed to feel welcome. I am one who never could do or act as others do, but when God blesses me I try to make one and all welcome although we are poor.

My dear husband is not a member but I can say of a truth that he likes see our people come and I feel he is satisfied in my going. Speaking of him not being a member, that does not matter to me for I feel that he is a good man. I know the bible says, "There is none good, no, not one that how well I know that is true, judging from myself, that is, in the flesh, but the fruits of the Spirit of the Lord, which His children bear, are good. My husband and I have gone along together and tried to be kind to each other. Many times it has seemed that I could not go and leave him behind, but there was something pressing me on. I feel it could not go and leave him behind, but there was something pressing me on. I feel it was God's purpose for me to go. I do not know how long I have to stay here and what God has for me to undergo, but words can never tell how humble I feel in having the fellowship of these dear ones. I love my family but most of all I love the church of God, I hope for Christ's sake, and this is a spiritual love, not a natural love.

Now I will close and I hope I have not written a word to hurt anyone. Brother Adams, I am full of mistakes. I try to beg God to correct them, and I hope you good people



can. I would be pleased for this to be printed if, in your judgment it is worthwhile. For several days I have been burdened to write and there was no other way to ease my mind but to make an effort.

God has fixed everything just as it is and what is yet to come will take place according to His will

Less than the least of all, if one at all,

Mrs. Marvin Bullins  
Lawsonville, N.C.

---

**MISSED SEEING YOU**

Dear Elder Adams,

I am enclosing check for renewal to the Landmark for my sister, Mrs. J.W. Ferris. Use the remaining dollar for the indigent fund.

I have missed seeing you and Sister Adams due to the fact that I did not get to the Association until Saturday and you had come and gone on Friday. The older I grow, the more precious meeting and mingling with the household of faith becomes to me. I am amazed that they have allowed me to follow along after them these fifty-two years. There have been many sorrows and disappointments along the way and just enough Bethel spots to keep me desiring to follow after them, to suffer and rejoice with them. Oh, to be counted worthy to suffer and rejoice with them. Oh, to be counted worthy to suffer for Christ's sake is my hope!

Dear Brother, pray for Zion and this way-worn traveler.

In bonds of love  
Mrs. S.J. Preddy  
Princeton, W. Va.  
December 1, 1970

---

It is so good to hear from you, Sister Preddy, and all of the dear

Brethren and Sisters in Christ. It endears us to each other and strengthens our courage and endeavors to press onward to the mark of the High Calling of God, our Savior, we hope.

Editor

---

**IN HIS HANDS**

Dear Brother Adams,

I am sending you the experience of my mother-in-law. I feel sure that you both remember her. Several members of our family are subscribers to the Landmark. I feel that they would like to read her experience, as well as the others of her family, should you see fit to republish it.

Respectfully,  
Annie Barber,  
133 Burwood Place,  
Danville, Va. 24541

Copied from Zion's Landmark of  
May 15, 1928

---

Mr. John Gold

Dear Friend,

I have had a mind and desire to write what I hope has been the dealings of the Lord with me, if not deceived. I have always attended the Baptist Church from a small child and I always thought they were the kindest and humblest people I ever saw and it seemed to me, I loved them differently and more sincerely than any other people, but I did not want them to know it. About sixteen or seventeen years ago one Saturday afternoon, I came in from work and my mother said to my brother, "I want you to hire me a conveyance for tomorrow evening." I asked her where she was going and she said that she was going to the pond, which was at the park. I did not say anymore to her as I knew she

had already been to church that day. Of course I was happy to learn that she was to be baptized and I went with her to church on Sunday morning and followed her to the water in the afternoon. I was standing on the bank to kiss her when she came out of the water, for I thought she had the sweetest expression on her face that I ever saw on anyone's face.

That night I went to bed thinking of what a great gulf there was between Mother and me, and all my sins rolled up before me like mountains. I thought I felt the bed sinking beneath me. I felt like I was sinking to the bottomless pits of torment. Oh! that awful feeling I shall never forget. My prayer was, "Lord, save or I perish." I do not remember how long I was in the condition, but it seemed to me an awfully long time. My burden was so heavy I prayed both day and night. I would walk the floor at my work, asking the Lord if it could be His will to remove my burden and show me the right church, for it seemed I had become doubtful about which church was right. I had previously dreamed that I was down under a rugged mountain and I wanted to go up where they were. I tried every way I knew to get up there. I went to each end of the mountain and it appeared that it would be so easy to go up, but I could not do so. I went back to the middle of the mountain, the very steepest place and heard a voice say, "You will have to go like your mother and grandmother have gone." In a moment I was on the mountain with them. I did not know how I got there but I knew that it was nothing that I did, because I had already made every effort I could make to get up there and every

effort had failed.

I finally got up there and found Mother and Grandmother walking around in the prettiest green grass I have ever seen and they were so happy! There were apple trees blooming and an old fashioned house among the trees. It seemed that something came to me and said: "You see how powerless you are and this green grass represents heaven and that old house is the Old Baptist Church."

That dream seemed to relieve me for quite awhile, but doubt seemed to arise as to whether this was a delusion or of the Lord. I prayed that the Lord show me just once more so I might not be deceived. I had another dream shortly after this, I dreamed that I was at the judgment bar and Christ was there judging the people because of their sins. This was in a large building and He had a woman before Him. Her face was as red as coals of fire. She belonged to a well known organization. I was standing, biting my fingernails, waiting and dreading my time to come. While waiting, I looked back over the building and said: "There is not an Old Baptist here!" Then it came my turn to go to the bar and everything seemed to vanish. A little later I had another dream. This time I dreamed the world was on fire and I was standing in a field and I saw waves of fire coming toward me as large as the waves on the sea. I thought my time had come with nowhere to hide. I then saw a chair sitting beside me. I stooped down beside the chair and the fire passed over me, leaving me unharmed.

My love for the Old Baptist people grew greater and I was never satisfied unless I was in their



company or under the sound of their voices. I was enabled to say, "I may be wrong, but the Old Baptist are right." During the month of December, on Christmas day, in the year of 1915, I became twenty-five years old and on the same day, I was taken ill. I continued ill for five long months. I could not tell anyone what was the matter with me, for I did not know. Doctors said I had a kidney condition. I did not want to be with anyone nor to go to any place except to church. Each night when I retired, I would feel that I would never see the sun rise again.

On My 23rd. 1916, I entered a hospital in Stuart, Virginia, known as "The Mother's Home, which was operated by Dr. Richard Martin, better known as "Dick". There I was examined by five different doctors, all of them said I would have to have an operation. I did not mind the operation so much, but my serious consideration was: "If I were prepared to meet Jesus then all would be well." I still was bearing my heavy burden, constantly praying that Jesus would heal my sin-sick soul. I would read the Bible to find comfort, but none could I find. Each patient had a Bible by his or her bedside and could read when they desired to do so.

On Monday evening, June fifth, I took my Bible and hid it in the folds of my dress skirt, for I did not want anyone to know I was reading it or was interested in it. I went out on the porch to read once more. In a few minutes the doctor came out and I tried to hide the bible from him, but he spied it and said, "Miss Earles, it is time for you to read and pray, for you will be operated on June the seventh." I said to him: "It is too late now, the Bad Man has already

claimed me." I closed my bible and went to my room. I lay down in such agony, no words can express it.

The next day it was dark and rainy outdoors and it was a dark time with me. Not a ray of light could I see. I was restless throughout the day. The nurses put out the lights and all were prepared to sleep. I then prayed again that the Lord would forgive my many sins. I said: "Oh Lord, I am in your hands, do with me what Thou wilt." I went to sleep and slept a sweet sleep. When I woke the next morning, June seventh, the day of my operation, the sun was shining brightly and everything seemed to be praising God. Even the little birds in the trees were seemingly praising Him, and I was so happy that all my troubles were gone! At that moment I was as willing to die as I was to live. I remember the doctor asked me, after I was on the operating table, how I felt and I told him: "I am feeling good." He said that he was glad to hear that and that he was there to do everything he could for me. I felt the Good Lord was there too.

On July 3rd. I returned home, leaving the most sacred spot in my memory, for I felt that the Lord lifted my heavy burden. I then wanted to be baptized. I asked the Lord if it were right for me to be baptized, to show me in some way. I then dreamed that I was baptized by Elder Jacob Spangler at sunrise. I tried in every way I could to remove this burden, thinking it all was just a delusion.

I was married on August 18, 1918, to T.J. Barber of the same belief as I. I thought, "All my troubles have ended." But they were not gone for long, because I was soon burdened with a great desire to be baptized. It

was so great that I was made to say as did the poet: "In all my Lord's appointed ways my journey I'll pursue. Hinder me not, ye much loved saints, for I must go with you." So I went before the church at Spray, N.C., on the first Sunday in September, 1925, and related a part of what I have written and was received. I was baptized on the third Sunday in September of that year by Elder Jacob Spangler, the Brother of whom I previously dreamed, baptized me, which relieved me of that burden, except for the fear particularly at times, that I had deceived the church.

If this writing is not suitable for publication in the Landmark, please cast it into the waste basket.

Mrs. T.J. Barber  
Box 65,  
Ruffin, N.C.

---

#### PRAYER IS GIVEN

My dear Carolyn and Girls,

How I hope all is well with you and how I long to be with you dear ones. We are all so full of this life and this flesh and the lusts and idols of this world! If by the mercy of God, we have hours and days and weeks above the things of this world, we have hours and days and even weeks again to fall below and to wonder where He has gone. I feel that He has wonderfully blessed me with His manifested presence a few moments here and again there; but still so very little; yet we see Him through the lattice work, a glimpse here and there and most of the time that is very indistinct.

Carolyn, I am not contrary about prayer; I wish I could offer prayer; maybe the Lord will give it to me some day. Like other things, I cannot offer prayer in words of my

own; it seems that anything that I could say would be of myself and thus be mockery; so I cannot. Maybe some day I will be given a different feeling; maybe I will be enabled to forget self and the mouth speak out of the abundance of the heart; and I hope that His Holy Spirit may govern and fill the heart. I do feel that it is right for us to plead the things that He has promised in His word. You know, however, how I have felt in regard to prayer. To me prayer is given; sometimes when it overtakes me completely, I feel that it is God given and that out of His mercy and out of His omnipotence and steadfastness it will surely be answered. First, He makes me hungry for what He intends to give; He prepares us to receive; He brings us to cry for it, to cry from the desert and the dry land where no water is, and when received by us, it is most eagerly grasped and cherished. But I do feel, in a way, that I cannot explain that there is a duty toward another prayer. It is in obedience that we bow our heads in reverence and speak the murmurings of our hearts; many receive comfort from one's prayer as much, sometimes more, than from one's preaching. But that I do not know how to do, yet it does seem that I ought and that I could. But I fear that I speak in error and out of myself and I feel that I would speak in mockery.

Elder Vaughn said he once could get no further than "O Lord —" That was only once with him, but I feel that I could get no further than "O Lord Thou knoweth my heart that I know not how to pray—" I could do better on paper than I could in speaking, I believe. Again it is self that is in my way Self has always been in my way; all of my life it has



been in my way; in every sense of the word, it has ever been in front of me instead of behind me. When I was in grammar school, I could not say a poem before the class because self jumped right out and stood exactly in front of me, so squarely in front that I could not see anyone or anything except self. Self gets in the pill when I try to swallow it; it kicks back to the front of my mouth faster than I can push it back and swallow, regardless of how hard I try. Some say that is so foolish: Yes, no one says it more than I think it is. Someone helped me once when I was of school age, by telling me that I was only thinking myself important to feel that everyone was looking at my hands and my feet and at me in general. I was not that important, no one cared that much. What I did with my hands or my feet or how my voice sounded; why not go on and realize that you are not so important as to make any difference.

Well, I tried my best to believe what they said was true and it did help me some. I also swallowed a pill once or twice and got by with it and I try often to give myself that same lecture; sometimes it helps and sometimes it does not help. Today when I come or go before an audience, I feel so self conscious and it gets off with me. I am inclined to stand back and let the other fellow take the credit, give the orders etc. Today I received orders assigning me to a board to investigate a fire in one of the buildings here; senior officer of course, so the chairman and the director and the one to give the orders: I was sort of dreading and wondering whom I could look to for more information about making a survey than I know: but, after all, I know as much as others, my

judgment is about the same as others, the same information is available to me that is available to anyone else. What is the difference? Some shove in, while others hesitate. Self gets out in front of me and I cannot see anything because it is so close and so directly in front. This is truly an affliction and I can sympathize with others who are so afflicted.

I hope you and the girls are doing well. Write me often, I need your letters.

Douglas (Alston)

#### FEELS UNWORTHY

Dear Brother Adams,

First of all, I feel to say that I do not feel worthy to call you Brother. I have read the editorial you had in The December 15th, 1970 over and over. The heading was The New Covenant. So much of that suits my feelings that I feel I want to write you a few lines. I feel like the Sister did whom you asked why she did not offer to the church and be baptized? I fear I do not have the evidence that I am of a child of God, although I am a member at Riverside Church and wonder most of my time why my name is there. I have never had pretty dreams and experiences that I have heard so many people tell. It makes me feel I am surely mistaken in the whole matter. I have heard people say they felt to be as good as anyone until the Lord showed them what sinners they are. I have never in my life felt that way; from my childhood days in school, I have had the feeling other people were much better than I. This causes me to shed many tears. I got up this morning at 4:30 and I am writing you these few lines with tears in my eyes, before it is time for me to go to work.

There are many times I feel that I love the brethren and sisters and then I am made to wonder if it is the right kind of love. But I remember John said: "We know that we have passed from death unto life, because we love the brethren and sisters and then I am made to wonder if it is the right kind of love. But I remember John said: "We know that we have passed from death unto life, because we love the brethren. I hope there have been a few times when I have enjoyed hearing the gospel preached. Then I go for so long a time and get so little from it.

I just wanted to write and tell you how much I enjoyed reading the last issue of Zion's Landmark. You have been given so much understanding of the scriptures, it is a pleasure to read the landmark. I spent one night in my home since my husband passed away and I enjoyed being there. I hope it will be the Lord's will that I may go again.

An unworthy sister, if one at  
Emma Martin  
R.F.D. No. 1, Box 669  
Fieldale, Va.

Dear Sister,

It would be our pleasure to have you visit us again and may it be the Good Lord's will that you may do so.  
TFA and PWA.

#### NOT STRANGERS IN SPIRIT

Dear Brother in Christ, I Hope,

We are strangers by face but, if we belong to the Lord of all grace and glory, we are not strangers in Spirit. A sister sent me a Landmark from Jacksonville, N.C. and I enjoyed the good reading so much that I want to subscribe for it now. I became a member of the Old Baptist Church in 1939 and have not

regretted so doing so far for I am attending the church which I do believe is the true church that the dear Savior set up while here on earth. There is a regrettable amount of division in some of the churches here in Mississippi but, so far, my home church has been blessed not to be divided or have any trouble to speak of, for which I am very thankful.

It seems the people of God have many troubles, sorrows and trials and persecution as we travel along life's pathway and too, we are blessed with many blessings. Far more than we feel to deserve. Paul said, "We must through much tribulation enter into the kingdom of God." Tribulation is nothing that we can take pleasure in, but it humbles us and causes us to feel the need of the presence of the Lord, the need of His restraining power and protecting arm.

Brother Adams, I am sending this five dollars for a year's subscription to Zion's Landmark. You use the extra dollar in the Indigent Fund. When you are blessed to pray, please, after praying for all others, do remember this poor old sinner saved by grace and grace alone, if saved at all.

Lovingly,  
Mrs. Lillin Faulkner  
R.F.D. No. 7, Box 200,  
Carthage, Miss. 39051  
December 1, 1970

#### NOTICE

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**POWER OVER ALL FLESH**

"These words spake Jesus and lifted up His eyes to heaven and said, "Father the hour is come: Glorify Thy Son, that Thy Son may also glorify Thee." He lifted up his eyes unto Heaven, from whence He came and unto whence He returneth, lifting up His eyes unto His Father, from whence cometh his strength and His Glory. The hour has come, the hour that the extreme penalty should be paid, the hour that the curse of sin should be borne, the hour of final accomplishment of that for which he came on earth. Glorify Thy Son, that Thy Son may reflect Thy Glory and Glorify Thee.

As Thou has given Him power over all flesh, that He should give eternal life to as many as Thou hath given Him, and this is life eternal, that they might know thee the only true God, and Jesus Christ whom Thou hath sent." All judgment has been put into the hands of God the Son." Jn. 5:22 All flesh will come before Him in judgment: All flesh shall one day be made to know God, and be judged. That He should give eternal life to as many as God the Father has chosen before the foundation of the world and given Him; and what is life eternal? It is to know God, the only true God, and to know Jesus Christ whom God hath sent: We know the Father through the Son for the Father is in the Son and the Son is in the Father.

"I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." Jesus has glorified the Father with a perfect glorification: He has executed the glorious plan of salvation: He has redeemed the chosen ones: He has manifested the

power of God and the Glory of God.  
P.W.A

**GOD IS MY STRENGTH**

Dear Elder Adams,

I am sending three dollars to renew my subscription which expired October 15, 1970. I will send the other dollar as soon as I can. I hope you will bear with me. My husband had a stroke January 16, 1969. He is paralyzed on the left side. Oh, I sometimes wonder why God has been so merciful to such a sinner as I am. He has blessed me to wait on my husband as if he were a little baby, for twelve months. Oh, if I could but reach and give him the use of his left arm! This I cannot do, but I hope God will be his guide and strength. He is not a member, but is a believer in a God that does not make mistakes—no salvation by self-works. I believe his God is my God.

I get so low! I feel that if I could but live as I desire, it would be different with me. I hope God will give me just enough suffering and trouble to keep me at my Sisters' and Brethren's feet.

I was so hurt over Brother Hill's death! I miss him so much! He is sleeping a sleep from which he will not wake to more trouble in this old world. Brother Adams, I loved Brother Hill, I hope with a love that God alone can give.

I would appreciate your giving your comments on Romans 8:38, 39. Do as you see fit with my poor writing, for I feel to be the least, if one at all. I just hope I have not deceived any of God's people. They are the sweetest and dearest people on earth to me.

Rosa Simpson  
R.F.D. 1, Box 278  
Reidsville, N.C. 27320

## *Zion's Landmark*

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"Remove not the ancient Landmark  
which thy fathers have set."

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ELDER T. FLOYD ADAMS  
Willow Springs, N. C. 27592

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**VOL. CIV**

**NO. 7**

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**Wilson, N.C. 27893      Feb. 15, 1971**

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**CANNOT BE SEPARATED  
FROM GOD**

Dear Brother Adams,

I would like for you to give your  
comments on Romans 8:38, 39.

Obliged,

Mrs. Rosa Simpson,  
R.F.D. 1, Box 278  
Reidsville, N.C. 27320

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The 38th and 39th verses of the eighth chapter of Romans read as follows: "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus. This persuasion not only regards himself, but others as well. It did not arise from any special revelation, but is founded upon the nature of the love of God itself, the security of it is in Christ, and of the persons of God's elect in Him; upon eternal predestination,

and the unalterable purposes of God; upon the promise and oath of God; upon adoption and the gracious witnessings, assistances, and inhabitation of the Spirit. It is greatly increased by the consideration of the death, resurrection and intercession of Christ." The things here mentioned which are not able to be separated from the love of God, are as follows: death, which separates men from the world, it separates the soul from the body and one friend from another and one loved one from another. In the process of time, death may eliminate all thoughts for departed friends, but it is not able to separate God's people from the love of God or from each other. Instead it brings or unites the souls of God's people into the fullest enjoyment of His love, for if the death of the body does not accomplish this, the death of afflictions never can. As for a moral or spiritual death and an eternal one, these shall never befall the children of God. The love of God is better than this life. This, itself, is the effect of divine favor; wherefore this can never separate from the love of God.

The life of believers is filled with troubles and attended with much imperfection and sin; but nothing does, nor can alienate the affections of God from His children. Though He exercises them with the trials of life and chastises them for their sins, yet His loving-kindness. He does not take away from them. Nor can evil angels, angels of the devil by whom are meant evil angels, or as we often say evil spirits—the devil's angels never attempt to separate God and His people. (They rejoice at their good while here on earth.) At death they carry their souls to heaven and at the last day they will gather all



the elect together. Evil angels or spirits endeavor to lead our souls into temptations to sin, by stirring up heresies and persecutions.

Nor principalities; civil magistrates, who, though they may separate them from their company and cast them out as evil; yet they cannot separate their souls or bodies from the love of God.

Nor powers, false teachers, who had the power of working miracles in conformation of their doctrines, by which they deceived many and if it had been possible, would have deceived the very elect of God; but that was impossible.

Nor things present; present evils, the afflictions of the present life. God does not cease to love when He afflicts His people; rather, afflictions spring from His love, and in them He manifests His love to them. They are overruled for their good. Present temptations may also be meant. The best of saints have been exposed to them. Christ Himself was tempted. These do not, nor can they separate from the love of God. Nor things to come; whether good or bad, prosperous or adverse; God will never leave, nor forsake His people nor cause His loving-kindness to depart from them. No matter the state or condition they may come into, God will always be there.

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:39. Neither heaven, earth, nor hell, nor any of the inhabitants of either, or any thing in either; no high nor low place, the height or honor or the depth of adversity. Nor any other creature; this takes in the whole compass of created beings in heaven, earth, and sea. It most

strongly expresses the inseparableness of the saints from the love of God by anything or creature whatever. Nothing in the whole universe shall be able to separate us from the love of God, which is in Christ Jesus our Lord. By the love of God, is not meant the saints' love of God, for though this is sometimes called the love of God, it is really from Him to His people. He is the Author of it, and to Him as the object of it, and it may be said to be in Christ, or by Him and can never be lost. The apostle would not have expressed such strong confidence and full persuasion about this, and would rather have said, had this been his meaning, that nothing shall be able to separate our love from God or God from our love, and not us from the love of God. Besides, he is speaking of that love by which we are more than conquerors and manifestly intends the love with which God loves His people, particularly the love of God the Father; and this is in Christ Jesus our Lord. He has expressed it in and through Christ and it still continues in Him and this is the reason why nothing can separate them from it.

T. F. Adams

## IMPORTANT NOTICE TO SUBSCRIBERS

Dear Subscriber:

We hope you enjoy Zions Landmark, many say they do. But please, everyone of you, check the expiration date on the label of your Landmark. If due or past due, as some are, kindly send in your renewal at once, please! If we hear nothing from those whose subscriptions have expired, we will assume you are no longer interested in having the Landmark come to you.

EDITOR

## OBITUARY

By request of Maple Hill Church, we will endeavor to write a few words in memory of our highly esteemed and much loved brother and deacon, Bernice E. Shepherd. Brother Shepherd was born May 16, 1908, and departed this life November 4, 1970, making his stay on earth sixty-two years, five months and twelve days. He was the son of the late George and Mattie Shepherd. He was married September 22, 1928, to Miss Minnie Futrell who survives him.

To this union were born four sons: B.J. and Johnny of Fayetteville, N.C., Edward of Charlotte, N.C., and Graham who preceded him in death on May 31, 1967; three daughters: Mrs. Helen Burch of Matthews, N.C., Mrs. Hilda Harrell of Jacksonville, N.C. and Mrs. Peggy Young of Independence, Mo. He leaves to mourn their loss, his widow and children and a host of relatives, brethren, sisters, friends and neighbors.

Brother Shepherd united with Maple Hill Church December 5, 1959, and was baptized by Elder H.A. Young. He was ordained a Deacon on September 4, 1960, and was a strong believer in salvation by grace and grace alone. He never missed a meeting day unless providentially hindered. He was a devoted husband, father and a loyal church member. We all miss him so much, but we feel that he is now resting in the Paradise of God; there to await the resurrection of the saints when Jesus shall come to gather His own for that eternal city, the maker and builder of which is God; never to die anymore but to sing praises to His grand and glorious name forever.

His funeral was held at Maple Hill Church by Elder Horace Bryan and the unworthy writer and his body was laid to rest in the family cemetery in the presence of many sorrowing friends.

Resolved first, that we extend our heartfelt sympathy to his family. Second, that a copy of this obituary be sent to Zion's Landmark for publication and a copy recorded on the church record. Done by order of Maple Hill Church in conference, Saturday before the first Sunday in December, 1970.

Elder J.B. Pollard, Mod.  
Elder Owen Kennedy,  
Church Clerk.

## OBITUARY

Our Heavenly Father in His infinite wisdom has seen fit to remove from our little flock our dear sister, Bettie Wells. Her death occurred

on July 25, 1970, at the age of seventy-six. Sister Wells was the seventh child of a family of twelve children. She was born October 28, 1893. Her mother and father were the late Hosanne Ginn Wells and William Henry Wells of Greene County. They were devout, faithful members of the church many years.

Sister Wells was received into the fellowship of Mewborn's Church on the second Sunday in May, 1933, and was baptized by Elder J.E. Mewborn on the same day. Through the many years that have followed, our church attendance record shows that she missed only a few meetings during her life in the church. She was talented with a good alto voice and her absence from our services, especially the hymn or song service, is keenly felt. It was her privilege to tenderly care for her afflicted sister, Cora, many years.

Sister Wells was greatly afflicted the last six months of her natural life. We were enabled to feel on our last visit to see her, shortly before she was taken that the love, faith and hope which our God manifested in her, when she was brought to the church, were still abiding with her, when He called her unto Himself. The last rites were conducted by Elder J.M. Mewborn, assisted by Mr. C.L. Patrick, from Edwards Funeral Home, Snow Hill, N.C., on July 26, 1970, with interment in Snow Hill Cemetery.

We humbly trust that the Lord will reconcile her surviving sisters, Mrs. Minnie Beaman, Mrs. Anie Barrow and Miss Cora Wells to His Holy and Righteous will.

This obituary is written at the request of the church.

Sister Beulah Mewborn)  
Elder J.M. Mewborn) Committee)

CHANGE OF MEETING TIME  
AT GLENWOOD PARK CHURCH

Dear Brother Adams,

Please publish in the Landmark that the Glenwood Park Church has changed her meeting time from the first Sunday to the second Sunday of each month. The Saturday services will be held at the usual time, 3:30 P.M. on the second weekend. We felt that it would be necessary to change again to avoid conflicting times when so many of our associations meet on the first weekends during the year.

Yours in hope in Jesus,  
Ernest Branch,  
RFD 2, Box 82,  
Marion, Virginia



MAR 15 1971

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY  
*PRIMITIVE OLD SCHOOL BAPTIST*  
AT

117 NORTH OLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIV

MARCH 1, 1971

NO. 8

## ISAIAH CHAPTER 37

And it came to pass, when King Hezekiah heard it, that he rent his clothes and covered himself with sackcloth, and went into the house of the Lord.

And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet, the son of Amoz.

And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

So the servants of king Hezekiah came to Isaiah.

And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

## EDITOR

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## *Devoted To The Cause of Jesus Christ*

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### MIXTURES OF JOY AND SORROW

Dear Brother and Sister Adams,

Enclosed is a copy of one of Sister Turner's good letters. I wish I had kept more of them. The words enclosed in parenthesis are my own.

We felt that we had a good meeting at Compton on the fourth Sunday. Many of us were still commenting on your sermons while you were here. We know you are grieving over the loss of Brother Hill. He will be greatly missed.

We received the November 1st. issue of the Landmark a little late, but I do not think we have missed a copy. Our mail is a little later getting to us up here than those who live in Los Angeles. We can see snow on the mountains now and they are beautiful to behold. We have no snow where we live.

I hope this finds you all well. Give our love to all,

Grace and T.R. Jefferson

---

Dear Brother and Sister Jefferson:

I have been wondering about you. I hope the Lord has blessed you with His presence and made you rejoice that He is your Savior and God from whence all blessings flow. This natural man has been crushed and the new man has dwelt in your Tabernacle of flesh not made with hands.

I called Brother Walter Wilson after he got home and he told me things were well with you and that Brother Wheat was at the meeting, which was good news. I received my

Landmark and there was Sister Bridges' letter to Brother White, which was so refreshing to my heart. I shed joyful tears reading it. I thought, How far Brother White had to come just to comfort one of the household of Israel! As for me; I was in a cold and lifeless frame of mind during most of the meeting. Here it was made manifest that one shall be taken and the other left and the one left knew nothing of the one taken.

How beautifully she expressed her feelings for the church! "We know we have passed from death unto life because we love the brethren." I Jno. 3:14. Did she not tell of this love? She felt she wanted to embrace what God had cleansed and what He hath cleansed let no man call common nor unclean. Yes, here was one taken and the other left. Not one in that congregation knew what she felt except her and Christ. Yes, He was there in the midst, but like Jacob of old we did not know He was there and we cannot know unless He makes His presence felt. Everyone may not feel it. We never have a gathering (in His name) but that He is there somewhere in some child's breast. Do not let us forget that Satan is there too, seeking whom he may devour. Yes, He was there with me, a portion of the time I was in darkness, doubts and fears, wondering "Am I His or am I not? If so, why this cold state of mind?" If I did not transgress His holy law so often, but could feel His nearness as I did in my earlier days of rejoicing, my



life would be a much happier one. I so often feel that He should crush me and sift the evil out of my vile self and plant a new hope of spiritual life within my heart.

In that day saith the Lord; I will put my laws into their minds and write them in their hearts and I will be to them a God and they shall be to me a people." in what day? The great and notable day of our Lord. "Saith the Lord; 'I will put my laws into their minds and write them in their hearts: I will be to them a God and they shall be to me a people.'" My dear friends, it is my heart's desire to feel all this within my being. Can I reach out and get this great blessing anytime that it pleases me to do so? No, oh no. I have to wait and sometimes the wait is long. At an unexpected time I have been blessed with a rushing of love, as when I read the letter Sister Bridges had written Brother White. Then it is passed and gone and I feel the need of the crushing and sifting of ashes again and this is all needful. It makes us realize how the man of God felt. When the Apostle John sent messengers to Jesus and said: "Art Thou He that should come or do we look for another?" Oh, blessed thought, that we, a people far hence from His day, comest by hope and at times feel so confident that we are walking in the same path of faith that He traveled, for He was indeed one of Christ's disciples.

As Paul said: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness." Yes, it causes us to stop and rest awhile. Then again we start and try to walk on our own. No wonder the poet could write, "Mixtures of joy and

sorrow I daily do pass through." Yes, we are troubled on every side and will be until we are sifted of this natural life. As long as we stay here, we will be in this nature. Paul said, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Have we not felt this very thing? I would be willing to give up my inheritance for my family's sake, if it were possible. But let us see what God said to Moses when he tried to compromise with Him about the people he was leading: "Oh, this people have sinned a great sin and have made them gods of gold. We now, if thou wilt, forgive their sins; and if not, blot me, I pray thee, out of thy book which thou hast written." Hear the answer: 'Whosoever hath sinned against me, him will I blot out of my book.' This shows us plainly we have no part in helping Him with His work. Oh, wretched beings we are, who will redeem us from it all! Christ Jesus, our Lord, and no help from us.

Farewell, I hope to see you both in the near future.

Yours in love and fear  
Esther Turner,  
Fontana, Calif.

### THORN IN THE FLESH

Dear precious Brother and Sister in Christ:

For sometime I have desired to try to write you some of my travel in this world of woe, but, every time I undertake to do so, it seems that anything that is worthwhile is taken. Physically, I am as well as usual.

Spiritually, I am traveling in darkness. When I undertake to try to speak in the name of Israel's God He shuts the door. "He opens and none can shut, He shuts and none can open. I am hedged about on every side. He has brought me into darkness but not into light." Isa. 22:22. I do not believe that there is any man who would say he could cause the sun to rise in the East or set in the West. This gives us the natural light day. So, how can man expect of himself to bring forth the Spiritual Light? I behold our people in a barren and desolate state. Sometimes I believe I can behold the spiritual famine in their faces. The cold icy winds are blowing over the fields, the sun is shining, but giving forth no warmth. Trouble, sorrow and grief are on every side.

"Blow ye the Trumpet in Zion, sound the alarm in my Holy Mountain; let the inhabitants of the land tremble, for the great and terrible day of the Lord is coming, it is even nigh at hand." Joel 2:1. I cannot sound the trumpet. When I try, it gives forth an uncertain sound. I have, in the past, had a little hope that the Lord blessed me to give forth the heavenly sound; but now the hope is gone. And worse still I cannot hear it. This trumpet is the gospel of Christ, the Saviour. No sweeter sound has ever reached the human ear than the sound of this trumpet, for it is the voice of the Redeemer being spoken to His beloved and calling them home. Yet, when it is first heard, it brings a quaking and trembling. Why? Because it opens their blind eyes, and they behold their vileness, their corruption of sin and iniquity before a sin-avenging God. Though it is the sweetest, most glorious sound that

was ever heard in the land, yet, they stand in amazement and fear, saying, "It cannot be for me. I am vile, sinful, and unworthy of so great a blessing." Yet, when the heavenly voice speaks, as it spoke to the woman that was caught in adultery, "Woman, where art thine accusers, and she answered, There are none, Lord. Neither do I accuse thee; go thy way and sin no more." Then they that had no hope, in the world, are given a hope that outshines the brightness of the noonday sun, and they go rejoicing in a Saviour's love. The woman, in my humble view, is a type of the church. Christ came to bring her to Him and to satisfy divine justice that stood against her. The above scripture was long hidden from me. Yet, I have a little hope of some revelation as to its meaning. The church stands clear of sin; it is in Christ, the Saviour. His people constitute the church, that is true, but, as long as they live in this time world, they carry the "thorn in the flesh." Christ did not drive sin out of the flesh but He condemned it in the flesh. All the Holy Writ testifies to this.

The first time I ever heard this heavenly trumpet sound, it was sounded by the tongue of one that had been tuned by the hand of God to blow it, Elder George W. Hill. I well remember the day. When my ears were opened, the note came loud and clear and this mortal frame of mine began to quake and tremble. I rejoiced, yet I feared it is not for me. Though for many days following, I could still hear that sound. I believe I can tell those that are carrying the thorn. Sometimes, I can see the humbleness in their countenances. The Lord told Paul why it was there — "to keep him



from becoming exalted above measure." Now I can see why I am being carried through this dry and dismal season. It is all for my good. Though I mourn for Zion, the Church of God is in perfect safety. The ship of Zion is being perfectly guided through the troubled waters in this world below. My Father is at the helm.

May the peace of our Lord abide with you and yours while life remains in this world below. I hope to meet with the saints beyond the grave where troubled waters will roll no more and the sound of the trumpet will be heard in perfection and never cease.

In love and fellowship and communion with the Lamb of God,  
Sam L. Gilbert,  
P.O. Box 4391  
Winston-Salem, N.C. 27105  
December 7, 1970

### GOD'S WORK IS PERFECT

Dear Brother in Christ,

I hesitate to call you brother as unworthy as I feel to be. I have been wanting to subscribe to your paper for sometime, but I did not have your address. Elder C.U. Landers and wife spent the night with us the past weekend and he had one of your papers with the address on it. After reading some of your writing, I believe you have been wonderfully blessed in the truth. These things are hidden from the wise and prudent and revealed unto babes. the Apostle Paul, with all his education and schooling, said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." I Cor. 2:4, 5. By

Him all things consist. He was a pattern for God's people, or God's church, the ones that were chosen in Christ Jesus before the foundation of the world. They are preserved in Jesus Christ. In Him dwells the fulness of the Godhead, bodily. He is the Way, the Truth, and the Life and by Him all that believe are justified from all things by which the law of Moses could not justify them.

If there had been a law given that could have given life, then righteousness could have come by the law, but there was not a law given that could give life. Paul said, "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith, but after that faith is come, we are no longer under a schoolmaster. For ye are all children of God by faith in Christ Jesus." No quickened sinner trusteth in his own righteousness for salvation, because there they learn of their own helplessness, their guilt before a righteous God. When once quickened to ones condition before an avenging God, He no more trusteth in His own works for salvation.

I believe's God's work is perfect and that He declared the end from the beginning, saying my counsel shall stand, and I will do all my pleasure. I believe everything is fulfilling God's purpose and I believe all things work together for good to them that love the Lord; but, if they love the Lord, he first loved them. You know the Saviour said, just before He was crucified on the cross, "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." I believe He did finish that work, for it was a perfect work, it was the work His Father gave Him to do which was to save

His people from their sins.

Brother Adams, I did not intend to make this so lengthy, but it seems there is just no stopping place. I love to speak of the wonderful works of God and I hope to give all praise, honor and glory to His Holy Name from which all blessings flow. Man does not deserve one bit of praise for we were, by nature, children of wrath even as others. But our hope is that we are not of the others.

I know we do not deserve one blessing from our God, but God is merciful and full of loving kindness. He loved His own when we were dead in trespasses and sin, if we are His people and I truly believe we are. You know the scriptures say except ye become as a little child, ye shall in no wise enter the Kingdom of Heaven. God's people in spirit, are an humble people and when they are enabled to do so, they pray to be kept at their brethren's feet, but in the flesh they are as other men. When they are blessed to see themselves as they are in the flesh, they are as other men, nothing and altogether vanity; but God chose His people before the foundation of the world that they might be holy and without blame before Him in love. They are cleansed by the blood of Jesus Christ that was poured out on the cross, and justified by His resurrection from the grave.

May God bless you and yours if it be His will.

U.V. Wallace  
3514 Oscar Ave.,  
Ft. Worth, Texas 76106

#### LED BY THE SPIRIT

Dear Elder Adams,

I have been given a feeling to try to write a little of my experience to the Landmark. I am poor in this

world's good and I feel to be the vilest sinner in this world. I do not feel worthy to be numbered with those that know the joyful sound, yet I love that doctrine.

There is no people like those to whom God has given grace to trust Him for salvation. It is indeed a favor from heaven to realize that salvation is alone by the grace of God. I believe this, but what bothers me is: Am I His or am I not: I do not know. The Apostle said? "For as many as are led by the Spirit of God they are the sons of God," and to be a son of God is to be joint heir with Jesus Christ, our Lord. And John said: "We know we have passed from death unto life, because we love the brethren." I often question myself as to whether I have ever been led by the Spirit, but we only have hope and we know that we have been brought about in ways we once did not know, this is some encouragement too. In this way we have been made to rejoice in what we hope is the life-giving blood of the "Lamb of God, who taketh away the sins of the world."

In our distresses we feel that He has come to our rescue and has bound up our wounded souls and healed our contrite hearts. From time to time we have been made to feel that such was the "Lord's doings" and such is marvelous in our sight when we are endowed with the Spirit: and because of His coming and raising us up above our troubles, we have been enabled to press onward and upward and to look unto Him for final deliverance from this world of sorrow and on the resurrection morning, to be gathered home with all the redeemed family of God there to sing praises unto the Father, the Son



—the ever-blessed Spirit—in that world of glory.

This is my hope, that one day when this journey is over, I will be carried to that blissful home — without which, how miserable I would be! If we had great riches of this world and no hope, in my judgment, we would still be poor and eternally poor and when we came to die, how sad would be the consequences! If we are poor of this world's goods and "Have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matt. 17:20.

Yours in humble hope,  
Charlie Blalock, Stern, N.C.

#### AN EXPERIENCE OF GRACE

Dear Elder Adams,

I am sending the spiritual experience of one of the sisters of my home church, hoping you will see fit to put it in Zion's Landmark. I would love to see it in print. Remember me in your prayers.

Yours in Christ, I hope,  
Mrs. James Cummings  
418 17th St., SE  
Washington, D.C. 20003

I am so happy this morning! I shall never forget the day when I believe I know the Lord laid His hands on me. It was a bright, sunny Sunday morning. To me the glory of the Lord was shining everywhere, and that day did not get very old before it was in me or I felt that it was in me. After I heard His voice speak to me so plainly that I thought it was a real person talking to me, I felt: "Surely The Lord is present with me" and my heart rejoiced greatly.

He said: "Stand up and live else you will surely die." He repeated the same words twice. I had an experience from then on the rest of the day that I had never had before. Everything seemed so new and different. I did not feel the same; I was so peaceful and happy! Everything I did the remainder of that day until that evening at church when I was received into the fellowship of the church, was not of my will, but it was as if I were being controlled by a force of power that I could not control. I said that I was not going to church and I tried not to get ready, but I found myself dressing faster than ever before.

When the pastor, Elder E.M. Bedney, opened the door of the church by sinning the hymn, "Arise and Be Baptized." I still could not stand up as Jesus told me to do. During the singing of the very last verse, I can remember that while sitting in the chair, I was pulling against this same force that had me in hand all day. In the end, the hand that was mightier than I, won, That was all I knew for awhile for I was out or not conscious to what was taking place.

When I came to myself, I can remember hearing Elder Bedney say, "Sister Lewis, do you want to tell us about it?" Well, I do not have to tell you, for I feel some of you may have felt the same way. I did not have a word in my thoughts, at the time he asked me, but Dear Sisters and Brethren, when I stood and opened my mouth to try to tell just some of the ways that Jesus had brought me, the words were there and I could not tell it fast enough. That is so true, He is always there when you really need Him.

These are just some of the things

that made me sure and were what I told the church: "I died and was in a coffin, yet I was alive and was walking around that coffin, crying. They loved me and wanted to know how I felt. The dead me who was in the coffin rose up and said, "I feel fine, for I am just here sleeping in Jesus." This happened to me in 1952 and it was in these long years that I saw so many things! It would take too long to write about all of them, but in the end, just before my change came, I had this experience. That is why I can always say, "He brought me from a long way."

There were two rivers and I was between the two. One was clear and the other was muddy. I was about to drown when my head was about to go under, I cried out, "Oh, Lord, have mercy on me, a poor sinner. Please save me if it is thy will; forgive me Lord, of all my sins." I closed my eyes for I knew I was gone, but when I opened them those rivers were gone and I walked out on dry land. So you see, He was showing me just how able He is and I sometimes feel to know He has laid His hands on me.

On that day, I died and came back anew. All the troubled feelings I had, were now gone. All the fear of death I had was gone and I loved everybody. I did not want to hurt anything. Everything was so beautiful and something had been lifted from me. Whereas, I had had restless nights and could not sleep, for the covers on the bed were not long enough, but all of that situation had passed and everything was new and different. That night, for me, was as the dead body in the coffin said, "No more nights of restlessness." That night I did sleep in Jesus and was at peace with the world.

I know this is far too much to write anything about and there is plenty more I would love to talk about but I will stop now, asking to be remembered in your prayers. That is about we, as, can do if the Lord blesses us, just try to pray for each other and beg to trust in the Lord.

Yours in an humble hope,  
Sister Ethel Lewis,  
Washington, D.C.

### DEAR OLD BAPTIST

Dear Brother Adams,

I hope this finds you in good health. My husband and I are both well. Brother Adams, there is not enough money in the world that can buy anything as wonderful as the peace we have with God, our Savior, and the love of all the dear ones we are blessed to be with in the dear Primitive Baptist Churches.

We do love them all but still we do not feel worthy to be among them. How can we stay away from ones so sweet as the Old Baptist?

I hope I am one of His,

Irene Newnam  
(Mrs. Porter G. Newnam)  
Stokesdale, N.C.

What an undisputable testimony the love portrayed in the above words is of the love and fellowship our Sister is endowed with for the church and the people of God. There is no greater proof that she is a child of God, than that she loves His people. John Said: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1st. John 4:7.

T.F.A.



### A PRINCE HAS FALLEN

Dear Elder Adams, Editor of Zion's Landmark:

"Know ye that a prince and great man has fallen this day in Israel." II Samuel 3:38. Elder Sanford Bradshaw, the long time defender of the faith in Mississippi passed to His heavenly rest Sunday, January 3, 1971.

For years Elder Bradshaw was the sole defending Elder of our faith and order in the state of Mississippi, being moderator of the Little Zion Association of Predestinarian Primitive Baptists. He had been pastor of churches in Mississippi thirty-eight years and celebrated his eighty-third year the past fall in the Nursing Home where he then resided.

One of the high lights of his earthly pilgrimage was his visit to North Carolina among the brethren there about the year 1955 or 1956, where he met you, Elder Adams, Elder Mewborn and other elders and predestination Baptist. He greatly desired to visit you again and just prior to being stricken by his first stroke, he asked me to take him there.

In his last sermon, he affirmed that he believed "in the fixtures of God, and that God makes all of our changes for us." In the first sermon I heard him preach, he spoke on the absolute foreknowledge of God. I recall his illustration very vividly. He said: "See that tree there? Tell me, has God not always in His infinite knowledge seen that tree right there? Then tell me please, if it could be over there instead! He stood tall in my eyes in another respect; one of his last acts as a pastor was, he went into the stand at both Nazareth Church in Saman-

tha, Alabama, and the New Home Church near Quitman, Mississippi, and thereby reconciled these churches in their differences to the Little Zion people. There was great rejoicing over this here, for the people dearly loved him as well as the brethren of the Little Zion Association who had for years longed for the time to come when all would be well between them.

Surely we have been blessed of our dear Father by the gift He gave to the church in the person of Elder Bradshaw. While we miss him, although he never said he was one of the elect of God, nor did he boast that he knew he was saved, but his life bespoke this truth. His life was a monument to this truth, and his influence among the brethren and sisters bespoke the strength of his influence and leadership.

Yours in hope,  
(Elder) Stanely C. Phillips,  
Quitman, Mississippi

Elder Bradsahw visited the lower Country Line Association, as we recall, in July 1960. He was accompanied on this trip by Bro. and Sister Johnnie McWhorter of Laurel, Mississippi. It was generally felt that his gift was able in the defense of the truth, and he was well received among our people. Ed.

### LOVES THE OLD BAPTIST

Dear Elder and Mrs. Adams:

I am so late sending my renewal to the Landmark. I am almost ashamed to send it. Thank you so much for continuing to send it even though I am late.

To refresh your memory as to who I am, I am Norma Conley-Dorsey Meeks' daughter, from Leaksville, N.C. I first wrote to you

from California, then I met you in North Carolina at an association with my parents. Then I lived in Jacksonville, N.C., almost three years, where my husband was stationed in the Marine Corp, until he retired last year. Now we have settled in Florida to stay, it looks like, but I feel like North Carolina will always be home to me. I am not a member and surely am not fit to be, but I do so much love all those wonderful Old Baptist that I know. I do not know how they put up with me while I was up there, but I love them all and am so thankful, I feel like, that they did put up with me. I feel like all I have ever been is a bother, but I still cannot help but want to be with them any time I can. I have so many wonderful memories of going to meetings up there, and I know and love so many in the White Oak and Salem Associations both where I lived. I have not been able to go to many meetings since I have been here, but I go when I can to Elder John Simpson's meetings in Winter Haven and I love to go.

I was so very, very grieved to hear of the passing of Elder George Hill. How fitting the notice was that was in the January first issue of the Landmark. I felt as I read it: "I have fought a good fight, I have finished my course, I have kept the faith." II Tim, 4:7. It just seems so true to his life! So very true! I only knew Elder Hill for about five years and Oh! how I feel that I loved him and what he represented! Feeling as I do, that I do miss him so very much, How much more do those who are so much closer to him, feel the great loss and how much more the ones who were with him all his years in the church! He is and will be so deeply missed by so very

many. God has seen fit to call him and may all be blessed with the spirit of the true comforter and enable them to say: "Thy will be done" and be submissive to His will. My heart goes out to his dear wife or widow. I know this has been so hard for her and his dear children. May all be blessed with the spirit of the true comforter and enabled to say: "Thy will be done," for surely our loss is Elder Hill's eternal gain!

I will stop my rambling on. I hope to get to North Carolina in the spring and to go to at least one meeting while up there. I work, as does my husband and things are so uncertain. Thank you for the Landmark. It is wonderful.

Love,  
Norma Conley  
1021 West Columbus St.,  
Orlando, Fla. 32805

P.S. I had a letter from the Jeffersons in California and they were so happy you and Elder Bud Smith were able to be with them. There are so few of them out there, as there are here! They just seemed thrilled to know you cared so much. I love them so dearly out there. They just took me in and accepted me when I was so lonely and I felt I was so alone in the world! Thank you for going out there! It just means so much to me! All you people seem so wonderful and I am too vile to even come inside the church, at least I feel that way! I just love to see the love all of you manifest for each other. It means more than I can express.

N. Conley

#### VERY THANKFUL

Dear Floyd and Pauline,

I feel I have been so negligent in writing you. Please do excuse me.



My mind has been so troubled that I just could not write. I hope you are both well and that you have enjoyed Christmas with your family. Our children were all here. They have been just wonderful to me in every way possible, but they cannot fill that empty place—no one can in nature. They dearly loved their Dad and I try not to make it harder for them. Mary Ann gets so hurt when she sees me depressed. She will say, "Mama, try to be brave. I am hurt too, but Dad is happy." I feel to know that is true, I am sure of it as we can be of anything in this life. George was a God-fearing man. He did not fear what people would say or do. He was such a comfort to me because of that. I always felt pretty safe in my judgment as long as he agreed. He was worth so much to all of us, I felt that he would live to be a very old man. He loved you both dearly. I was always glad when he would say, "I believe I will go to see Floyd and Pauline." I knew he would enjoy it and when he returned, it would take several days for him to tell me about his trip and I enjoyed listening.

I am trying to stay busy and live on the memories. I want to be thankful for him as long as I had him. I realize I have so much more to be thankful for to this extent than many widows have, yet that does not make it easy to give up the dearest one on earth to you, but I do want to tell you, as hard as it has been, the good Lord has not forgotten to be gracious to us. He has, at times, made me willing to say, "Lord, Thy will, not mine be done," but I cannot say that all the time. I know George enjoyed life and I would have kept him here and gone first, myself, if I could have had my way. It has been and still is so hard at times, but I could

not wish for him to have had my trouble. It is just so good to know the Lord makes no mistakes.

People have been so good and thoughtful of us in every way. I will never live long enough to repay one-tenth part of what they have done and are doing. Please thank everyone you can for me. I did sincerely, and always will as long as I live. Every card, every phone call and everything.

I have always wondered if I, one so vile and sinful as I feel to be, were just following along with you good people just to be with George. This settles or answers my inquiry to this extent, for so far it has been my very life to go to church. I feel closer to George there and it is a great comfort to be with the people we both have loved many years. I am begging to be kept that way as long as I live.

I can hardly write for tears, but sometimes it helps to cry. The children, I and everyone felt the service was just what George would have wanted, could he have spoken. I appreciated you saying, you were not there eulogize George Hill. He would not have wanted that. He was an humble man and knew who his righteousness was in. He knew it all was just from the Lord Jesus Christ.

I do appreciate you having asked me to come to see you. I hope to do that later. I feel better at home right now. Come to see me if you can. I feel so unworthy to ask people whom I esteem so highly, to remember me. If you have a mind, please ask the good Lord to continue His blessings. He has been so good to me that I am afraid to complain. I just want to be more thankful than I know how to be.

Ada Hill

## *Zion's Landmark*

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"Remove not the ancient Landmark  
which thy fathers have set."

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**VOL. CIV**

**NO. 8**

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Second Class Postage Paid at  
Wilson, N. C. 27893

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**Wilson, N.C. 27893**

**March 1, 1971**

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### **FEED MY LAMBS**

After the crucifixion, burial, resurrection and before ascension of Jesus Christ to His Father, He gave a command to Peter: "This is now the third time that Jesus shewed Himself to His disciples, after that He was risen from the dead. So when they had dined, Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" He saith, 'Yea, Lord: Thou knowest that I love Thee.'" He saith unto him, "Feed my lambs." Jno. 21:14, 15. Jesus repeated the same words to Peter the second and the third times and each of these times, He said: "Feed my sheep." The lambs and sheep of God are types of the children of God.

These sheep whom the Lord commanded Peter to feed are unlike those that can get their living grazing, for they are too feeble: some are halt, some are maimed and crippled and some are blind. The fleece of the lambs are torn by

wolves, therefore they must have special attention and care, so they are kept in the sheep barn. Those who are put in charge are obligated to the owner of the sheep to see that they are fed with the proper food and with water to drink. The sheep eat the food and the mothers feed the lambs.

The food which the sheep eat is furnished by the owner and not at the expense of the one who does the feeding. This food is freely given to them and they freely eat. When Jesus sent forth His apostles to preach the gospel, He said to them: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10:8. These people are a poor people and they shall trust in the name of the Lord." Zeph. 3:12.

These people have been stripped of all they formerly possessed. Their self-works and self-righteousnesses have been consumed. They no longer trust in the arm of the flesh; for the law has robbed them of all they formerly possessed and there is a great contrast between law and gospel. The law demands much and leaves poor sinners with nothing. It causes them to realize their poverty, their undone condition, their nothingness. The gospel supplies their need and exacts nothing. The law binds and the gospel loosens. The God in whom Paul trusted supplied his need. This is true of all of God's poor and afflicted people. Paul said, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

The man who journeyed from Jerusalem to Jericho fell among thieves. They stripped Him of his raiment. They stoned him, they wounded him and departed and left



him half dead. "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite when he was at the place, came and looked on him and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was and when he saw him he had compassion on him and went to him and bound up his wounds, pouring in oil and wine and set him on his own beast and brought him to an inn and took care of him. On the morrow when he departed, he took out two pence and gave them to the host and said unto him: "Take care of him; and whatsoever thou spendest more when I come again, I will repay thee." Luke 10:30-35. Jesus cares for His wounded and afflicted people, His little ones.

The Lord clothes His people with the robe of righteousness and the garments of Salvation. Their food and their drink is the flesh and blood of the crucified and risen Saviour. Jesus said: "My flesh is meat indeed and My blood is drink indeed." His flesh feeds our souls and the blood quenches the fiery darts. Paul said: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:14-16. Those who preach the gospel, preach the crucified and risen Saviour. Paul said: "For I determined not to know anything among you, save Jesus Christ, and Him crucified." I. Cor. 2:2.

Those who are favored to hear the gospel have been crucified with Christ. They have been redeemed

from under the law and are now under grace. They know the joyful sound. The gospel is music to their ears and is food and drink to their hungry and thirsty souls. What better food and drink could be desired by the hungry and thirsty soul than the gospel of peace which is the power of God unto salvation? It brings glad tidings that cannot be fathomed by the world or those who love the world. It binds up the broken hearted. It proclaims liberty to the captives and opens the prison to them which are bound and comforts them that mourn. It strengthens the weak hand and confirms the feeble knees: See Isaiah 61:1-3.

The Lord said to Peter: "Feed my lambs and feed my sheep." The lambs are fed with milk. The sheep feed upon solid food. The babes in Christ are fed with milk but those that are grown up to full age eat meat. Paul said to the Corinthian brethren: "I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able." I Cor. 3:2. To the Hebrew brethren, He said: "For when for the time, ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For everyone that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:12-14. Peter had an extra ordinary gift. He could feed both the lambs and the sheep. The lambs subsist on milk. The babes in Christ desire the

sincere milk of the word. They enjoy hearing and reading the experiences of those who are in Christ Jesus.

I once heard a brother say when he received his Primitive Baptist publications, he first read the experiences, but he cared but little about reading the expositions on scriptures. Now this is usually true of the babes in Christ, but when babes grow into adults they also grow in the knowledge of the truth and then they hunger and thirst for the hidden mysteries of God's Word. They then discern the difference between the works of man and the works of God, who works in them, both to will and to do of His good pleasure. James said: "Now the God of peace that brought again from the dead, our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever Amen."

However, it is a wonderful blessing to be a babe in Christ and be able to subsist on the sincere milk of the word and a babe has the prospect of growing in grace in which there is great joy for they are seeking food, such food as the experiences of grace which they subsist on. This the writer is aware of from experience as is the experience of every babe in Christ. Joel 3:18, We have this reading: "And it shall come to pass in that day, that the mountains shall drop down new wine and the hills shall flow with milk, and all the rivers of Judah shall flow with waters and a fountain shall come forth of the house of the Lord, and shall water the valley Shittim."

Those who can discern between good and evil are no longer deceived by those who say: "Work out your own salvation with fear and trembling" and leave the inference that it is left up to the creature to do a certain work to obtain salvation. Paul did say, "Work out your own salvation with fear and trembling," but what he said before as well as after, leaves no inference that it was the work of the creature. He said, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13. Paul preached the gospel. Peter preached the gospel also. The apostles as well as the called and qualified servants in succeeding generations preach the gospel. The gospel is the power of God unto salvation to all of those who are in Christ Jesus. The meaning of the word gospel is "Glad tidings." It is food and drink to the hungry and thirsty souls. Those who hunger and thirst after righteousness for they shall be filled." Matt. 5:6. A natural child will cry, hunger and thirst for milk, a living child who is born of the Spirit of God will cry, hunger and thirst after righteousness. This righteous is Jesus Christ. The Prophet said, "This is the name whereby He shall be called the Lord our righteousness." Jer. 23:6. The chosen vessels of God's mercy are righteous. Their righteousness is not a righteousness which they worked out, neither did they inherit it from their forefathers. Their righteousness is the imputed righteousness of Jesus Christ. His righteousness is imputed



to them and their sins are imputed to Him. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us, wisdom and righteousness and sanctification and redemption. That according as it is written, he that glorieth, let him glory in the Lord." I Cor. 1:30. Jesus Christ was made to be sin for us, who knew no sin that we might be made the righteousness of God in Him. He was delivered for our offenses and raised again for our justification. He bore the sins of His people in His own body. The Prophet said, "All we like sheep have gone astray. We have, turned everyone to his own way, and the Lord hath laid on Him the iniquity of us all." Isa. 53:6.

The justice of God's law must be satisfied. Men are too vile and sinful to meet its just demands. It was for this purpose that Jesus Christ came into the world. He bore the reproaches of His people in His own body and set the sinner free. This was foretold by the prophets. David said, "Because for Thy sake I have borne reproach: shame hath covered my face and I am become a stranger unto my brethren, and an alien to my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee, are fallen upon me." Psa. 69:7-9. All the sins and transgressions of the subjects of God's grace were put away by Jesus Christ who sacrificed his body that they might live.

A lively hope was given to them after the crucifixion, and resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation

ready to be revealed in the last time." I Peter 1:3-5. The gospel which Peter preached was milk for the Lambs and food for the sheep. The gospel of Jesus Christ contains all the nourishment for the growth in grace for all the elect family of God. Milk for the Lambs and meat for the sheep. The gospel of God our Savior is not a product of the flesh. It is not understood by the natural man. It cannot be comprehended by the carnal mind, which is enmity to God. It is foolishness unto Him. It is a gift of God, which is received with joy and gladness to those who are born of the Spirit of God.

Paul said, "But I certify you, Brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11, 12. The gospel is hid from the wise and prudent and revealed unto babes. Jesus said, "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so Father: for it seemeth good in Thy sight." Matt. 11:25,26. Also see Luke 10:21. We may hide many things which would be hard to find, yet it is possible that they could be found, but the doctrine of God, the Father, which was delivered to His Son, and proclaimed by His apostles cannot by searching, ever be found by the natural man. It is hid from the wise and prudent and revealed unto babes.

The scribes and Pharises were learned men after the wisdom of the world, yet with all their knowledge and understanding of the letters they knew nothing of the hidden mysteries of God. It is recorded,

"The Jews marvelled, saying, 'How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself.'" Jno. 7:15-17. The Apostles knew the doctrine of God. It was revealed unto them. They delivered it to those which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God. See Jno. 1:13. They are those whom Jesus commanded Peter, saying, "Feed My Lambs and feed my sheep."

In conclusion may I say, If you know the joyful sound and the words of Jesus have penetrated your soul and you were filled with the love of God, you are numbered among those whom Jesus said to Peter: "Feed my lambs and feed my sheep." Can you bear witness with Paul? who said, "Yes, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:8, 9.

T. F. Adams

#### OBITUARY

Mrs. Carrie Lee Lewis has left our world and her loved ones mourn her passing. She has left seventy-nine years of memories with mixed joys and sorrows for many to be thankful for.

We, at Autrey Creek Church, loved her and miss her as we do so many other loved ones who have left vacant seats that no one else can fill. To those who loved her, our Heavenly Father has prepared a place for all

to whom He has given a sweet hope for He has promised never to leave nor forsake them. She was the daughter of Mr. and Mrs. Thad Lewis. She was born July 31, 1891, she became the bride of Needham Ashey Smith. To this union were born eight daughters and three sons: Mrs. Mable S. Wallin, Mrs. Mary S. Eason; Mrs. Thelma S. Shackleford; Mrs. Lydonia S. Nowell, Mrs. Alma S. Moody, Mrs. Julia S. Medlin; Mrs. Nancy S. Baxley; Mrs. Beth S. Fulford; Needham Askey Smith Jr., Thad A. Smith and William L. Smith.

She united with Autrey Creek Primitive Baptist Church the first Sunday in July, 1952, and was baptized the first Sunday afternoon by Elder R.B. Denson. That was a special day for those who loved the Lord that were present for the occasion.

Her funeral was held at the Farmville Funeral Home by her pastor, Elder C.L. Coker and Elder D.B. Stokes of Jacksonville, N.C. She was laid to rest in the Queen Anne Cemetery beside her husband, who preceded her to the grave.

May God's mercy attend each of His children through their life's span is our prayer for Christ's sake and may God bless you always.

Written by the request of Autrey Creek Church. A copy to be sent to Zion's Landmark, one to the family and one to go on the record book of our church. Written by:

Leona W. Manning

Nina E. Gardner

Committee

Elder C.L. Coker, Moderator

J.B. Coker, Clerk

#### BOOKS WANTED

Brother William O. Hall, Post Office Box 595, Mount Vernon, Washington, 98273, desires to obtain the book entitled FRAGMENTS, by the late Elder Silas H. Durand as well as Sermons and other writings of Philpot. If there is anyone who might have extra copies of these books with the willingness to sell, please contact Brother Hall. We shall appreciate your assistance.

Ed.

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Lloyd's Hymn Books, each \$3.20 postpaid.  
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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY  
*PRIMITIVE OLD SCHOOL BAPTIST*  
AT

117 NORTH GOLDSBORO STREET  
WILSON, NORTH CAROLINA 27893

VOL. CIV

MARCH 15, 1971

NO. 9

## ISAIAH CHAPTER 37

Behold, I will send a blast upon him; and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee: and when he heard it, he sent messengers to Hezekiah, saying,

Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God on whom thou trusteth deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezep, and the children of Eden which were in Telassar?

Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

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# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### SOWER SOWETH THE WORD

Dear Brother Adams,

I received my copy of Zion's Landmark, read it from cover to cover and enjoyed it so much and once again, I desire to write begging the forbearance of my brethren. I feel the burden to write from time to time is a part of my calling, if I be not deceived.

In explaining the parable of the sower that went forth to sow; to His disciples, He said: "The sower soweth the word. And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts, and these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, and the cares of the world and the deceitfulness of riches, the lusts of other things entering in, choke the word and it becometh unfruitful." Mark 4:15-19.

"And these are they which are sown on good ground; (a prepared heart, prepared of God) such as hear the word and receive it and bringeth forth fruit, some thirty-fold, some sixty and some an hundred." Mark 4:21.

I am now made to think of your

preaching Brother Adams, at Oak Grove Church at your Union Meeting: in speaking of those invited to the feast, you spoke of those that rendered excuses. See St. Luke 14:16-24. "Then said he unto him: "A certain man made a great supper and bade many: and sent his servant at supper time to say to them that were bidden, 'Come: for all things are now ready; and they all with one consent began to make excuses. The first said unto him: "I have bought a piece of ground and I must needs go and see it: I pray thee have me excused." And another said: "I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused." And another said: "I have married a wife and therefore I cannot come."

So the servant came and shewed his Lord these things. Then the master of the house being angry said to his servant; Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed and the halt, and the blind. And the servant said: "Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant: "Go out into the highways and hedges and compel them to come in, that my house may be filled."

In your preaching you said: ( and I fully agree) That those that rendered excuses had received an outward command and those that attended the feast, had received an inward command.

So do I see those in the ex-



planation of the parable of the sower. Now, to come to the very essence of the part that is on and in my mind and heart: First, I want to say the God we have been made to believe in, does His will in all things. Timely and eternal. "And these are they which are sown on good ground such as hear the word, receive it and bringeth forth fruit; some thirty-fold and sixty and some an hundred."

I also believe what you said about the outward and inward command, all along, but I did not know just how it was brought about until you explained it. It is now clear. Doctrinally speaking, as time goes on Christ has been and is the theme throughout the Bible; in all ages He has been set forth the Savior of poor sinners. First in types and shadows and now in spirit and in Truth and as we get closer to the end of time, more and more has been revealed of Him and as we grow older more and more clearly can we see.

I said to a brother last Sunday in trying to explain what Jesus meant when He said: "Verily I say unto you, among them that are born of women there hatch not risen a greater than John the Baptist, notwithstanding, He that is least in the kingdom of heaven is greater than he." Matt. 11:11. John came along while Christ was on the earth, going about fulfilling the law in behalf of His people, and at the time these words were spoken, Christ had not as yet died to pay for our sins, as He did later. Our sin-debt had not as yet been paid, but now it has. Before and after John lived, before that debt was paid, and we live after. Romans 4:25. "Who was delivered for our offences and was raised again for our jurisdiction." Thus in

that sense, though we feel to be unworthy, yet we are greater than John the Baptist for the debt has now been paid in full by the life, death and resurrection of our Lord Jesus Christ.

Now experimentally speaking what is the meaning of the scripture "Some thirty, some sixty and some an hundred fold?" To my mind this applies to the measure or to the extent we understand the doctrine of God; bearing in mind, we are reckoned as lambs and sheep of His pasture, better described by Ezekiel 47:3-5. "And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.

Again he measured a thousand and brought me through the waters, the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand, and it was a river I could not pass over, for the waters were risen, waters to swim in, a river that could not be passed over."

Thus do we see the understanding of the doctrine of God being gradually opened up, first the waters of understanding being to the ankles, then to the knees, then to the loins and then opened fully, so we can indeed understand that all of salvation from the cradle to the grave, is alone by the grace of God, to the extent we are given to understand. To that extent we bring forth fruit; some thirty, some sixty some an hundredfold.

I want to say right here, as I have written before, I do not hate anyone who has a hope in the Lord

Jesus Christ; that man or that woman is my brother or my sister, regardless of the measure of their understanding. I do not hate those that God has forever loved, and Christ has died for. May God in mercy forever forbid it by His grace. To prove this statement, Jesus commanded Peter, St. John 21:15, 16,17; "So when they had dined, Jesus saith to Simon Peter: 'Simon, son of Jonas, lovest thou me more than these?'" He saith unto Him, "Yea, Lord, Thou knowest that I love Thee." He saith unto him: "Feed my lambs." He saith to him again, the second time, "Simon, son of Jonas, lovest thou Me?" He saith unto Him: "Yea, Lord, Thou knowest that I love Thee." He saith to him, "Feed my sheep."

He saith unto him the third time, "Simon, son of Jonas, lovest thou me?" Peter was grieved because He said unto him the third time, Lovest thou me? And he said unto Him, "Lord, Thou knowest all things; Thou knowest that I love Thee." Jesus saith unto him, "Feed My Sheep."

So both the lambs and the sheep belong to God, by regeneration and Spiritual birth. Why should I set my judgment up contrary to the judgment of God? I cannot. The command to us is Love one another. God works the obedience to that command in us, working both to will and to do His good pleasure. So we can take no credit to ourselves. I Cor. 1:1. "That according as it is written, He that glorieth, let him glory in the Lord."

Three of my boys are at home with me now. The others are married and gone. One of these boys is twenty-one, one is seventeen and one is ten years old. Now, the oldest

boy can shoulder and carry one hundred pounds or more, but the ten-year old boy cannot do that, because he has not as yet grown sufficiently. But both of these boys are my children. What kind of a father would I be to mistreat or run off from home, my least boy because he cannot carry one hundred pounds, as my elder boy can do? By and by, when he grows enough, he also can shoulder and carry a heavy load. Thus do I see the children of God—strong and weak believers—lambs and sheep.

Goble No. 266:

"I love Thy kingdom, Lord,  
The house of Thine abode;  
The Church our Redeemer saved  
With His own precious blood.  
I love Thy Church, O God:  
Her walls before thee stand,  
Dear as the apple of Thine eye,  
And graven in Thy hand," Amen

Now the older we become, the more afflicted, the greater do we love the church, when wrought upon by the Spirit, lifted up, so to speak. I love to think upon the sermon when you were blessed to speak about the journey of Jacob, when he had the vision of a ladder, reaching from earth to heaven, and the angels of God ascending and descending on it—the ladder typifying the ups and downs we experience daily, for sometimes we are cast down so low and again we are lifted up by the same hand and by the same power.

The hymn that is so expressive of our doubts and fears:

"'Tis a point I long to know,  
Oft it causes anxious thought  
Do I love the Lord or no?  
Am I His or am I not?  
If I love, why am I thus?"



Why this dull and lifeless  
frame?

Hardly sure could they be worse  
Who have never heard His  
name?

But when it pleases the Dear Lord to  
visit us and renew our low spirits in  
His exalting promises we take joy in  
the words of the one who said:

“Awake, my soul in joyful lays,  
And sing Thy great Redeemer’s  
praise;  
He justly claims a song from  
thee,  
His loving kindness, Oh! how  
free!”

I will close now, asking an interest in  
your prayers at God’s time. Humbly  
your brother in Christ, I hope and-  
trust.

Layton Wingfield

### ABUNDANT LOVE

Dearest Kindred in hope,

I desire, the Lord’s will, to write a  
few words, but more expressly to  
send to you a letter which I received  
from Brother Jefferson and to relate  
my feelings towards all of you, I  
hope.

The Lord has blessed this vile  
sinner with an abundant love among  
a people whom I hope I love. I hope,  
the Lord willing, to write one day a  
letter to all the beloved in Christ  
through the medium He has  
prepared afore time or before the  
world was, for I am grossly indebted  
to the household of faith, and God, in  
His infinite wisdom, has fixed it to  
the end that it is not possible for me  
to write each of them as I desire to  
do, save through your publication  
and then only by His grace; for you  
know well how feeble and finite I  
am. The desire or will is present  
with me, but how to perform that

which is good I find not.

I feel that the brethren would  
enjoy hearing from Elder Jefferson,  
though I know that he has no desire  
for publicity, yet the things that  
becometh sound doctrine are  
profitable for all. I especially would  
make mention of the children in the  
fiery furnace (Daniel 3) and one is  
likened unto the Son of God. I had  
thought to have read that even as  
Christ referred to Himself as the Son  
of Man, which He was, but also He  
referred to Himself as the Son of God  
of which He was, spiritualoy  
speaking. If so be the Son of God  
walks with you, the fiery furnace  
cannot be of any harm to you.

Now my precious brethren, in  
hope, I realize that you know that we  
cannot of ourselves, keep ourselves,  
nor our thoughts. We would pray, the  
Lord will, that we be led in Spirit and  
in the truth as it is in Christ Jesus,  
yet the Lord knoweth.

I hope yet, the Lord willing, to be  
in Winston-Salem this weekend. I  
had hoped, as you know, to be with  
Brother Hill, even as I believe he  
also expressed to me. I had hoped to  
fullfill that request of his, but the  
Lord knoweth.

My love to all, the Lord willing.

Your most unworthy little brother  
in hope and an humble servant for  
Christ’s sake, I hope,

(Elder) Bud Smith

Dear Brother Bud,

We received your letter and to say  
that we were glad to get it would be  
putting it rather mildly. There are  
many things I would like to have  
talked with you about when you were  
here, but it seemed that time did not  
permit, or rather God in His wisdom  
did not see fit to have these things  
talked about. I am aware of the fact

that should I say anything in this letter that will bear any relationship to heavenly things, it must be written in the Spirit, "for the Spirit itself beareth witness with our spirit that we are the children of God." It is almost unbelievable that an old creature, as sinful as I, would ever have a spiritual mind, but sometimes I am permitted to rejoice with my brethren in a better hope.

We find written in Isaiah 9:6, "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." This writing was recorded several hundred years before Jesus came and was crucified on the cross, yet Isaiah said, "A child is born, unto us a son is given," but Jesus had not been born into the world and had not yet been made likened unto His brethren in every respect. He knew no sin and there was no guile in His mouth. I believe the world today (when I speak of the world I mean worldly churches) is laying the same charge against the Godhead as they did in Isaiah's day; and, in that confused state, they are saying over and over again, "Lo, He is here, and lo, He is there." The divinity of the Godhead was recorded in I John 5:7,8: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." We are told plainly that these three are one. Isaiah says, "He is the mighty God." It appears to me that His precious name is being belittled by the world of false religion and that they are

blinded and cannot see Him only as the carpenter's son. However, I believe, they are doing the very things and acting out the very part that God determined before the foundation of the world. If they acknowledged Him as the mighty God, their everlasting Father, they would have to acknowledge salvation by grace from first to last, but being natural human beings and having no spiritual mind they become dead to the knowledge of God and will continue to seek after things that they build upon stubble. When the power of the Godhead is vested in the unit of one, there can be no conflict between the Father, the Son, and the Holy Ghost. So, everything that ever took place, or ever will take place, was in the Son. There was nothing made that was made but that which was made by Him. "All things were made by Him; and without Him was not any thing made that was made." Jno. 1:3. This text proves that He was with the Father in creation, not only with Him but was the Father. This mighty Counsellor, the mighty God, is the Author and Finisher of our faith. I do not suppose there is a man on earth who claims to believe the Bible but that he would be compelled to admit that Jesus is the Author and Finisher of our faith.

Some would have us believe that faith could only be in existence since the crucifixion and Jesus did not stand from the foundation of the world, but that belongs to the Arminians. We do not expect anymore than that from them. To try to prove that Jesus only set an example and that we, by our good works, complied with that example, and, in that way, we would by coordination share with the rich inheritance —



this also is a false doctrine, for our obedience is of the Lord. The scriptures say, "Faith is the substance of things hoped for, the evidence of things not seen." This would be out of our experience if the above were true. I find, not only among the Arminians some are confused as to the existence of the Godhead and the unity of one, but the Old Baptist, also, try to narrow Him down by limiting Him to the receptive power only and make Him subject to the will of the creature in obedience. This we deny because we believe it is a step in the direction of limiting the power of God to execute His counsel under His own will.

When God made man He said, "Let us make man in our image, after our likeness." An image is something in the likeness of something and, I believe, in the purpose and mind of God, and according to His great wisdom, that image would be borne out in the sonship of redemption. We believe that when He was born of a woman, born under the law, that all things were brought under the will of this one unity in the Godhead; but, my precious brother, this is such a deep mystery that only at times are we allowed to rejoice in the fullness of it. I suppose we should stay out of such deep things and write more in the field of our experience but my experience gives me a burning desire to rise up against the false things that are being advocated. I know very well I am not going to change anything, but when our Master was on earth He likewise told the Pharisees, "You will not believe my words because you are of your father the devil;" and uttered many things that I, according to the knowledge that was given me by

belong unto the Lord our God, but those things which are revealed belong to us." In raising my voice it is only for the edification of the body of Christ. In order to remain in the true channels of His love I am often given a desire to warn my brethren against such false doctrine.

There is no way for us to accept any truths or any happenings throughout all ages of time except through the channels of faith; "Faith being the substance of things hoped for, the evidence of things not seen," as I have before verified in every instance mentioned in Holy Writ, either under the law or gospel. It had to come by faith and faith alone. Through faith we understand the world was framed by the word of God and I believe that we all agree that Jesus was the Word. Paul said, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

It is needless for me to go on and tell all the things that Paul has written to the Hebrews. Down through the annals of time faith was the motivation of every act of God's people and it was acted in the person of that image which was Jesus Christ. I think Moses saw that in the burning bush. I believe the Hebrew children, when they were in the fiery furnace, were visualized by one, Nebuchadnezzar, who was compelled to utter the words, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like unto the Son of God." Again Monoah and his wife visualized this image when the strong man, Samson, was born. It has been seen and recognized by the children of

God under the law and the prophets. The woman at the well made a thorough confession to the Messiahship. Now we can see, we hope, through the eye of faith, the necessity of Jesus coming under the law and being born of a woman and made likened unto His brethren in every respect. The Godhead demanded justice, something that man could not give; but God, in His infinite wisdom, prepared a holy sacrifice that would bring us out from under the penalties of the law and present us to the Father without spot or wrinkle, being thoroughly justified in all things. What a glorious thing to view the resurrection of the Son of God who had offered Himself without sin, that we might live, knowing that He had stepped between us and all the law! This one Godhead declared, "This is my beloved Son in whom I am well pleased."

His work was perfectly satisfactory in every respect, and He became the firstborn among many brethren. He arose from the dead and became our resurrection. His body was such as ours with the exception of sin; therefore, this image was completely fulfilled and all the demands of the Godhead are now met. God's children are made to rejoice because they have been freed and these three that bear witness in earth is the spirit, the water, and the blood, and these three agree in one; so body, soul, and spirit are united in God, the Father, in the resurrection.

Submitted in love,

T. R. Jefferson

November 12, 1970

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#### TRUST MEANS CONFIDENCE

My Dear Wife and my daughters:

I found these words in Jeremiah 17:7, 8— "Blessed is the man that trusteth in the Lord and whose hope the Lord is. For he shall be as a tree planted by the waters and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Psa. chapter 1: "Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the river of water that bringeth forth its fruit in its season. Its leaf also shall not wither and whatsoever he doeth shall prosper."

To trust means to have confidence in, to have faith in, to believe in, or to rely on, to hold faith with and wait for the fulfillment of. To have trust in someone is to render credit with the expectation of receiving from. To have trust in the Lord is to recognize Him for His ability to render the inheritance in full. It is to wait to receive, and to wait faithfully and believingly. Naturally speaking, to have trust in a person is to have a credit in the property that that man holds or that person holds; and to expect in time, the deliverance of that which was held in trust. Blessed is the man that trusteth in the Lord! Blessed is the man that gives credit to the Lord, in the sense of believing that the Lord is fully trustworthy and able to deliver in full, every need and a complete salvation. Blessed is the man whose hope the Lord is! The Lord is his hope; his hope is of the Lord and His salvation and he



waits in patience for that salvation; the fruits of that hope. Blessed is he, in whose breast this trust and this hope has been planted! Why?

First, he shall be as a tree planted by the waters. Consider the tree planted by the waters. Water is used in the scriptures so much to refer to that which sustains life. Water does not GIVE life, but it sustains life. A dead tree might be planted beside the river, but would never grow or put on leaves; rather it would rot the faster because of the water. Here we consider only the living tree. "By the waters" refers to a stream of water, a continuous flowing of water. The stream flows from a fountain and the fountain is a source, a never ceasing source of supply. "By the waters" means near to this continually flowing supply of water. This continually flowing supply of that which is necessary to sustain life. The tree that is by the waters, sends out its roots toward the stream and finds plenty of moisture there. The sun may shine with intense heat, the season may be dry, all the uplands may be parched and dry and void of all moisture, but the stream is continuous and it is supplied by the fountain. So it is that the tree by the stream "Shall not be careful in the year of drought! When "By the waters," it is near enough to reach out and find the waters.

Next, consider that the tree was PLANTED by the waters. It did not visit the waters for a day or a night or a season, but it was planted there. To be planted, means to be fixed and to be set, and to take root in that place. The tree does not move from one place to another, nor does the man that trusteth in the Lord, move from one place to another, or from one idea to another. His hope is fixed

and sure and steadfast. His hope, the Lord is! As the Lord is unchangeable so is his hope, the place of his hope and steadfastness by the waters.

I wanted to go on with the sequence, but let me digress and give consideration to the steadfastness of the tree. The tree is planted or it grows in a certain place. It found itself in just this place. It had not one thing to do with selecting its place or in moving its place. Has the tree ever moved itself from one place to another? Has the tree which came up in the desert place been able in all the years of this world to move itself beside the waters? Has it ever been able to move one way or the other? No, each is planted in its own place, and it shall remain there all the days of its life according to the will of an immutable God.

Has the tree ever in all the days of the world, been able to go out and get water for its life? Has it been able to cause it to rain upon its place or to work for its waters, or to earn its necessity of life? No, it must remain in its place, and wait and receive just what the will of a Sovereign God sends to it and upon it. What can it do to slow the stormy winds? Has it ever once moved over the hill to get out of the way of the oncoming cyclone? Even the cyclone that twists its branches and breaks its limbs and splits its very trunk? No, it must remain in its place and wait and receive just what the will of a Sovereign God sends to it and upon it. What can it do to slow the stormy winds? Has it ever moved once over the hill to get out of the way of the oncoming cyclone? Even the cyclone that twists its branches and breaks its limbs and splits its very trunk? No, it must stay in its place and receive that

which has seemed good in the sight of its Maker.

But on the other hand, the Lord causes the storm to cease and He causes the tree to heal. The tree's broken limbs grow straight again, or to a degree they straighten up. The wounds heal over, but there are the scars left to show for the storm's effects. After many years and many rains and many droughts, and many storms, many winds to almost uproot the tree, many healings of wounds, there are many scars and many rough places. Some maimed limbs have had to be cut away leaving a great scar to show what was once there, what hurts have been borne, what trials stood. But in every storm that would have torn the free from its roots, those roots have grown stronger and deeper and larger and more firmly fixed in their places, as the winds sway a bit, leaving room for new and fresh growth. So do the roots grow larger and stronger and deeper and more firmly fixed in their places. So as the tree grows older, the roots grow deeper, the scars grow more prominent, and the limbs reach higher into the heavens. But blessed is the tree that is planted by the waters! for there is LIFE there. The water flow through the valleys most of the time, they are found in the lowlands rather than on the mountain tops. By nature we would climb out of the valleys and live on the mountain tops. But alas! the waters of life are found in the lowly valleys. There is a protection there too, from the greatest winds of the storm. To be planted by the waters is to sit down at the feet of Jesus and under the shadow of His wing.

So long as she is planted by the waters, she shall not see when heat

cometh, but her leaf shall be green; neither shall she cease from yielding fruit. So long as she has the living waters to feed upon, the heat shall never overcome her, nor the drouth ever take her life, but her leaves shall continue to be green and she shall continue to bear the fruits of the Holy Spirit of her God. Green leaves and fruits are found only on a living tree. There never has been any growth in a dead tree; nor has there been any leaves, nor fruits, nor new roots to come forth in the spring season.

Well, I have lost my original thought and it has grown late. I ate a fish supper with Major Brew. I received your letter of March 28, today with Aunt Ella's enclosed. I hope you may have been given something sweet in your visit. I hope you may have been as the tree planted by the waters; held there, fixed and steadfast and may you all of us, be enabled to withstand every storm and come forth stronger; and may the Lord be our hope, our trust and our living waters.

Douglas

(Douglas Aslton)

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#### BY HIS GRACE

Dear Brother and Sister Adams,

I have desired to express our thanks to you for your kindness and love by God's abundant mercy and grace, which He has bestowed upon you toward our dear kindred in hope. More especially to this lowly one. I know or feel to know that I cannot even thank you save by the grace of God. Sister Jefferson has graciously allowed us to share your correspondence concerning us.

I feel to be more than unworthy of your consideration. I have desired to express my thanks to your son,



Thomas, and his companion for their tender care and kindness to us. I hope you may be enabled to express our sincere appreciation to them and their fine sons, who so graciously accepted us into their home. I feel it is a heart-felt love for you that they so graciously received us into their home in Raleigh.

My dear kindred in hope, I am even more abased in my state of being in trying to express my feelings toward you and the brethren everywhere I have been for having so graciously received us. I fear the brethren may be deceived in me. For I am so much less than the least of you. I do not desire a name or any fame among so great a people. Please carefully consider, even as is my confidence in all of you, the feeble labors of this wretched son of much woe. Notwithstanding our God shall have all the glory, honor and praise, for He will not give His glory unto another.

Our God, the Creator and righteous Disposer of all things, has set and established all (each and everyone) and things both visible and invisible. We can but run the race set before us. Even the cry of men in delusion has God decreed and appointed to His purpose and for His pleasure, which is Christ Jesus.

I hope and believe that we love you for the love you have for God's people and that we are bound by the tie that binds our hearts in Christian love. Some do feel that the principles we are established in and are bound to declare and set forth, by the grace of God, are to make excuse for our sin and iniquity. God forbid, for we are guilty and stand condemned! as are all manner of men except that God has redeemed us from all sin.

The law is just and holy but we are

sold under sin; but Paul said, "The commandment came, sin revived and I died." (Rom. 7:9). Should we continue in sin that grace might abound? God forbid. Of course we cannot escape sin so long as we live in this mortal body, but we hate it and with a perfect hatred, even as our God hates sin with a perfect hatred and what God hates that He destroys; therefore we can witness with the apostle when he said, "He must increase, but I must decrease." God in His infinite power and wisdom decreed all things whatsoever that comes to pass, both natural and spiritual, therefore we must by His grace declare that of Him, by Him and through Him are all things. The wicked shall do wickedly and shall not understand. Now we must freely and publicly confess that He did decree and fore-ordain or predestinate that also. The letter killeth but the spirit maketh alive. Except we have the revelation of the scriptures, we have no understanding of the spiritual meaning of the scriptures. "—Our sufficiency is of God."

There is some truth in the letter but the letter killeth—the whole truth is in Christ Jesus then it is of the Spirit and the Spirit giveth life, yea eternal life. The Lord is our Keeper, our Defender, our Shield and our Banner, even forevermore. If I become bold, I hope that I am set for the defense of the gospel of Christ and not set of myself, for all the work of men is vanity and vexation of the Spirit, yet we must confess that God fixed that too.

I am so greatly indebted to so many brethren that it is needful that I write. Yet I find that I am hindered in that, nevertheless, the Lord's will be done. I have written many letters

that have never been mailed for fear I may appear exceedingly bold. Yet, I pray if it be the Lord's will that I can mail this to you.

At Brother John Gatewood's ordination, I hope I felt the manifestation of the same truth that I hope I believe. Sister Hill was there. May God reconcile her to the great loss of her dear companion and our highly esteemed Brother in love. While at Brother Hill's funeral I thought his life was not taken, but rather hidden in Christ Jesus our Lord. Only his natural life is extinct. Brother Gatewood made mention of the fact that he had desired to fight against his call to the ministry to Elder Hill who told him, "I will be there with you." When Brother Gatewood said this, I saw Sister Hill and it appeared to me that man and wife are one and the same. This prompted me to the above mention of same.

Please bear with me in my infirmities, the Lord will, for I hope the Lord God almighty will continue you in all blessing, both spiritual and natural, even as it has pleased Him from the foundation of the world. For everything we have or lack in having is according to the will of our God.

Yours in an humble hope,  
(Elder) Bud Smith

#### GRACE IS SUFFICIENT

Dear Brother Foyd and Sister Pauline:

My thoughts continue to be with you this morning, so much so that I feel to pause from my household duties and write a few words. As I think of the trials you are called on to bear, the beautiful words of the poet come to my mind: "Mixtures of

joys and sorrows I daily do pass through," which express so truly the experience of the children of God. When we are enabled to realize and feel the richness of our blessings from the throne of God's grace and mercy, we know they far surpass the trials and troubles we are called to bear in this life. Jesus said to the Apostle Paul, "My grace is sufficient for thee, for my strength is made perfect in weakness." Yes, it is enough, for it embraces and covers all of our needs for evermore. Yea, it is sufficient to enable us to rejoice in tribulation. Oh! how great is this Saviour of poor, undeserving sinners!

Our sympathy is with you in the illness and death of Sister Fannie and the illness of your Sister, Nora. May the Good Lord be with you and comfort her and cause her to feel His presence ever near and know that He doeth all things well. Sister Fannie will be sadly missed by all who knew her. For to know her was to love her.

They are not dead, whom He redeemed, and purchased with His blood,

They live in Him and He in them—

'Tis written in His word.

They shall not forever sleep, the glorious dawn shall come

When the earth shall yield its sleeping dust, and the ransomed welcomed home.

Weep not for those gone on before,  
Beyond this world of strife,  
Their hopes are now reality, in a never ending life.

Meta Belle Rohrbaugh

P.S. Paul joins me in sending deepest sympathy and devotion to all the family.



# *Zion's Landmark*

"Remove not the ancient Landmark  
which thy fathers have set."

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**VOL. CIV** **NO. 9**

Second Class Postage Paid at  
Wilson, N. C. 27893

**Wilson, N.C.27893** **March 15, 1971**

## **BEHOLD WHAT LOVE**

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew Him not." I Jno. 3:1. One of the greatest mysteries to those who have a hope in the Lord Jesus Christ is, why the Lord ever took notice of them, for as they look back over their past lives, they cannot see any good they have ever done to merit the love and favor of God. In their early conviction they see themselves as being the vilest and full of sin. They realize if justice were meted out to them they would be forever banished from the presence of the Lord. The poet said: "If Thou send my soul to hell, Thy righteous law approves it well."

When Jesus appears to condemned sinners and brings peace to their troubled souls, they then receive a good hope through Christ Jesus, their hearts are filled with the love of God and they are enabled to

rejoice and sing praise to His Holy Name. It is then that they understand what John meant when he said: "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God!" I Jno. 3:1. God's humble poor are strangers: they are strangers to themselves, but not to each other. They are not strangers to those of like precious faith, but they wonder many times why God ever took notice of them. It was amazing and a great wonder to Ruth why Boaz—a mighty man of wealth — ever took knowledge of her. She was a poor woman, destitute of the world's goods. She came from the country of Moab, therefore, she was a stranger. Boaz—a type of Jesus—was tender and gentle toward her. He bestowed many favors and blessings, none of which she felt to deserve. His love and admiration was of far grater importance to her than she was aware of. This she proved by bowing herself to the ground saying: "Why have I found grace in thine eyes, that thou shouldest take knowledge of me seeing I am a stranger? Ruth 2:10.

The love of God for the chosen vessels of His mercy was the direct cause of Jesus' making such a great sacrifice for them. He laid down His life that His chosen ones might have life—life eternal! Oh! such a gracious sacrifice! We see the type of this sacrifice every day even in natural things — both in animal and vegetable life. I think of nothing in this natural life that we eat which was not sacrificed that we as human beings might live or subsist upon it. We eat of vegetable as well as of animal life, but all had to die that we may live. Jesus so loved His bride that He went into death that she might live as such. He said,

"Greater love hath no man than this, that a man lay down his life for his friends." Jno. 15:13. Paul said, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:6-8.

Those who had leprosy, under the laws of Moses, were dependent upon the blood of beasts for a cure. The victim was slain, its blood was sprinkled upon the body of the leper. See Lev. 14th chapter. The virtue was in the blood. The cure for sin is in the blood of Jesus. John said: "The blood of Jesus Christ cleanseth us from all sin. I John. 1:7.

The questions often arise in the minds of those who have a hope in Jesus: "Do I possess the love of God or is it a natural love?" "What is the evidence that God loves me?" There are many evidences: Those who are manifest children of God are often reproved, rebuked and chastised by God. This is evidence of His love for them. Paul said: "My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth, He chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? but if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. 12:5-8.

Another evidence that you are born of the Spirit of God is: You feel that you fall far short of living a life that a christian or child of God should live. There is a reason for

this: Sin dwells in your flesh. This indwelling sin — that is the sin that dwells in your flesh — is a hindering cause that you do not the good that you desire and even try to do. This was Paul's experience: He said "For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:19-25.

Men fight many battles on land and sea, but the greatest battle of those who are born of the Spirit is the warfare between the flesh and the spirit. "For the flesh lusteth against the spirit is the warfare between the flesh and the spirit. "For the flesh lusteth against the spirit and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17. The child of God has a will to live a righteous life, live above sin, perform good deeds, but like Paul. To will is present with you but how to perform that which is good you find not. Therefore it remains to be seen that you are dependent upon God for His blessings, to enable you to do that which is acceptable to Him.

Another evidence that one possesses spiritual love is portrayed



by the love that you have for those of like precious faith, for like begets like: John said, "— and everyone that loveth Him that begat, loveth him also that is begotten of Him." I Jno. 5:1. There are people you love whom you have never seen in person and perhaps you will never see in this life, but you have read their experiences of grace, in which they recorded the dealings of God with them when they were condemned under God's just and holy law, but were redeemed through His grace and your heart was drawn out to such an one in great love and compassion. Sometimes we read such experiences and we are so touched that our hearts yearn with compassion and love, and tears freely flow from our eyes. Yet you have never seen the author of the writing and may never see her or him in this life, but you feel such an one is your brother or sister. The age, color, rich or poor has nothing to do with your compassion for such an one, but the evidences set forth that he or she is a child of God is the determining factor. Paul said: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the Lord loveth He chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? but if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."

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#### OBITUARY

Our Brother Deacon, George Thadius Corbitt, was born November 21, 1894, and departed this life September 13, 1970. He was the son of George Mathias Corbitt, a Primitive Baptist minister, and Louvornia Wainright.

On March 3, 1911, he was united in marriage to Geneva Gaskins. To this union were born three children: Thelma, Gladys, and Vernon B. His wife departed this life on June 13, 1965 and he remarried on May 7, 1966, to Lula Salter, who proved to be a loving and dutiful companion to him as long as he lived and did all she could for him during his illness. She attended church with him when his health permitted and they manifested love for their brethren and entertained them often in their home in Bayboro, N.C. He was afflicted several years before his death.

Brother Corbitt united with Hancock Church in June, 1947, and was baptized by the late Elder Jimmie Roberts. At a later time he moved his membership to Redbanks Church. He was ordained a deacon in 1949 and faithfully performed the duties attendant to the office of deacon as long as he lived and when able to attend services. He was received by letter into the fellowship of Bethel Primitive Baptist Church, it being more convenient for him to attend here, where he remained a faithful member until death.

His funeral was conducted in Greenville, N.C., by Elders Joe Sawyer and J. T. Prescott. The passing of our dear brother leaves an aching void in the hearts of the brethren and sisters and a vacant seat in Bethel Church, but his travels with the Old Baptist have left memories that will be cherished by all who were blessed to know him.

We extend our heart-felt sympathy to his widow and children and hope and pray that the presence of the One that worketh all things after the counsel of His own will, will comfort and reconcile each of them. Done by request of Bethel Primitive Baptist Church while in conference, on December 19, 1970.

Elder J. J. Rhue, Moderator  
 Vilma G. Rhue, Acting Clerk

#### OBITUARY

It has pleased our Heavenly Father to call from our midst Sister Fannie H. Adams. She was born April 15, 1893 and departed this life September 22, 1970. Sister Fannie was the daughter of Brother David H. and Sister Mary

Helen Adams. She lived with them and an older sister, Nora, through their declining years until their passing. A few years later after the passing of her parents, she was overtaken by a dread disease - cancer, underwent an operation, which apparently hastened her death, and soon passed from this life.

Surviving her are one brother, Elder T. Floyd Adams and three sisters: Sister Nora Adams, Sister Effie Ogburn and Sister Daisy Peeden and a number of nieces and nephews. Sister Fannie was endowed with a wonderful experience of grace and a sweet hope of eternal life.

Her funeral was conducted in Willow Springs Primitive Baptist Church, September 24, 1970 by Elder J. M. Mewborn and her burial was in the Church Cemetery.

(Brother Hursel Dean

(Sister Eva Pearce

(Sister Pauline W. Adams

Committee

#### OBITUARY

Brother Jonah Franklin Naylor was born June 16, 1882, and passed away November 12, 1970. His age was 88 years 5 months at the time of his death. He was married to the late Ida Peterson. He is survived by two sons, Ollie Franklin of Salemburg, N.C., and James Ottis of Fayetteville, N.C., three grandchildren and two great-grandchildren. His last rites were conducted at Harnett Church by his pastor, Elder J.M. Mewborn, assisted by Elder W.D. Barbour. The body was laid to rest in the church cemetery.

He professed a hope in Christ when a young man and was received into the fellowship of Harnett Church of the Seven Mile Association, Saturday before the first Sunday in September, 1908. Brother Naylor was baptised the following Sunday along with twenty others.

Uncle Jonah, he was brother to our mother, was a faithful member for 62 years and was a strong believer in salvation by grace. God blessed him with faithful children, daughters-in-law, and grandchildren. We feel sure they did everything for him loving hands could do. They always appeared to be so near and dear to each other. He gave his children a home when they were young and they gave him a home when he was old.

We feel that he is resting in peace and that our loss is his eternal gain. Therefore, be it

resolved:

1. That the church, family and friends bow in humble submission to the will of God.

2. That God reconcile the bereaved family to their loss.

3. That a copy of this obituary be placed on our church record, a copy sent to the family and a copy be sent to Zion's Landmark for publication.

Done by order of Harnett Church in conference Decmeber 5, 1970.

Elder J.M. Mewborn, Moderator

Graham Jackson, Clerk

Arthur Naylor

Fuller Jackson Committee

Graham Jackson

#### OBITUARY OF SISTER ARCADIA LAWRENCE

I pray that I will be blessed to do what I have been requested to do in this conference — write a memorial of Sister Arcadia Lawrence — a dear and faithful member of the North River Primitive Baptist Church at Otway, N.C., for over fifty years.

Sister Arcadia was born October 25, 1891, and passed from this life July 13, 1970, after a short, but severe illness at Sea Level Hospital. She was the wife of the late Preston Lawrence, who was a deacon of our church for several years.

Surviving are four daughters: Mrs. Velma Lawrence; Mrs. Luella Taylor, Mrs. Augusta Fulcher and Mrs. Joyce Gaskill; three sons, Arnold Lawrence, Julius Lawrence and Rupert Lawrence. She also had seventeen grandchildren, nine great-grandchildren and several brothers and sisters.

Sister Arcadia was a dear companion and a loving mother. The funeral services were conducted in our church by Elder Eddie Humphrey and Elder Dewey Humphrey. Her body was laid to rest in the family cemetery near the home.

We mourn the loss of this dear sister and a good friend of our community. Our sympathy is sincere which we extend to the grieved family, but we pray that the gracious Lord will give them an understanding heart that it is all in accord with God's will and that He will call His own at His appointed time.

Therefore, be it resolved that a copy of this obituary be sent to the family, one sent to Zion's Landmark for publication and one recorded in our church book.

Elder Eddie Humphrey, Moderator

Sister Clara Harris, Church Clerk



# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

*PRIMITIVE OR* *SCHOOL BAPTIST*

AT  
117 NORTH DSBORO STREET  
WILSON, NORTH CAROLINA 27893

VOL. CIV

APRIL 1, 1971

NO. 10

## ISAIAH CHAPTER 37

And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

And Hezekiah prayed unto the LORD, saying,

O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God.

Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,

And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

Now, therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

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## *Devoted To The Cause of Jesus Christ*

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### SISTER LONG'S LETTER

Dear Brother Adams,

I have made plans to go over there every day this week, but somehow I was afraid to risk my driving. I am enclosing Sister Long's letter that she wrote us. It is so sweet and comforting that if you feel to put it in the Landmark you may do so, for you have our consent.

After meeting her at Surl Church, my wife and I could not get her off of our minds, nor did we want to. She called us on Monday morning and talked fifteen or twenty minutes. After talking with her I could see the Lord's work comfortingly manifested with love in her conversation for after talking with her, I felt like singing "What wondrous love is this, O my soul."

Brother Adams, there is a lot I would like to talk about, no faults of anyone, but this great love: So I will stop right here.

Otha went to the hospital this morning. The doctor told him to be prepared to stay. I do not know what they will find.

Yours in hope,  
D. T. Adcock  
Lillington, N. C.

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Dear Brother Adcock and Family,

I received your sweet letter yesterday. I was so glad to hear from you all. It is such a sweet letter and I appreciate your feelings toward me but I feel that you are deceived in me. I am so unfit to be among people like you.

You will never know what talking

to you and your sweet wife meant to me. After lunch I looked for you all again and when I did not see you, I felt sad. I wondered how long, or if ever, before I will get to see you again. The meeting of you both was such a pleasure to me. I told Clyde, while coming home, how much it had meant to me. He spoke of how much he had always thought of you.

When your wife said that she did not have an experience of grace, I saw a love in her face that the church could never turn down. I do feel that she would have to say a word to be received in any Old Baptist Church. Her looks are enough. I will never forget her sweet face and I believe she is a member of the invisible church if she never joins the militant church here on earth. I believe her name is written in the Lamb's Book of Life. I know her feelings when she says she has no experience. So many times I feel that I have never had an experience of grace at least such as God's humble poor have. I feel so cheap and so unfit. I feel that I need to be hid all the days of my life. The song or hymn, "Rock of Ages, Cleft for Me", has always been one of my favorite hymns. Oh! if only I could hide myself in Him! I know He beholds the whole earth as I saw Him in that dream. I know He is not disturbed by any of the things that beset us here. I feel that He saw it all from the beginning before we were ever born into the world. He saw the path in which we would have to tread. I believe in the one I have had to travel, that He has made me to



know the truth of this. "It is not in man that walketh to direct his steps." Mine have been in ways that I would have had it not had it been according to my will. Then, at times, I have been made so glad that I had nothing to do with it.

I remember the morning I was baptized. I could not sleep the night before and I had gotten up early. I was standing, staring out my kitchen window. I felt so cheap and undone! I felt that I would have to call Elder Martin and tell him it had been a terrible mistake! That I could not be baptized and my name be with those good people. I had been in such a condition all that week. I went to my closet to get dressed and this was still my distressed condition. I shut the closet door behind me, and in the dark, I begged God to make it known to some of His people, if not to me. I did not want to deceive them and yet, I had no where else on earth to go. Everything else looked so vain and sad to me. That was the condition I had to go to the banks of the water with. I stood there with such a great longing in my heart and tears running down my cheeks. When Mr. and Mrs. Martin walked down beside me, I could not look at them.

I remember when he bent over to take off his shoes, I cried harder, feeling my unworthiness that one so great and called of God would lay hands upon me, but when the water reached my feet and Brother Martin was leading me out into the water, I hope I felt a new life at that moment, which I had so longed for that day! I was and still am too unworthy to be numbered with you good people, but I have read, "The whole need not a physician, but they that are sick and it has given me much encouragement. Oh, how sick

I am of my sinful self! I have to go begging Him to undertake for me all the days of my life. I am so undone, unholy and unclean!

Brother Adcock, I am not worthy of the sweet letter you wrote me and I am too unfit to write back, but I felt such a love in my heart for you all that I wanted to answer your letter. I hope it will be God's will for you all to come and visit us sometime. I would love to meet your children.

May God Bless all of you.

In love,

Mrs. James B. Long

R.F.D. 4

Roxboro, N. C.

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#### WATER OF LIFE

Dear Brother Adams,

Just a line this morning to thank you for sending me the booklet, "What We Believe and Why." I have read it two or three times and that is what I believe. I feel that is what our brethren here stand for.

I want to tell you that I heartily agree with you in your editorial in Zion's Landmark of December 1, 1970, "Jesus is the Water of Life." You explained it better than I can, but I have been trying to do so for several years. If we say He is the first or natural birth, it seems to me we are trying to mix natural and spiritual things. To me the water is that "pure river of water of life" that was opened up when Jesus finished the work the Father gave Him to do. To me that "Water" washes and makes clean the circumcised heart (bleeding heart) in the sight of the Father. The washing of regeneration and renewing of the Holy Ghost gives the creature a hope of eternal life with Him. This creature is then subjected in hope. The tree has been made good. This

old man, the creature in nature, "receiveth not the things of the Spirit, neither can he know them for they are spiritually discerned." A new spirit has now been put in the man and he now can see the filth in his flesh, because a new spirit has revealed the condition of the old man, so the old man is put down and is still down.

God, in His mercy and power, has shown the creature what he is by nature. He has shown man that he is no better than Esau or Judas Iscariot by nature and the grace of God is all that can reach his case. But at God's appointed time He whispers with that still small voice and gives that man a hope that he is not a devil. Thus, if saved, it is by the grace of God.

I well remember our conversation after services at Bakersfield. What you said did me good for I experienced the same thing some twenty years ago; but I think of these things as something that we must endure in this life. I do not believe He will put more on us than He enables us to bear, as it is written: "I will never leave thee nor forsake thee;" and "Lo, I am with thee alway even unto the end of the world." We walk by faith, looking forward to the time when faith (Christ in you, the hope of glory) will have accomplished that which is hoped for and charity-love-will reign in eternity.

I hope I am among those who will enjoy this. I know that if I am, it is by the grace of God according to His eternal purpose that He purposed in the Lord and Saviour, Jesus Christ.

May the God of all grace and mercy lead us, guide us and keep us. Use the amount enclosed for the publication of Zion's Landmark as

you see fit. We hope you and Sister Adams are enjoying good health. My wife has not been feeling too well, but is taking treatment and is feeling better.

An unworthy servant and brother in hope,

(Elder) C. U. and Lucille Landers,

801 East (th. Street

Coleman, Texas

January 5, 1971

### LOVES GOD

Dear Brother and Sister Adams,

I thank you so very much for such a gracious picture; it is next to a visit. I like to know you were thinking of me for it gives me a thrill. Thanks again.

Dear People, I wish I could express or tell my full experience since I was eleven years old. It has been a mixture of good and not so good, but I believe the sorrow and happiness that falls to my lot opens my eyes to the love of God and enables me to call on Him for help and strength that I so much need. It makes things easier for me to bear to feel that He is near. I listen to the Word of God preached and read my Landmark and check the chapters that are explained and it is food to me.

I am sure our fortunes and misfortunes are predestinated. It is a reconciliation to be enabled to believe the Word of God, both the written word and the Word preached to us from the pulpit. I take no consolation in my own self-works. When I can feel the presence of my dear Savior it is a great source of consolation to me. When I feel a great need of Him, I am sometimes blessed to feel his presence. This is what satisfies me and causes me to



feel so thankful to Him for such great blessings. I know that such a weak sinner as I feel myself to be helpless and without strength to do anything that is pleasing to the Good Lord. My condition teaches me a great deal.

It is a great pleasure to me when I can leave home for a little visit with other loving people or have them visit me. Elder Adams, I cannot put it into words, but I have always been content in my home even though I do have the daily problem that has been mine so long. I really feel some consolation in being strengthened to endure it and being reconciled to it, for I do believe the Lord is a very present help in time of need. I often dress hoping to be enabled to go to church, but for one reason or another, I am unable to go because things do not work out for me. I fear my pastor and my church feel that I am just negligent and unconcerned, but it is not that way. I love my church and my Brethren, Sisters and Friends, but due to my situation I must be submissive to the fact that I cannot always do that which I really want to do. I accept my position with conciliation for I know my position with conciliation for I know my brethren and sisters as well as friends are aware of my situation, which is beyond my ability to correct. Many of you are aware that I am to a great extent confined with an irresponsible child, who is in size a very portly woman, but mentally, she is little more than a baby who requires my almost constant attention and I thank the Good Lord that I have been enabled both physically and financially to care for this child who is wholly dependent on me, and she loves me so devotedly that it is hard for me to

leave her even for a short time.

I hope this finds you and yours well. If you can feel in your heart to remember me and mine in prayer, asking that God bless me in health to be able to carry on with my much needed duties in my home and to continue to make me able to endure to the end I will be grateful. May I be reconciled to my lot, whatever it may be.

May God bless you and yours,  
A little Sister if one at all,  
Lector M. Langdon  
R.F.D. 1  
Angier, N. C.

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#### A MEMORIAL

Dear Brother and Sister Adams,

I hope you both are well. I am not too well and Oh! I am so lonesome and sad. The grief does not seem to get better. I feel to know God loved my dear companion or surely He would not have called him away from me so soon. Oh! what a sad and lonesome life I have, now that he is gone. If you can feel to do so, please pray for me to be given strength to go on. I have written a little piece and if you see fit, please print it in Zion's Landmark.

#### MEMORIAL

In loving memory of my dear husband, Elder Carl Newman, who passed away two years ago, February 18, 1969. Once more the saddest month of the year is here because my dear loved one was called away from me. I miss him, oh! so badly, for my heart is so sad. As time goes on I miss him more and more. I think of him all the time and in silence (very few see me) I cry and weep. Many tears I shed while others are asleep.

The hurt grows deeper and I struggle along life's way, although I

believe he is resting in that home above; but, still when I am sitting all alone there comes a longing in my heart: If he were only here at home! But in my afflicted state, I am bereaved, as you may see, of my dear loving mate. His heart was bound with mine in love, but he has gone to Christ above. Forever there to reign. My loss is great, for I have lost my mate. I am like the lonesome dove, I will go alone and sigh and mourn for my dear and absent love.

Yet, why should I lament my case, since God knows best and does His will in all things whether we are submissive or not, and He can and often does make us submissive. And how wonderful to enter eternal rest. He doeth His will and I must try to go on and know that He is God and beside Him there is none. But deep in my heart, a memory is kept of the one I loved and will never forget.

Written by a lonely one,  
His wife, Lora Newman  
Fancy Gap, Va.

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#### "LO I AM WITH THEE ALWAYS"

Dear Brother and Sister Adams,

I see it is time to renew my subscription to Zions' Landmark, so I will write a few lines, the Lord Willing. I surely hope with this cold weather you and all those dear people down there are feeling good and doing fine. I have not felt well the past few weeks, although I should not complain. But I do feel somewhat down-hearted because since Christmas my brother has been in the hospital as a patient, a nephew and niece have had operations and a sister-in-law has had an operation. So many discouraging occurrences tend to cause one to be despondent, my nerves are over-taxed. I worry when

my loved ones and friends are bed-ridden, yet I feel that I have been blessed to get out and be at church with those whom I love and I am sometimes enabled to forget my worries and rejoice for a short space of time. I have missed being at our meetings the last two Sundays. Sunday before last Rex and I visited Elder Somers and wife and his Father, who had just gotten out of the hospital from a serious heart attack. We came back by Elder Stuart's and enjoyed our visits. Sunday several others and I helped Sister Mae Cassell give Elder Leonard a birthday dinner. I would think we fed about a hundred people. After dinner the ones who remained with us sang hymns for quite sometime and the singing was so pretty-it was really beautiful! I believe all of us enjoyed it. Elder Leonard was just over-joyed! He and Sister Mae have been a precious Brother and Sister to me and I love to help the people whom I love in someway. It was good to see Elders Gardner, Prillaman, Fulcher, Bud Smith, Wingfield, Wray, Doss, and perhaps more that I do not recall. Elder Gardner always gives me some comforting words when I see him.

Elder Adams, I have been down in the valley so much this winter! If I am blessed to be lifted up, it is only for a short time and back in the valley I go, but I feel God is in the valleys with us too. I feel He is with us in our down sittings as well as our uprisings. He says, in His Word, He will never leave nor forsake us, although I feel many times that He has forsaken me and again I am usually enabled to see that He is always with me and has kept me from so many dangers, both seen



and unseen, for He says, "Lo I am with thee alway."

Please, when you are made to go down on your knees and beg of Him, please remember me and mine. I need the prayers of God's people and I need them very badly to help me to fight on. I feel, so often, it is a losing battle, but He rules it all. It is in His hands and I am made glad for that. I hope He will keep me and I know He is my judge.

May God, in His tender love and compassion, keep you ever in His tender love and mercy. You and yours. I hope to see you the coming summer. I would love to see you more.

Love to all the people down that way. Give my love to Sister Eva Pearce. I have thought of her so much.

Love and in hope,  
Norine Voss,  
Bassett, Va. 24955

#### OUR SAVIOUR THE REDEEMER

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I Peter 5:4.

So true is this the experience of the subjects of grace to whom the chief Shepherd has appeared, for the voice of the angel the subject of the Holy Ghost cometh by grace by way of the Chief Shepherd our one and only Saviour the great and mighty Redeemer for sinners of which I feel demonstrates that which is within his or her heart, mind and soul, it is branded there to the same purpose throughout life. Nothing new, nothing old, yet all things old passeth away and all is made new in the truth by grace of God's eternal plan.

Just so unto the world a King or

even a Child is born, however, whenever or wherever this comes to pass to God it is now new, for all was laid in the foundation to come to manifestation in God's appointed time.

At one time when I was desperately concerned about my health and how I was to go forth to mend or be healed and in my condition, I was brought to prayer, then I must have fallen off to sleep. At which time I heard a most precious voice say, "I will make you anew." I was not told how, when or what for, yet to me it is not a foreign language for from there on, I have been given much meditation. I had asked and the door had opened and not just once, such had been made manifest so truly and clearly.

I have fulfilled the number of days or years appointed to man and I am still going on in my small way, knocking, asking, seeking, and as I feel these lines are given to me to record to the glorifying, honoring and praising of Father, God, Jehovah in the Chief Shepherd's name and to His glory for in the foundation, he laid the chief corner stone, and when by grace the work is begun, surely there is no turning back or away, but in His power, we are led on and follow the Shepherd for the sheep know His voice and shall follow Him.

The 23rd. Psalm of David giveth forth such wonderous glory. Yet at times I am so barren and feel so undone, even depraved yet out of this state and condition I am given to rejoice when raised up from the depths. Then to say? Hark my soul, it is the Lord! 'Tis the Saviour, hear His word! Jesus speaks and speaks to thee. Say, Poor sinner lovest thou

Me?

A sister in hope,  
Marion Mulholland  
Lambertville, N. J.

### A WONDERFUL EXPERIENCE

Dear Brother Floyd,

I am sending a check for the Landmark and I am also sending a letter that Brother Woodrow Lake wrote me a few years ago. I think it is a good letter, not because he had this experience that included me, but because I think it is good reading. How any one could have an experience like that including this poor sinner, is a great mystery to me. It seems it would be a comfort to me and momentarily it has been, but the most of my time I live in great fear of what is going to become of me when my eyes are closed in death!

I asked Brother Woodrow's permission to send this letter to you and he gave his consent. I think someone else may enjoy reading it in the Landmark.

With love and sweet fellowship,  
Erma Godfrey

### THE LETTER

Dear Sister in Christ,

I feel to be the poorest of the poor and the weakest of the weak to make an attempt to write to one that I feel, beyond the shadow of doubt, is a child of God by regeneration.

When I arose this morning I found it to be a dark, gloomy, rainy day and I felt low in my feelings. I was hoping it would be warm and the sun would shine that I might be about my work here at home, for we, in our nature, sometimes feel that if we can keep busy it will take our minds away from our troubles and cares, yet realizing we cannot remove or

add to any trouble or blessing which God has appointed to us, for we will receive every one of them and no more.

For the past month I have been cast down and have seen much trouble, naturally and spiritually. When we were at the Abbotts Creek Association, my uncle that lived with us was in the hospital with a stroke and his condition was so bad that we could not care for him here at home. We tried to place him in a nursing home where he could be cared for, but we had much difficulty in doing so; however, after two weeks in the hospital, he was taken to a nursing home and was there two weeks before his death.

Spiritually, it seems that I grow more sinful and in more fear and doubt as to whether or not I am a child of God. It seems that I can see so many more reasons to doubt that I am, than I can see evidence to base my hope on; therefore, I do not feel worthy to be in the presence of the saints of God.

This morning I was cast down in my feelings and as I came to the breakfast table I discovered a letter had been placed by my plate. Rena said to me: "A request has been made of you." I wondered what it was, but as I began to read, I knew what it was and from whom it came and I was made to rejoice as I continued to read that wonderful letter.

Sister Erma, I do not believe anyone can write a letter like that except he or she be enabled by the Spirit by God to do so. You described my feelings better than I could have when you spoke of your unworthy feelings; but God has left the thorn in the flesh of His people to buffet them and to show them their sinful



condition, that they may esteem others better than themselves. The only way that we can realize that we are in this condition is to be taught by the Spirit of God. Then it gives us to understand that without Him we can do nothing and that He is God and there is none beside Him. He doeth according to His will in the army of heaven and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou? I believe God's will is done in all things and that He purposed and predestinated all things to be as they are. I have never said that God caused anyone to sin, but I believe He created the very thing that causes it and it was all done in righteousness and for the good of them that love the Lord. Paul said: "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. What a great and wonderful God this is, that has set all things in motion to work for good to the ones He loves with an everlasting love. This love is the love of the Lord Jesus Christ. This is the love I feel, beyond all doubt, that I have seen many times shed abroad in your heart and it flowed out to God and to His saints that were around you. O, what a wonderful evidence this is when we see this love flow from breast to breast of the saints of God! I have had many thoughts and meditations upon this great love.

Sometime ago, I became very much concerned about the love I had for the Lord Jesus Christ and for His people. I began to wonder if it were the love of the Lord or was it just natural to me, for I had been in so much trouble about spiritual matters including my soul's welfare, but

for awhile after this experience I had no doubts about my soul's welfare, for I was satisfied the experience I had was for Christ's sake and that great love I experienced was the love of God.

O dear children of God, I do not have the words to tell you or anyone else, what this did mean to me, for I had been in so much trouble about this wonderful love, fearing I really knew nothing of spiritual significance, but now for awhile I had no doubt about this love, for I was satisfied it was the love for Christ's sake that I had for His people. While I was at the Abbotts Creek Association, on Saturday, we spent the night with Elder Harward and his wife, and we had service there that night and I enjoyed the meeting so very much. After retiring at bedtime, I was carried away in a dream or vision. In this dream I was walking in a straight and narrow path. I looked to see if I could find where the path was leading and I saw that it went quite some distance to a little white building. It was a very beautiful little building and as white as snow. I saw someone coming out of this building and walking in the path toward me, clothed in white. I wondered in great admiration, who it was. As we came nearer to each other my question was answered for I recognized the face.

Dear Sister in the Lord, I will never know you any better than I knew you there. In your forehead was this little infant, the Christ Child, very much alive. I was overjoyed with great admiration so that I could not speak. The only words that were spoken were by you, when you said to me, "You are my brother." This gave

me great consolation. Sister Erma, if I could just know that I am your brother in Christ, I feel I would be satisfied, but the secrets of the Lord are not for us to know for we live by hope. We believe the name of Christ is written in the foreheads of all His people where they cannot see it themselves, but their brethren and sisters can. It is Christ formed in you, the hope of glory into eternal life. In Revelation 22:4, we read: "And they shall see His face; and His name shall be in their foreheads."

This is why I spoke as I did at the Abbotts Creek Association.

In love and fellowship,  
(Elder) Woodrow Lake,  
Culloden, West Va.

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# *Zion's Landmark*

" Remove not the ancient Landmark  
which thy fathers have set."

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**VOL. CIV**

**NO. 10**

Second Class Postage Paid at  
Wilson, N. C. 27893

**Wilson, N.C. 27893**

**April 1, 1971**

## **WANTS VIEW ON SCRIPTURE**

Dear Elder Adams,

In regards to the scripture which reads "Woe unto them that are with child and to them which give suck in those days," will you please give your views?

Thank you,  
C. B. Brooks  
Marshville, N. C.  
RFD2

The scripture which our brother referred to will be found in Matt. 24:19; also Mark 13:17, and Luke 21:23. The seige of Jerusalem would be so great that it would be difficult for those that were with child and to those that give suck to make their escape. See Matt. 24:15-22.

To get a clearer picture of what is under consideration, I call your attention to the preceding verses, as well as those that follow. Jesus had previously told His disciples that the temple at Jerusalem would be destroyed and not one stone should

be left upon another. Jerusalem was a stronghold of the Jews, and the temple was their place of worship. This temple was built by Herod, the Great, in an effort to win the allegiance of the Jews. They as well as their foretathers had worshipped there for several hundred years. This was the place where the Jews made yearly sacrificial offerings. The people had become corrupt (or the greater part of them had). They departed from the law of Moses and followed the tradition of the elders. They worshiped the creature more than the Creator. They bought and sold doves, and were extortioners in their prices. The words imply that they bought at a low cost and sold them at a high price to the poor who purchased them for the service of their religious worship. They took advantage of the poor to gain wealth. They plundered the poor widows' houses, and for a pretense made long prayers that they might be heard of men.

This was an abomination in the sight of God. To prove His righteous indignation, Jesus entered into the temple and cast out all of those that sold and bought doves, saying "Unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Matt. 21:13.

The time was near at hand when the legal, or law dispensation, should come to an end. When this time should be fulfilled the Jews were no longer to gather at Jerusalem to worship, nor the Samaritans in the mountain. This is verified by the words of Jesus to the woman at the well of Samaria, who said to Jesus, "Our fathers worshipped in this mountain; and ye say that Jerusalem is the place where

men ought to worship." Jesus saith unto her, "Woman, believe me, the hour cometh when ye shall neither, in this mountain, nor yet at Jerusalem, worship the Father." Jno. 4:20,21. Jesus assured her that the time was at hand when the true worshiper should worship the Father in Spirit. "God is a Spirit; and they that worship Him must worship Him in Spirit and in truth." Jno. 4:24.

Jesus informed His disciples of the sorrow and sufferings they should endure before and after the destruction of the temple. That there would be famines, earthquakes and pestilences in divers places. Some would be delivered up to be alllicted and killed. Many should be offended, betray and hate one another. "And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. God had forewarned the Jews, by the Prophet Daniel, of the abomination and desolation that should befall them. (See Daniel 9:27). To this warning they gave no heed, neither to the words of the Prophet nor to Jesus Christ.

The Jews were determined to hold their beautiful place of worship where they had gone in and out for many years. God determined and purposed otherwise. He said, "As I have thought, so shall it come to pass: And as I have purposed so shall it stand." See Isaiah 14:24. The time was near at hand when the words of the prophet should be fulfilled. Jesus forewarned His disciples that, when the siege took place (by the Roman Army), the destruction of the temple and the fall of the walls of Jerusalem would be so terrible that they should flee to the mountains; and those on the housetop should not come down to

take anything out of his house. Neither let him which is in the field return to take his clothes. (See Matt. 24:16-18). He warned that the disaster would be so great that tribulation would exceed anything that had been from the beginning of the world. Jesus said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21. He continued in the following verse: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be decreased, or shortened. The length of time is what is really under consideration and is what is, or was, shortened.

The meaning implied by these scriptures is: that the siege would be so severe that, if it continued long, there would not be a man, woman nor child left. "But for the elect's sake those days shall be shortened." God, in His providence, put an end to the siege before they were all killed. By so doing, this left a remnant, and seed of the Jews was preserved. They fled to the mountain for safety. When it pleases the Lord He makes a way of escape for the chosen vessels of His mercy. If God had not put an end to the siege and left seed, they would have been like Sodom and Gomorrha. (See Rom. 9:29).

That which is true in preserving a remnant of the Jews from the destruction of the sword wielded by the Romans, is also true in the experience of those who have been delivered from the power of satan. The elect of God — those who were given to the Son by the Father — fell in the ruin of Adam, as did all the human race. Satan ruled and reigned in the heart until Jesus came and delivered the soul, and



destroyed him that had the power of death. The scripture says: "When satan rules in our heart, we mourn, but we receive deliverance when we are enabled to flee to the mountain — Christ— for there we receive deliverance. We have fled from the enemy into the arms of Jesus, our Saviour, who is able to destroy him that had the power of death. Paul said, "For as much as the children were partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14,15.

God took away the stony heart which was the stronghold and dwelling place of the devil. He put within the subjects of His chosen vessels a new heart and a new spirit. Since God has dethroned satan, and taken away his dwelling place (the stony heart) he now dwells in the flesh and wages war against the Spirit that now dwells in the heart. He exerts all of his power to recapture the soul and regain his former position in the heart from which he was dethroned. He follows cunning and devised fables in his effort to deceive the children of God, but this exercise of soul, brings growth in grace. "Ye, therefore, Beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen." II Peter 3:17,18.

The purpose of satan is to deceive the children of God; and when He

hides His smiling face they feel low and cast down and often wonder if the Lord will ever give them another token of His love and tender mercy. This is the time that satan makes his worst attacks — like the Temanites (those troublemakers) did Job, who said, "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from His mouth, and lay up His words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defense and thou shalt have plenty of silver." Job 22:21-25. These Temanites are a type of satan who work in the flesh in an effort to destroy the peace which they have received in Christ Jesus. They are, as Job said, "forgers of lies and physicians of no value."

How can a helpless child of God do the things which satan suggests to receive the blessings of God? You may make the feeble effort, only to hear the echo of your voice rebound. Through these experiences we learn the truth of what Jesus said, "Without me ye can do nothing." Satan works in the church of God as well as in the flesh. Jesus forewarned His disciples of what they might expect when, and after, the destruction of the temple. He said, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

These false teachers are men who come in sheep's clothing. Their apparel causes them to be difficult

to identify. They wear the "badger's skin," (sheep's clothing). See Eze. 16:10. Outwardly they appear to be righteous before men. Jesus said, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15. False teachers are seducers. They are more dangerous than persecutors. Paul said, "By good words and fair speeches, they deceive the hearts of the simple." See Rom. 16:18. They assume voluntary humility, and usually are very influential, impressing God's people with their apparent humbleness. They cause divisions and offenses contrary to the doctrine which God's people have been taught. (See Rom. 16:17). One seducer in the church may do more mischief than many enemies on the outside. You watch your enemies but seldom suspect a seducer. Few find the strait gate but many are drawn into the broad way. Many seek to get numbers. Multitudes are not signs of the true church. A remnant is the truest identity, that is, comparatively speaking. There were seven thousand preserved in the days of the prophet, Elias. This was a small number when compared to so many. Paul said, "Even so then at this present time also, there is a remnant according to the election of grace." Rom. 11:5.

God shortened the days for the elect's sake that the remnant of His people, among the Jews, might escape the sword and flee to the mountain for refuge when the siege of the temple began. Jesus made a short work on earth. He conquered the enemy and made a way of escape through Him for the chosen vessels of His mercy. Paul said, "For He will finish the work and cut

it short in righteousness: Because a short work will the Lord make upon the earth." Rom. 9:28.

God's humble poor could not have survived the siege when they were burdened down beneath a load of sin and sorrow, and in the very depths of an horrible pit, if Jesus had not come and delivered them from the stronghold of the devil. Satan had the rule over them; they could not liberate themselves. Jesus came in an unexpected time and freed them from the dominion of satan and sin. Paul said, "Sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 6:14. Jesus cut His work short in righteousness. He delivered them from the power of satan and gave them a peace which passeth understanding. Paul said, "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

This peace passeth understanding. When you saw yourself in the light of God's Spirit, you were the vilest of the vile. You could not see any reason why Jesus should have mercy upon you. Love and mercy were the moving causes. "For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. 9:15, 16. This pardon for sins and transgression and the peace which they receive through Jesus Christ passeth understanding.

The shortening of the days when the siege of the temple began, was a means of making a way of escape for the elect—remnant of His seed—among the Jews that they might flee



to the mountain for safety.

The natural is a type of the spiritual. Jesus cut His work short in righteousness. For the elect's sake He sacrificed His life that the subjects of His mercy might live. This He did by taking a body of flesh like unto His brethren, that through death He might destroy the works of him who had the power of death; that is, satan, and make a way of escape and deliver them, who through fear of death, were all their lifetime subject to bondage. (See Heb. 2:14, 15.)

F. T. Adams

#### INDIGENT

Mrs. B. W. Mangum, Durham, N. C.	1.00
R. F. Olive, Clayton, N. C.	1.00
Mrs. A. L. Cobb, Angier, N. C.	1.00
Mrs. A. F. Dean, Angier, N. C.	1.00
Mrs. Lottie Morgan, Angier, N.C.	1.00

#### OBITUARY

William Richard Brown was born in Onslow County, N. C., on December 10, 1878, the only child of J. E. G. and Jane C. Brown. He was called from our midst by our Heavenly Father on the 21st of September, 1970, making his stay here on earth almost 92 years.

He never united with any church, but in all the years I can remember, he never attended worship services with any but the Old Primitive Baptist, which he did as long as he was able to do so.

Funeral services were conducted in the Andrews Funeral Home in Wilmington, N. C., on the 23rd of September by Elders Horace Bryan and J. B. Pollard. His remains was laid to rest in Seagate Cemetery beside that of our mother who passed away in 1953, to wait the great day of the Resurrection.

Surviving are: one daughter, Mrs. Charles Ethridge of Durham, N. C.; six sons, R. E., O. M., D. L., V. A., and W. F., all of Wilmington, and W. G. of Florence, S.C.

Submitted by one who lives in the hope of being a brother to those whom I consider, of a certainty, to be God's children.

In humble love,  
Wilbur G. Brown  
303 Glendale Dr.  
Florence, S. C. 29501

#### OBITUARY

##### BROTHER H. IRVIN HICKS

It pleased our heavenly Father to remove from our midst our beloved brother, Harvey Irvin Hicks. He was born April 25, 1890, and departed this life September 11, 1970.

Brother Hicks filled his seat at Middle Creek Church when he was able and, as he grew older, his faith seemed to grow stronger. We all miss him so much, but our prayer is that our loss is His eternal gain.

Brother Hicks joined Middle Creek Church the second Sunday in October, 1963, and was baptized, along with his wife and Sister Nellie Clayton, on November 10, 1963. This date was the wedding anniversary of Brother and Sister Hicks, as well as Brother and Sister Clayton.

We believe that God has a purpose in everything and, when the time for our departure comes, none can stay His hand.

He leaves to mourn his death his wife, seven children. Therefore, be it resolved that a copy of this be sent to Zion's Landmark, a copy to the family and a copy for the records of Middle Creek Church.

Done by order of Middle Creek Church in conference November, 1970.

Elder S. J. Sauls, Pastor

Brother T. R. Whitley, Clerk

Brother and Sister E. H. Clayton, Committee

Elder S. J. Sauls, Committee

#### OBITUARY

Sister Eliza Massey was born October 17, 1888, and passed from this life November 9, 1970. She was the daughter of James Marion and Eliza Johnston Parrish of Johnston County. She was a resident of Little Creek Church Community 30 years. In 1918 she was married to Joe Powell of near Smithfield who preceded her in death. A foster son, Elton Powell, died in 1957. She was married to Mr. Otho Massey of Wake County in 1951, who also preceded her in death. Sister Massey was completely disabled the last 20 years of her life and was continuously confined to a wheelchair and bed. She endured these afflictions in a serene and gracious manner. She was received into the fellowship of Little Creek Church and was baptized by her Pastor, Elder T. Floyd Adams on the 3rd Sunday in October, 1932, and remained a dedicated member for the remainder of her life. She is survived by two stepdaughters,

Mrs. Emily J. Beasley and Mrs. Rilla Jordan of Smithfield, N.C. and one stepson, Mr. Proctor Massey of Wake County who remained faithful and attentive to her until her death. Several nieces and nephews also survive.

Her funeral was conducted at Little Creek Church by her Pastor, Elder T. Floyd Adams, burial following in the church cemetery. Our church has lost a good and faithful member, but we are comforted by the knowledge that those who suffer with Christ shall also reign with him.

Be it resolved that one copy of these resolutions be placed in our church records, one copy mailed to Zion's Landmark for publication, and one mailed to Mrs. Flora Mae Austin, a niece as representative of the family.

Written by order of the Church in Conference.

Elder T. Floyd, Moderator  
Sister Maxine Atkinson  
Sister Lizzie Parker  
I. R. Casey  
Committee

#### BEAR CREEK ASSOCIATION

The eighty-fifth session of the Bear Creek Association will convene, the Lord willing, with the Smith Gove Church, Stanley County, N.C., commencing on Friday before the first Sunday in May, 1971, and continuing through Sunday.

The church is located on a paved road between Oakboro, N.C. and Aquadale, N.C. The church is about three (3) miles east of Oakboro and about three (3) miles west of Aquadale, N.C. All lovers of the truth are invited to attend, especially, the ministering brethren.

For further information contact Elder C. S. Mills, 911 Marie Ave., Kannapolis, N.C.

W. C. Edwards, Assoc. Clerk  
300 Peggy Lane,  
Matthews, N.C.

#### OBITUARY

In memory of Sister Mary Jane Thomas, who was born October 7, 1880, and departed this life August 14, 1969, making her stay on earth 88 years, 10 months and 7 days.

She became a member of Thomas Grove Church in 1904, and remained a faithful member until death. Her church was her life and she was blessed to make a welcome in her home for all the Old Baptists who visited her

in her home, which were many.

Sister Thomas was mother in Israel and we do miss her so very much at Thomas Grove Church. She and her husband gave the land and her husband cut and dressed lumber and then helped build the church, for whom it was named—Thomas Grove.

Sister Thomas was married to the late J. Lewis Thomas who was ordained a deacon of Thomas Grove Church when the church was organized. To this union were born nine children, eight of whom survive. They are F. W. and Deacon J. M. Thomas of Eden, N.C.; Wilson and Marvin Thomas of Floyd, Va.; Mrs. Bertha Bland, Parrot, Va.; Mrs. Bessie Martin, Narrows, Va.; Mrs. Ella Whitlock, Floyd, Va.; Mrs. Lake Scaggs, Radford, Va.; 24 grandchildren; 24 great-grandchildren; and 3 great-great-grandchildren.

Sister Thomas' funeral was held at Thomas Grove Church on Saturday, August 16, 1969, by Elder Frank Pegram, Elder Harvey Prillaman, Elder Bennie Clifton and Elder Albert Doss. Her body was laid to rest in Thomas Grove Cemetery, but her memory still lives with all that knew her.

Done by the order of the church in conference.

Elder Frank Pegram, Moderator  
Sister Mattie Via, Clerk

#### RESOLUTION OF RESPECT

Whereas it has pleased our heavenly Father to remove from our midst, our dearly beloved and highly esteemed sister, Narcissus Davenport. She was born December 15, 1884, and departed this life June 30, 1970. Her funeral was conducted by the writer of this notice on July 3, 1970. Her body was laid to rest under a beautiful mound of flowers, there to await the Resurrection Morn.

Sister Davenport united with the Church at Concord at the January, 1928, meeting and remained a faithful member as long as her health permitted.

Therefore, be it resolved that we desire to bow in humble submission to Him who doeth all things well. Be it resolved further that a copy of this obituary be recorded in our church records, a copy sent to the bereaved family and a copy sent to Zion's Landmark for publication.

Done by order of Concord Church in conference Friday before the fourth Sunday in September, 1970.

Elder N. L. Ambrose, Moderator  
Edna O. Ambrose, Church Clerk



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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 H GOLDSBORO STREET  
WILSON, NORTH CAROLINA 27893

VOL. CIV

APRIL 15, 1971

NO. 11

ISAIAH  
CHAPTER 37

'Then Isaiah, the son of Amoz, sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

By thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots am I come up to the height of the mountains of Lebanon; and I will cut down the tall cedars there of, and the choice fir trees there of: to the sides and I will enter into the height of his border, and the forest of his Carmel.

I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

ASSOCIATE EDITORS

ELDER J. M. MEWBORN ...WILLOW SPRINGS, N. C. 27592

ELDER H. D. PRILLAMAN .....COLLINSVILLE, VA. 24078

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# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### INSPIRATION GIVEN OF GOD

"Who hath believed our report? and to whom is the arm of the Lord revealed?"

Dearly Beloved:

If it be God's will to direct my mind and also my pen, I will try to write a few lines in connection with the above text which for some reason seems foremost in my mind. This scripture as well as all other is given by inspiration of God. Holy men of God spake as they were moved by the Holy Ghost. This being true, it was not them that spake but the Spirit of God which was in them; so unless I be moved by the same Spirit, I will be unable to see anything in this except the letter, much less beholding any of the beauties which are hid from the wise and prudent and revealed unto babes.

I have written several articles which Elder Adams has been kind enough to publish in Zion's Landmark and have received cards and letters from many of the brethren and friends living in distant states, telling me personally of receiving crumbs from reading the lines that I had submitted for publication. Unworthy though I be, I wish to take this opportunity to say to all who have written or spoken favorably of my feeble attempts to write: Your cards, letters and kind words mean more to me than I can ever express. It strengthens my hope, and makes me feel that my efforts have not been entirely in vain.

The above scripture is recorded in Isaiah 53:1. Before going further

Dear Readers, let us get our Bibles, turn to Isaiah and read the entire fifty-third chapter, which has only twelve verses. In every verse of the chapter of the prophet is speaking of Christ and His meritorious work in the salvation of His people. In the text we find not only one question, but two. Two questions, but only one answer, for the answer to both is the same: "Who hath believed our report and to whom is the arm of the Lord revealed?" The answer to both questions is: "God's Children." Those who are born again, not of a corruptible but of an incorruptible seed that liveth and abideth forever. Jesus said to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John 3:3. He also said in verse 8, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." The wind bloweth wheresoever God listeth (is pleased) to send it. So is everyone that is born of the Spirit. The poet says, "He sends His Spirit from above, Our nature to renew, Displays His power, reveals His love, Gives life and comfort too."

For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Jno. 3:16. I have quoted the hottest arminian text in the bible. This text is used or should I say is abused, by them as much if not more, than any other verse in the



Bible. But in my opinion it belongs to God's people just like all the rest of the Holy scriptures. It belongs to the generation of Jesus Christ, the Son of God. The apostle says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16,17.

To me the above scripture does not teach that God loved the whole Adamic world. If He loved all of the Adam's posterity they will be housed in heaven without the loss of one, for the love of God never has and never will fail. It is everlasting. We hear one of old saying, "The Lord hath appeared of old unto me saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. Also Paul declares that, "Neither death nor life, nor angels, nor principalities, not powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:39.

To prove that God did not love everybody on earth, we only have to refer to the 9th. chapter of Romans. Here the Apostle Paul said: "As it is written, Jacob have I loved, but Esau have I hated, The children being not yet born, neither having done any good nor evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God

forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom 9:15,16.

This is the world that God so loved that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life. Ezekiel saw a wheel within a wheel. A world in a world. God's people are in the world but not of the world. Jesus said to his disciples, "Ye are not of the world, for I have chosen you out of the world, therefore the world hateth you." Also in John, chapter 17, Jesus prayed for His children saying, "I pray for them, I pray not for the world, but for them which Thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." verses 9,10.

Those are the ones that believe the report, because unto them the Arm of the Lord hath been revealed. This is His people, the objects of His love, the sheep of His pasture. We see that the Jews who came round about Jesus on one occasion did not believe His report as recorded in the tenth chapter of John. For they said unto Him, "How long dost thou make us to doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My

Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then Jews took up stones again to stone him." Verses 10:31 of St. John.

These Jews did not believe His report, because the Arm of the Lord had never been revealed to them. They were not of His sheep, His sheep hear His voice and He knows them and they follow Him. They believe His report because the Arm of the Lord has been revealed to them as the chiefest among ten thousand, and all together lovely. They have been given a sweet and precious hope that He hath borne their griefs and carried their sorrows. They believe that He was wounded for their transgressions, that He was bruised for their iniquities, and that the chastisement of their peace was upon Him and they have been given faith to believe that with His stripes they are healed. They have been made to know that they all like sheep have gone astray; that they had turned everyone to his own way. But Oh! Glorious thought! They have that blessed hope that the Lord hath laid on Him-Jesus, the iniquity of them all. (the elect) They believe that "He shall see of the travail of His soul, and shall be satisfied; and by His knowledge shall His Righteous Servant justify many; for He shall bear their iniquities." They believe that The Lord God will come with strong hand, and His Arm shall rule for Him; and that He shall feed His flock like a shepherd and that He shall gather the lambs with His Arm, and carry them in His bosom, and shall gently lead those that are with young. See Isa. 40:10,11.

"Who hath believed our report?

and to whom is the arm of the Lord revealed." We see evidence of unbelief in the Jews at Antioch. When Paul preached the birth, death, burial, resurrection and ascension of the Lord Jesus Christ: declaring that of the seed of David, God, according to His promise hath raised unto Israel a Saviour, Jesus, who being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands, have crucified and slain; whom God hath raised up: having loosed the pains of death: because it was not possible that He should be holden of it. And by Him all that believe are justified from all things, from which they could not be justified by the law of Moses. But when the Jews saw the multitudes, they were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming. They believed not Paul's report, for the Arm of the Lord had not been revealed to them. But we see evidence of belief in some of the Gentiles who were present. For when Paul declared, "The Lord hath commanded us saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad and they glorified the word of the Lord and as many as were ordained to eternal life believed. See Acts, chapter 13.

Why were the Gentiles glad? Because it was good news to them. It was glad tidings of salvation to them. God was working in them and also in the Apostle Paul, both to will and to do of His good pleasure. They were given faith to believe the Apostle's report, because the Arm of the Lord was revealed to them.



We find another witness to this in the eighth chapter of Acts, when the Eunuch was sitting in his chariot reading Esaias the prophet, and the Spirit said unto Philip: Go near and join thyself to this chariot, and Philip ran thither to him and heard him read the Prophet Esaias, and said, "Understandest thou what thou readeſt?" And he ſaid, "How can I, except ſome man guide me?" and he deſired Philip that he would come up and ſit with him. And the place of the ſcripture which he read was this, "He was led as a ſheep to the ſlaughter; and like a lamb dumb before his ſhearer, ſo opened he not his mouth. In his humiliation his judgment was taken away and who ſhall declare his generation? for his life is taken from the earth. And the Eunuch answered Philip and ſaid, "I pray thee of whom ſpeaketh the Prophet this? Of himſelf or ſome other man?" Then Philip opened his mouth and began at the ſame ſcripture and preached unto him Jeſus. And as they went on their way, they came to a certain water; and the Eunuch ſaid, See, here is water, what doth hinder me to be baptized? Philip ſaid, If thou believeſt with all thine heart, thou mayeſt and he answered and ſaid, I believe that Jeſus Chriſt is the Son of God. And he commanded the chariot to ſtand ſtill; and they went down both into the water, both Philip and the Eunuch, and he baptized him. The Eunuch believed Philip's report for the Arm of the Lord was revealed to him. And he went on his way rejoicing. Dear Reader, can you not ſee the arm of the Lord in all this, working both to will and to do of His own good pleaſure?

"Who hath believed our report? and to whom is the arm of the Lord

revealed? We find recorded in the 6th chapter of John, that many ſaw Him but believed not. Some of them ſaid unto Him, What ſhall we do that we may work the works of God, that ye believe on Him whom He hath ſent." He then, proceeded to preach the glorious goſpel of His own kingdom. (Read the entire chapter) Many therefore of His diſciples, when they heard this, ſaid: This is a hard ſaying; Who can hear it? From that time many of His diſciples went back, and walked no more with Him. They believed not His report. Then ſaid Jeſus unto the twelve, "Will ye alſo go away?" Then Simon Peter answered him, Lord, to whom ſhall we go? Thou haſt the words of eternal life, and we believe and are ſure that Thou art the Chriſt, the Son of the Living God." But Jeſus answered them, Have not I choſen you twelve, and one of you is a devil? In this He ſpoke of Judas Iſcariot the ſon of Simon: For he it was that ſhould betray Him, being one of the twelve."

We find in Matthew 18th Chapter where Jeſus asked His diſciples ſaying, "Whom do you ſay that I the Son of man am? And they ſaid, "Some ſay that Thou art John the Baptiſt: ſome Elias, others Jeremias, or one of the prophets." The truth is, they were gueſſing like the world is today. They knew him not becauſe the Arm of the Lord had not been revealed to them. However, the picture changes when Jeſus ſaid unto His diſciples," "But whom ſay ye that I am?" And Simon Peter answered and ſaid, Thou Art the Chriſt, The Son of the Living God." Jeſus did not ſay, Peter, I am going to bleſs you for ſaying this. Inſtead, He answered and ſaid unto him, "Bleſſed Art Thou, Simon Barjona:

(Already blessed) Not blessed for confessing, but Blessed to Confess. How did Peter come in possession of this knowledge? Jesus makes it plain, for He declared unto Peter saying, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter and upon this rock I will build my church: and the gates of hell shall not prevail against it." In this we see the surety of the church, because it is built upon THE ROCK, (Christ) a sure Foundation. We hear the Apostle Paul saying to the Ephesian Brethren, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:19-22.

Who hath believed our report? and to whom is the Arm of the Lord revealed? As I have stated early in this article, The answer to both questions are: God's little children.

Humbly submitted,  
(Elder) C. D. Whitley  
R.F.D.1, Box 103,  
Oakboro, N. C. 28129

#### GETS COMFORT FROM LETTER

Dear Brother Mewborn,

Just a few lines from one that is not worthy, yet feels to pen a few lines, the Lord willing. I am enclosing a letter from Sister Nancy Clay, also my sister in the flesh and one she received from Brother

Langwell. He is very near and dear to me. I have received very much comfort from his letters. She has a desire as I do, to see his letter in print. As you know, he is approaching eighty-eight years of age and last year, he lost his wife and helpmeet of sixty-six years.

I received your card and I appreciated it. The Lord willing, I hope to leave for the West Coast a week from tomorrow; who knoweth. Of ourselves we know nothing in the Lord Jesus, and I believe we can go farther than that, the Lord willing. We know nothing of ourselves, neither natural nor spiritual, save by the grace of God through Christ Jesus.

I hope I love you one and all for Christ's sake, yet the Lord knoweth. My love to all and I hope that I am enabled to express your love to our brethren here.

I hope to pray you may be enabled to overlook me, for my ignorance is great and I am nothing and less than nothing.

Your little brother in hope  
if one at all,  
Bud Smith

Dear Brother Bud, Toshi and Boys,

I received the minutes and letters from you and am glad to hear you are getting on well. Guess you are on the road quite a bit. I am glad you are blessed to attend meetings as you do. I have felt to be rejoiced in heart of late. I received the letters from Sister Priddy, from you and from Brother Langwell which you sent me. Brother Langwell writes good letters. I have rejoiced in heart of late. I rejoiced so when I read his letter that I have thought of sending it to share with others, if Brother Adams sees fit to publish it in Zion's



Landmark. He is a very lovely person.

I hope you can go to the Union Meeting at the end of this month. I know they are looking forward to it. Read and consider the beauty in this letter from Brother Langwell, which I am herewith enclosing. My heart was made to rejoice as I have read it over and over. Oh Bud, we can never tell the fullness of the love that flows from breast to breast and is shed abroad. I would like to share this beautifully written epistle with others. I am sure Brother Langwell would not mind.

Give our love to all.

Love ever,

Nancy

Dear Sister Nancy Clay,

With pleasure I make the attempt to say a few words in answering your good letter. I was glad to hear from you for you are one that I have great faith in.

We have just come from the Bakersfield meeting where all seemed to enjoy a good meeting together once more. As the old poet said: "God moves in a mysterious way His wonders to perform—" Oh, how true it is when we are made to feast on the mysteries of our God.

Well, we had a joyful trip up to Bakersfield. Your Father, Mother and Sister Lila, Bro. Walter, my son, Travis, and I went. We had some good singing on the way up and back which I enjoyed very much. I enjoy your folks so much and they are good singers. I do love good singing so much. We had a nice little bunch of Baptist there and we enjoyed them much. We carried the good letters we had from you and Brother Bud and they were glad to hear from all of you too.

I am a lonely man since I lost my darling wife. I have to keep busy at something or lose my mind, but God willed it so. My nature is so prone to sin that I fear I am not born again. Dear Sister, I wonder how I get courage to press on and if it were not for my little church here, O, what would I do?

I am looking forward from one month to another, hoping to meet again. If I have a people on earth, the Old Baptist is my people. I wish I could be just like them, but it did not please the Lord for that to be so. If I believe in a God at all and I am enabled to view Him, He is the greatest Being I am able to know about, and with Him, we can do all things, but without Him, we can do nothing. So He is my All and in Him I hope to trust and I believe He rules all things what so ever it may be and He made all things and without Him there was nothing made that was made. Oh! To see Him, not with the natural eyes: as He now is spiritual, and only by faith we see Him.

I believe this world is just as He saw it in the beginning of time and it is not in man to change it. The things that are taking place today are pointing toward the later days of time, as he said: "Heaven and earth shall pass away, but My word shall not pass away." John said, "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God." Verse 14. And the Word was made flesh and dwelt among us and we beheld His glory. The glory of the only begotten of the Father, full of grace and truth. So let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us ever looking unto Jesus

the Author and Finisher of our faith.—Dear Ones, so many things He has promised to those that love His appearing and look forward to it. O, I am so little, I fear to even think on His glorious Name and I wonder if these promises are for me. I fear and the only thing I know, I am a sinner and Old John gave me a little ray of hope as he said, “We know we have passed from death unto life because we love the brethren.”

I better stop, please overlook my poorly written letter, for it is like the writer—poor. I enjoy your good letters so much. When you have a mind, to do so, write me—one so unworthy, as I feel to be.

I wish it were so you could be at our three-day union meeting. I am in hope Brother Bud will be with us as he is all the world to me. One I cannot forget. I must stop. I could write a month and not say anything worth the paper it was written on. “I am so vile, so prone to sin, I fear that I am not born again.” May God bless and keep you. Your most unworthy one if one at all.

As ever your little brother in  
Christian fellowship,  
L. W. Lamgwell,  
Compton, California

#### A GOOD LETTER

To the other part of me, The precious part: My Wife:

Here I begin the evening with a little visit with you. We have a very large group in the school now and our mess-hall is overrun—so we begin eating at five P.M. instead of five-thirty. I always eat early and have the evening in part, instead of being cut into two parts. It is now 5:35 P.M.

Your Sunday night letter came this afternoon and sounded like I

feel! Actually, I feel some better now, the blessing of duties has made me forget myself to some extent. I hope the same is true with you. Whatever it is that hovers over us, certainly seems to be over the two of us; not one, without the other. It seems that both of us were downcast and low the weekend past; that both of us seemed to avoid the real issue. I am sure the task before you is great; maybe I do not know fully — for we know only through experiencing and as God exercises us through that experience — that is one way in which your experience has been different from mine: you were enabled to join the church early in life: I had to hang on for a long time and then finally was made able to offer myself. We both, I trust, came in begging; neither of us had much to tell; both of us were accepted on the basis of our previous actions and manifestations of love for that cause and that truth. Always remember, you are sixteen years my senior in your experience of grace and are always able to advise me and strengthen me; You will be able to steer me through all of my problems etc. — Somehow that does not sound just like our doctrine, it is more like arminian doctrine! eh? No, the ground has to be plowed over and over again; we never are allowed to become firm in ourselves any more, if His. We are just as dependent upon Him the last day that we live, as the first day when His light shone upon us and showed us our true condition and depravity and condemnation.

My dear, if I am not deceived, you and I both seem to be exercised about something. We seem to be exercised together. I cannot know what it means or what is before us,



but again I ask and hope our exercises and trials in thoughts and in heartaches are to prepare the ground or to make us as prepared ground in His sight. May we be strong enough to stand up under whatever He sends upon us, knowing by faith that in Him we can do all things; without Him we can do nothing.

Your letter was in broken sentences; I am not very good at connecting broken sentences if I did not know you so well, I am afraid this would not mean much to me. As to your coming to Frying Pan Church, I do not know what to say; there is so little that I can say: truly it is between you and your God! It is, in its last analysis, so very personal, so very individual; the Lord calls each and everyone of His "By thy name." Separately and individually and personally! Now we believe because we have seen for ourselves. Thomas believed because he saw, touched and handled personally. We have heard by the hearing of the ear, but now we see!

However, I am sure that there will be no questioning. Without flattering, many have looked to you as a source of experience and wisdom. Uncle Horace has utmost confidence and faith in you and in what you believe. In truth, he has so much confidence in your experiences and knowledge of customs and proper order that he has asked you enough to cause some other (it is really only one in particular, maybe others in very slight ways) to feel jealous and contentious and antagonistic toward your views, or toward you because your views are a little different from what has been done and are proving to be proper order. But if it is proper, it is correct, if the Lord sustains it,

let us be still and let it stand! While we must subdue any personal feelings and (as far as the Lord enables us) be at peace with all of our brethren, we must not forsake the right. Our moving into that community has and is having, or so it seems to me, momentous reactions.

Sometimes I am made to wonder why things of the moment always take place with us! You made the statement, "If you are asking for excitement, just get into the Alston family. That is what I mean, why with us? I thought we were peace loving, and quiet living and peaceable natured beings! Well, we do not know what the Lord has for us or what trials He may call upon us to bear, or what affliction and crosses we are to carry. Your little prayer expresses much, so much! "Oh may He take my hand — let me feel it." Over and over I have cried: "Oh may He take my hand — let me feel it." May He direct my every step of the way! Be not far from me! May He establish our goings; may He make darkness, light, for us and the crooked ways and places, straight from our sinful selves directly to Him.

No, My Dear, it does not sound foolish that you wonder at joining another church; that you fear and that you hesitate, and more and more as the time draws near! In one sense, you have been wedded to one church; now you are being married to another, a second one. Only the Lord can give you the necessary strength to face forward, to go fearlessly on, "Forgetting those things which are behind and reaching forth unto those things which are before, to press forward toward the mark for the prize of the

high calling of the God in Christ Jesus." My dear, in some sort of strange way, and if this thing that we have feared comes upon us, I feel that you and I will have to renew our vows to each other and be married again one to the other; married in another light, for another cause and in another manner of love. We may expect new trials and crosses which must be borne together, which must be shared, which must be solved through teamwork; of course in a spiritual sense, the yokefellow is our Lord and Savior, but I refer to our natural walk in these spiritual duties, should they be sent upon us. I hope that you may be able to come to Frying Pan with me; and I hope that it may be made a home for you, yet knowing the relationship in this matter, that it is altogether between you and your God, I could never feel hard if you were never able to unite with me. I must answer to my Lord and Savior; you must do likewise! Just let us be as thankful and as grateful as we can to our Savior for the blessing of letting us walk together in this love and hope!! May He take our hands and lead us through this darkness according to His Will!!

Devotedly Yours,  
Douglas

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**THE THIRTEENTH ANNUAL  
UNION MEETING OF THE  
PREDESTINARIAN OLD SCHOOL  
BAPTIST CHURCHES OF  
CALIFORNIA, HELD WITH LIT-  
TLE FLOCK CHURCH, BAKERS-  
FIELD, CALIFORNIA OCTOBER  
30, 31, AND NOV. 1, 1970**

#### **Friday**

The three-day union meeting was called to order by the Moderator, Elder T. R. Jefferson, after singing

of hymns. The following committees were appointed by the moderator: The preaching committee: Brethren L. W. Langwell, Noble Smith, and Sister Bertha Wright. The finance committee: Brethren T. C. Simpson, Austin Tipton, and Walter Wilson.

Elder Jefferson offered prayer and preached the introductory sermon. His text was: "Look upon Zion, the city of our solemnities." Isaiah 33:20.

In the afternoon Elder T. F. Adams preached, his text being from I Peter, chapter 1; followed by Elder Bud Smith.

#### **Saturday**

Elder C. U. Landers opened services with song and prayer and preached. His text: Titus 1. Elder T. F. Adams followed, his text, Isaiah 40:1-4. Elder Bud Smith closed with good remarks.

In the afternoon the congregation assembled together and enjoyed a song service, followed by the communion service. Elders Adams and Landers were appointed to officiate in this service. This was followed by the observance of the feet-washing service, after which the congregation stood adjourned until the following morning.

#### **Sunday**

Elder Bud Smith opened the morning service with prayer and then preached, followed by Elder Landers. Then Elder Landers was followed by Elder Adams. Closing remarks were made by the Moderator, Elder T. R. Jefferson. While singing a hymn an invitation was extended for the reception of members. The right hand of fellowship was then exchanged by all members present.

The Seclusia and Little Flock Churches desire to express their



love for Elder and Sister Landers and Elder and Sister Adams. We desire their presence at another union meeting in the future, if the Lord so wills it. We give thanks to our God, the God of Abraham, Isaac and Jacob, our Master and Keeper, who has blessed us to be together in a peaceful and lovely meeting. Through the loving kindness of our heavenly Father we have been made to rejoice. We desire to express our appreciation to the brethren and friends who were so helpful during our union meeting or association.

Elder T. R. Jefferson,  
Moderator

Walter B. Wilson, Clerk

#### WORTHINESS IN CHRIST

Elder B. K. Smith,  
Dear Brother in Christ,

If I am worthy to call you brother. I know within my flesh I am not, but I hope my worthiness is in Christ Jesus, my Lord. At the present, we are as well as usual and I truly hope that you and yours are well and enjoying good health. I was surely glad to receive your kind and welcome letter. I had begun to think I had offended you in some way and that was the reason you had not written, but when I received your letter that impression was all gone before I opened it.

"The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. Isa. 40:5. I thought I would try to write a few thoughts on this verse of scripture but my meditations have gone blank, if I had any light on it. I suppose I had best close for this time. Oh, this old flesh is so vile and prone to sin! But I am hoping and longing to see my

Savior face to face; my Lord and my King, the One that I hope forgave all my sins though they be more than the grains of the sand of the seashore.

Oh, My Son and Brother, I may leave you here, but to me, this old Adam man of which God said: "For dust thou art and unto dust shalt thou return," shall be changed in the resurrection. So precious to me is the thought that the blessed Jesus came to and did save His chosen people with an everlasting salvation. That is what has and will sin as long as life is in this old body of clay, but it will not die out of Jesus but in Him, for He said "The Dead in Christ shall rise first." And on that glorious morning, "It will be raised a spiritual body. Then the Spirit and body will be united and be like the precious Jesus, the Redeemer, God. No more sin! Oh, what a blessed hope!

I can and do appreciate your kindness in paying my subscription to Zion's Landmark for two years. I do not know how to put it in words, but son, you should not have done it. Tell the boys "Hi" for me and to be as good as they can and be good to Daddy and Mama.

Your unworthy grandfather,  
John.

J. J. Smith,  
P. O. Box 9134  
Springhill, W. Va. 25309

#### TEARS OF REJOICING

Yea, Father, My one and only hope is in Thee; thus with hope in Thee for life eternal, a fear that I am so weak I cannot please, yet I am aware Thou only art my strength. I look unto Thee for guidance that I do according to Thy Holy Will and Thy good pleasure, for be it: Thy will be

done and not mine.

As I seek and do find comfort, pleasure and shed tears of rejoicing from time to time, it seems I can never praise, honor, thank and magnify Thy Holy Name as I should and desire to do. My Beloved Father, Brother, Husband and Friend, My comforter and My Guide. Thou, Oh Father, the Beginning and the End, Let me in Thee abide. I have come to my travail to be delivered of Thee. Thou hast placed my feet upon the moon and clothed me with the sun, upon my head Thou hast set a crown of twelve stars.

Father, are these twelve stars as those of my brethren or the tribe of Israel? Named in earth as it is in heaven, the sons of Jacob being first the archers are: Reuben, Simeon, Levi, Judah, then Naphtali and Zebulum. Jacob, a sub planter set for dividing the tribe first by two wives being sisters, one under the law, the other love.

Then each sister was supplied with a handmaid and they too brought forth each two sons—Asher, Dan, Gad and Issachar. Here it gives another division and the two last sons of Leah, brought forth the one and only daughter of hers, under the law, for it was Dinah that was the seventh child and choice one of her mother who was defiled-married and widowed in one day. The widow-Church-the militant or invisible church in spirit.

At this time Jacob's first love, but second wife, came into bearing-bringing forth Joseph the eleventh son of Jacob and Dinah was the eleventh child. Jacob, the father of all, passed over the border of El-Beth-El and here wrestled with a man and became halt or afflicted

and God spoke unto him saying, "Thou shalt no more be called Jacob but Israel. Israel is a great power even as is heaven. It was set forth a sign in earth. And therefore twelve months of a year have rulers in heaven, sending forth by crystal clear stream from God to man and the tree of life on either side and in the street of it.

Beloved Father, Brother, Husband, Friend, Twelve brothers. One father and Benjamin, too, a child of the mother of love was set forth as surety in Egypt for the whole tribe—I have pondered many, many hours and days and have found much rejoicing in love of truth and can only give all honor, glory, praise and thanks to God who came down from Teman and the Holy one from Mount Paran.

Marion H. Mulholland  
Lambertville, N.J.

#### WANTS RENEWAL OF LANDMARK

Dear Brother Adams,

I am sorry we let our subscription expire to the Landmark. We are sending a check for one year's renewal. We enjoy the Landmark very much and get comfort from the the good letters the brethren and sisters are blessed to write.

We hope it is well with you and your family. May the good Lord continue to bless us all.

With love, a little brother and sister in hope,

Mr. and Mrs. Henry F Owens  
303 E. Church St.  
Farmville, N. C.  
January 30, 1971



# *Zion's Landmark*

"Remove not the ancient Landmark which thy fathers have set."

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**VOL. CIV**

**NO. 11**

Second Class Postage Paid at  
Wilson, N. C. 27893

**Wilson, N.C. 27893**

**April 15, 1971**

## **THE SPIRIT OF GOD**

"Not unto us, O God, not unto us, but unto Thy Name give glory, for they mercy and for thy truth's sake." Psalms 115:1.

David is an example of those who are taught by the unearring spirit of God. Those in whom the light of God's Spirit has shined in their hearts that they may see the corruption that dwells within and who can no longer take honor to themselves. When God comes to their rescue and takes them up out of an horrible pit of sin, (as He did David) and puts a new song in their mouths, it will be a song of praise to the Lord. Their spirit will bear witness with the words of David: "Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy truth's sake." The souls of those who bear witness with the spirit which prompted David to ascribe greatness unto God hereby give evidence that they too are the redeemed of the Lord. Paul said,

"The spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:16. The Holy Scriptures are a source of great comfort to the chosen vessels of God's mercy when they are applied to their hearts by the Holy Ghost which is given unto them. The souls that were once dead in trespasses and in sin, but are now quickened by the Spirit of God, are made alive to righteousness, will seek those things which are above. They hunger and thirst for the evidence of the Apostles and Prophets.

Regardless of the state or condition they find themselves to be encountered with, whether lifted up or cast down, David is a ready companion. His experience as well as that of many others, was recorded in the scriptures for the comfort of those who hunger and thirst for the good word of God. To feel dejected, cast down, cold and desolate is a miserable state for those who have once tasted that the Lord is gracious. In this condition a silent prayer will go up in supplication to God. Their petitions to God may not be the exact words of David, but the substance will be the same. "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide thy face from my sins and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit." Psalms 42:1.

David compared his thirst for spiritual drink to the thirsty hart

that panteth for water. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." *Psa. 42:1.*

To make sure that there be no misunderstanding by the most critical ear of those who desire to take honor to themselves in the salvation and saving of souls, he repeats his words twice: "Not unto us, O Lord, not unto us, but unto thy name give glory for thy truth's sake." These words portray a meek and humble spirit and a needy soul. His chief desire was to bestow honor to whom honor is due, to-wit Jesus. What a contrast between flesh and spirit. The flesh seeks praise and honor. This was the characteristic of the scribes and pharisees. They were not content with anything less than the uppermost room at feasts and the chief seats in the Synagogue.

Above all they wanted the applause of men and to be called Rabbi. They thought themselves to be worthy of praise. The truth is: they were nothing but sinful flesh. They were deceived. Paul said, "For if a man think himself to be something, when he is nothing, he deceiveth himself. *Gal. 6:3.*

The Lord spake by the mouth of His Prophet. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his might, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth, glory in this that he understandeth and knoweth me, that I am the Lord which exercise kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord." *Jer. 9:23, 24.* The word "let" is not a conditional word, that is,

man can or cannot "let." The word "let" when spoken by God conveys force and power. In the beginning God said, "Let there be light and there was light." Jesus said to His distressed disciples, "Let not your heart be troubled." Carnal reasoning cannot fathom the mystery of God, or of Godliness. Jesus said: "The words that I speak unto you, they are spirit and they are life." When Jesus speaks to the troubled soul, it brings joy and comfort. The work of God is quickening dead sinners and imparting spiritual life, it is beyond the comprehension of mortal man. The work of Jesus Christ in redeeming His people from under the law, pardoning their sins and transgressions and giving them peace which passeth understanding, is hid from the wise and prudent. Jesus said, "I thank Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." *Matt. 11:25.*

Babes are helpless. They are dependent. To grow and thrive they must have the loving care of others. The babes in Christ are weak, feeble and faint. They have no spiritual power nor spiritual strength. To those to whom the prophet said: "He giveth power to the faint and to them that have no might, he increaseth strength." *Isa. 40:29.* David knew that he was weak. He was powerless to overcome his enemies. He called upon one who was mighty to deliver. He said, "In my distress I called upon the Lord, and cried unto my God: He heard my voice out of His temple, and my cry came before Him, even unto His ears." *Psalms 18:6.*

To those who have seen and felt



the delivering hand of God, the words of David forcibly apply: "Unto Thy name give glory for Thy mercy and for Thy truth's sake."

T. F. ADAMS

# OBITUARY

Elder George W. Hill was called as pastor of Bunker Hill Primitive Baptist Church on Saturday, December 21, 1929 at the age of thirty-two years. He was blessed by the grace of God to serve us faithfully forty years and eleven months before his death on Saturday, November 21, 1970, at the age of seventy-three years. The first time Elder Hill was blessed to preach, he used Isaiah 6:1 as a text which reads as follows:

"In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up and his train filled the temple." We believe this scripture is a fitting testimony to his life in this low ground of sin and sorrow.

Brother Hill believed and testified that man in his mature is altogether vanity, totally depraved and unable to perform any good thing of himself. That God is all powerful, full of love and mercy and high and lifted up.

He believed too that a poor sinner's only hope of redemption is through and by the grace of God. God sent His only begotten Son, Jesus Christ, to this earth to live, suffer, bleed and die for the atonement of the sins of the preordained elect children of God. We further believe that Jesus conquered death, hell and the grave that those whom He came to save would have everlasting life.

Brother Hill believed and preached that there is a living I AM, a God in person, who did predestinate all things after the counsel of His own will, that all things are working together for good to them that love Him.

We are persuaded that Brother Hill was born of the Holy Ghost, the Spirit of Jesus Christ, His God, for we are told in Matthew, "Ye shall know them by their fruits," we are persuaded he bore those fruits, for he had wonderful understanding and insight into the scriptures and his testimonies in the stand were exhilarating to the souls of the children of God.

We believe Brother Hill's body is at rest in that peaceful sleep of the children of God, never again to experience the trouble and pain of this vain world, and on the morning of the resurrection when Jesus will come to this earth again to claim His own, the body of our

dear brother will come forth from the grave with the redeemed family of God. The same body that was laid to rest a mortal body will come forth an immortal body, when the soul and Spirit will be reunited with the body and carried to heaven to be with Jesus, belike Him and be satisfied to sing everlasting praise to God the Father, God the Son and God the Holy Ghost, in that world that shall never end.

Done by the church in conference.

John T. Lee)  
Seth Biggs) Committee

For the sake of the record for those who may read in the future, your editors desire to say in regard to the life, labour and ministry of Elder George W. Hill that he was firm, unrelenting, uncompromising as to his conviction of the truth, being strongly established in both doctrine and practice of the church. Yet, he was charitable, tender hearted and was ever ready to forgive the erring. He was a man that possessed great boldness of speech in declaring the truth and exposing error, both in and out of the church, and for this he was not esteemed by many; but he labored for the answer of a good conscience toward his God and his purity from the blood of all men.

Editors

## IN MEMORY OF HETTIE HESTER BULLOCK

It is with a sad heart that I attempt to write the obituary of my dearly beloved mother, Hettie Hester Bullock, who departed this life January 20, 1971. She was born November 24, 1883, making her stay on earth 87 years. She was the daughter of William Simon and Cornelia Brooks Elexson and the widow of the late L. A. Bullock. She is survived by the following: Mrs. Etheleen Watson of Prospect Hill, N. C.; Mrs. Irene Strickland of Oxford, N. C.; Mrs. Nancy Allen of Roxboro, N. C.; Andrew and Lucious Bullock, both of Oxford, N. C.; five stepchildren: Mrs. Alice Chambers, Mrs. Annie Jackson, Johnnie Bullock, Sim Bullock all of Stem, N. C., and Norman Bullock of Durham, N. C.; twelve grandchildren and fifteen great grandchildren.

Mama asked for a home with the church at Gooch Memorial on October 4, 1925, was received and baptized that afternoon by Elder B. F. McKinney. She was given to love and serve so faithfully, as much as her health

permitted, being blessed to attend the last meeting before her death. Mama was not known for much speaking but was the type of person whom to know was to love. She always looked forward to the meeting days with the people and at the place she loved. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. Her daily walk and conversation demonstrated her desire to walk humbly in the footsteps of the blessed Lord, in whom she was blest to put her trust. She was a firm believer in Salvation by Grace and lived daily in the hope of some day being numbered with the redeemed of the Lord and to sing His praises forever.

Elders Donald and Wallace Smith conducted her funeral, using a portion of Proverbs 31:10-31. "Who can find a virtuous woman? for her price is far above rubies." Elder Donald Smith compared her faith to that of Sarah and her courage to that of Joshua, and I would like her patience to that of Job.

I feel sure that Mama is with her Lord and Saviour Jesus Christ. "Precious in the sight of the Lord is the death of His saints." Ps. 116:15 Blessed be His Holy Name. We desire to bow in humble submission to the will of God who makes no mistakes; controls all things, from the least to the greatest.

Submitted out of one who  
who loved her dearly, her daughter  
Nancy B. Allen

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#### WILLIAM ECHOLS

Our beloved deacon, Brother William Echols, was born September 5, 1877, in Texas and died November 3, 1970, at his home in Chawchilla, California, where he had lived since 1933, having lived ninety-three years, two months and eight days.

He married Exta Lee McMinn on October 22, 1905, in Jester, Oklahoma, who survives him. Also surviving are two sons, Alban H. and Roy S., five daughters: Mrs. R. Mead Calmels; Mrs. Blanche Mann; Mrs. Mary Crowder; Mrs. Ulave McCollister and Mrs. Willie Lee Crader, all of California. Also surviving are nineteen grandchildren and twelve great-grandchildren.

Brother Echols was received into the fellowship of the Hopewell Old School Baptist Church in Reed, Oklahoma, in the year 1912, and was baptized by Elder John Tipton. He moved to California in 1927. He was in the organization of the Bethel Predestinarian Old School Baptist Church of Stockton, Calif., and later in the organization of Hopewell Church, Calif. Later he moved his membership to the Little Flock Church in Bakersfield, Calif. and was a faithful member there until his death. He often came to church with Sister Tipton when it seemed that he was too feeble to travel.

The writer has enjoyed the fellowship of this dear brother for over twenty years. We have traveled many miles together. He discharged his duty as a faithful deacon as long as he had strength. Many paragraphs could be written of the kind deeds of this peace-loving man, but he believed in praising God for the many blessings he enjoyed and not man.

Our dear Brother Echols has often made the request during our meetings that the Old Baptists stand and sing, "Jesus, Thou art the sinner's friend." To this we gladly complied. His funeral was conducted by the writer assisted by Bro. Austin Tipton in Chawchilla, Calif. and he was laid to rest in the Arbor Vitae Cemetery in Madera, California.

(Elder) T. R. Jefferson

#### FIFTH SUNDAY MEETING AT GLENWOOD PARK

Brother Adams, will you please publish notice of 5th Sunday service at Glenwood Park Church for May, 1971? Services will begin Sunday morning at 10:30, the Lord willing. The church build is located on the Old Bluefield-Princeton Road about four miles East of Princeton, W. Va., on State Highway 71, off of highway number 21. We invite our brethren and sisters to come and be with us on this occasion.

Thank you very much.  
Yours in hope of life,  
Ernest Branch



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WILSON, NORTH CAROLINA 27893

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VOL. CIV

MAY 1, 1971

NO. 12

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ISAIAH  
CHAPTER 37

Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

Therefore their inhabitants were of small power, they were dismayed and confounded: They were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

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# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

ELDER BODENHEIMER'S  
SERMON

(Republished by Special Request)

Preached at the Ridgeway  
Primitive Church Friday evening  
November 17, 1899.

I have been requested to use this text tonight, "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2:8, 9.

I have also decided to use two other texts in connection with the one I have just read. One reads, "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. And the third reads, "And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Luke 24:47. Grace and faith are as often used as perhaps any two words in the New Testament and are as little understood.

The word "grace" or "amazing grace" is doubtless in every hymn book in civilization, and the "amazing" declares the incomprehensible fullness of the term "grace" for anything that the human mind is capable of comprehending, or science can analyze, is not "amazing," no wonder then that our mothers, as they journeyed through life's tempestuous storms, sung as they passed through "the valley and the shadow of death": "Amazing grace, how sweet the sound, that saved a wretch like me." Experimentally, it is in touch with our first text, "By grace are ye

saved." This text affirms an experimental truth, that every saved sinner will testify to, and this being the case, the question of how, or by what means the sinner is saved is forever settled in the hearts of every believer in God's word, and that subject is no longer considered a debatable subject by any but unbelievers who have no evidence of having been saved, have no experimental evidence of salvation, and therefore are ready to deny the sinner is saved by grace unless he will accept and perform his part of the work of his salvation, making his salvation depend as much upon his works as it depends upon God's grace; and, if that theory be true, then the sinner is as much indebted to his own works as he is to God's grace, for his salvation. And if that be true, it would be as much truth for Paul to have said, "By works are ye saved," as to have said "By grace are ye saved." And, if it be of works and grace both, as our conditional friends say it is, the text fails to tell the whole truth because it says, "By grace are ye saved," when it should have said, "By grace and works are ye saved." I, for one, would never dispute as plain language as that, and say a man is saved by grace without works, while the Scriptures say it is by grace alone. I would fear to do so, knowing I was contradicting the Scriptures. Then as the Scriptures declare that the sinner is "saved by grace" does not the man who says he is saved by grace and works as fully contradictory of the Scriptures? The



great misfortune with the world is that they do not know what is meant by the term grace; they view it in a contracted sense as being only one ingredient in a compound as if I were to speak of oil, water, and syrup. But Paul does not so handle the word, but uses the term in its fullest meaning. I believe all parties agree in the general definition of the word "grace," that it means a free unmerited favor from God to an undeserving sinner, a free gift. Thus, everything that in part or in whole stands connected with saving a sinner is "grace." Repentance itself is grace because it is the gift of God. Him hath God exalted with his right arm to give repentance to Israel and the forgiveness of sins. Then both repentance and forgiveness of sins is "grace," because they are gifts. "By grace are ye saved." Christ, Himself, is grace because He brought salvation. "The grace of God which bringeth salvation, etc." Then by "grace" (Christ) are ye saved. Christ was and now is the gift of His Father to the church. "Unto us a child is born, unto us a Son is given." Thus Christ is the grace of the Father given to the church—"By grace (Christ) are ye saved." Then whoever objects to salvation "by grace" objects to salvation by Christ, and all that say it is in part by grace and part by works also say that Christ is only a part of a Saviour and the sinner is the other part. This theory is as absurd as to say that a man can stand in a basket and take hold of the bale and lift himself, or help lift himself, to the limb to gather apples, for the force of his strength would be as much downward as upward, and therefore be of no avail, though he lift himself to death!

Christ's righteousness is grace. Then, if you feel sinful, He says, "my grace (righteousness) is sufficient for thee." If you feel weak, He saith, "My grace (strength) is sufficient for thee." If you feel ignorant, He saith, "My grace (wisdom) is sufficient for thee." If you say, "I am unholy," He saith, "My grace (sanctification) is sufficient for thee." If you say, "I have sold myself for naught, He saith, "My grace (redemption) is sufficient for thee. For He is made unto us wisdom, righteousness, sanctification and redemption. Truly may our text say "By grace are ye saved," inasmuch as Christ Himself is the grace of God, repentance, forgiveness, justification, sanctification, redemption, and our final glorification are all the grace of God to us; then I will still sing "Amazing grace, how sweet the sound, that saved a wretch like me." For "By grace are ye saved." It takes heaven, Christ and all that he suffered upon Mount Calvary, His death upon the cross, His three day's sleep in the tomb, His resurrection from the dead, His ascension to glory, His intercession and His second coming to judge the world in righteousness. I say it takes all this to fill and make up the one word "grace." The apostle so understood the word when he, with such unqualified assurance, penned the words of our first text, "By grace ye are saved." Thus I have shown you something of the wonderful fullness of the word "grace," by which we are saved.

I will now consider faith, the medium through which salvation is made known to all that are saved, and I wish you to still remember that I am still dealing with grace in the

name of faith; for faith is grace itself, being the gift of God. Faith, perhaps, is the hardest form of grace to analyze and can only be understood by faith. The majority of the world says that faith is believing the evidence; but our text tells us that faith is the evidence (of things not seen). So, faith being the evidence, it is faith that enables us to believe. For this reason the Scriptures tell us that "Without faith it is impossible to please God." That is, without evidence it is impossible to believe God, and therefore you cannot please God. Faith then is more than belief, because it is the evidence on which belief is founded. Moreover, faith is the substance of things hoped for, as well as the evidence of things not seen. It is well known that if you believe in that which you have not seen, you believe on evidence that is at least as strong as sight, and such evidence is in substance the same as the thing hoped for. I could illustrate what faith is if I had a five dollar bill, but I have not got it, so I will just have to suppose I have one, and will ask you what this bill is, and some of you will answer that it is money; but your answer is not correct. This bill is not money but, like faith, it has two properties, or values; the first value of this bill is that it is an evidence in a compound sense, being an evidence to the government that the bearer has five dollars in gold in the vault of the treasury. It is also an evidence to the bearer that he has five dollars in the vault in gold, but the bill has a commercial value and in this sense it is in substance the five dollars in gold because you can buy with this bill all that the gold would buy. Hence, in that sense, it is the substance of the gold, the thing

hoped for; so is faith, and you might get every man in Ridgeway to certify that the treasury department owes you five dollars in gold, and then get your governor to endorse it and present it to the treasurer for payment and he would not recognize the claim, nor the evidence because the government takes no evidence that it did not issue, and the only evidence in this paper bill, because the bill is the government's evidence that the possessor of the bill is entitled to five dollars in gold, and the government never goes back on its own evidence. So faith is God's evidence that you hold an interest in the blood of Christ, for God save you faith as an evidence to you as well as to Himself and God will not recognize any evidence except that He has given, which is faith. Hence, Paul says, "It is the gift of God," and being the gift of God, it is one of the graces of the spirit, and, hence, the text saith "not of works, lest any man should boast." Faith is the evidence and the substance of things hoped for. The believer lives by faith; that is, faith furnishes the soul with heavenly food just as the paper bill buys or furnishes the body with material food, and in that sense it is a "substance" because we live on a "substance," not on a shadow. Faith enabled Abraham to believe things that were impossible to believe without faith (evidence), so faith was the evidence to him that in Isaac should all the nations be blessed, notwithstanding, he slew and burnt his body on the altar.

This wonderful grace called faith is not a passive medium over which grace travels to the sinner to save him, as some illustrate it by the railroad track over which the locomotive travels, neither is it like



the passive wire over which the electricity is sent, as others say, but it is an active agent in the form of evidence that brings the very substance of the thing hoped for so that unbelief is dethroned by faith and the man enabled to "believe in hope again hope." Hence, the text saith, "By grace ye are saved." Saved in all the sinner needs and saved is all that can be done for him; and the text saith that grace has done that all. No, if faith is not grace, it doeth nothing for the sinner in his salvation, and if works are not grace, it doeth nothing for the sinner, if repentance is not grace, it doeth nothing for the sinner, if prayer is not grace, it doeth nothing for the sinner; and, if seeking, coming, and knocking are all not of grace, they all avail nothing as to saving a sinner. For our text saith "By grace are ye saved." Then there is nothing connected with salvation, directly or indirectly, that is not grace, "For by grace are ye saved." Then, may I still sing:

"O to grace how great a debtor

Daily I'm constrained to be.

Let this faith be like a fetter,

Binding sovereign grace to me."

I will now consider my third text briefly, and conclude with some general remarks. "And that repentance and remission of sins should be preached in his name," etc. It is necessary to show first what repentance is, second what remission of sins is, thirdly show what is preaching them in His name, and fourthly show what beginning at Jerusalem is. And, first, the word repent is a compound word. Re and pent, which means turn (come) or return. So, the term does not mean sorrow, nor to get in trouble as is generally supposed. There are three

kinds of repentance. First, a legal repentance that is to be preached in the name of Moses, or the law. Second, a human repentance, that ends in death; such was the repentance of Judas Iscariot. And third, the repentance that "Christ is exalted to give unto Israel."

First we will notice the legal repentance or that repentance that the law demands of all men, as it is written "At the time of this ignorance, God winked at; but now commandeth all men every where to repent." The repentance in this text is a law; repentance that every man that is under the law is required to perform, or obey, and every man can repent with this repentance, which means to turn from our sins to a law of righteousness; that is, to living and doing as the law of God demands of us to do, and this every man is called upon to do and can and should do. This repentance only brings you back to the law as given by Moses where you should have stayed all the while, and does not entitle you to any reward but simply stops your debt of sin from accumulating. That is greatly to your interest because men are punished according to the multitude and magnitude of their sins; and, while your repentance does not atone for any sins you have committed, it does stop the accumulation of your sins and thereby lessens your punishment from what it would be were you to disregard this repentance. A man stopping going in debt does not pay anything he now owes, but it certainly stops his debt from getting any larger; and because a man cannot pay what he now owes is no reason why he should continue to go in debt, but is a reason why he should stop at once for, in this case,

his life must finally go for his sins unless Christ settles the demands of the law for him. Besides all this, if man could not repent, God would not have called upon him to repent. He would not have commanded him to do so. Besides this, to disobey a command to repent is as great a sin as rebellion, so it is not a discretionary matter with men to repent or not to repent. This repentance requires men everywhere to turn from their sins, whether they love or hate their sins is not the question. It is a question of turning from your sins. You may turn away from a sin you love to indulge in, and if you do you have repented from that sin and in a law sense you have obeyed the command to you to repent. This is all that a legal repentance means or requires of men, and it requireth this of all men.

I will now notice a higher and a better repentance, that which "Christ is exalted to give." This repentance men are not commanded to perform, neither can they, for Christ only can give it to Israel. This is the repentance that we are to preach in His name, that He only is exalted to give it and that no one can perform except Christ give it to him. I preached a legal repentance in the sinners' name and told him he could perform that repentance. Now, if I tell him he can perform the repentance that Christ is exalted to give, I would be preaching that in the sinner's name also and would not preach it as the text directs; for the text saith I must preach repentance in His name. That is, I must preach that Christ is the Author, as well as the Giver of that repentance. This is preaching it in His name and not in the sinner's name. This repentance

is given us through a Godly sorrow, "For a Godly sorrow worketh repentance that need not be repented of."

Christ gives His children a Godly sorrow on account of their sins and this sorrow produces a turning from sin, not only from the practice but from the fellowship, or love of sin, while the legal repentance only turns the sinner from the practice but not from the love and fellowship to sin. The law repentance changes the conduct but not the principle. The repentance that Christ gives changes both principle and conduct. The conditional world preaches repentance in the sinner's name as the result of the sinner's repentance. But it would be as Scriptural to preach remission of sins in the sinner's name as it is to preach that the sinner can repent; for if it be preached that either is the work of the sinner, you are preaching it in the name of the sinner in place of the Saviour, and either is a violation of my text which saith that both shall be preached in His name beginning at Jerusalem.

In Jerusalem is where the gospel was first preached, that is, literal Jerusalem; now it must begin at spiritual Jerusalem, or the church, where repentance must be preached to the church. "Repent and do the first work." (See Rev.) The church needs to repent of her idolatry and luke-warmness, her worldly mindedness and return to her first love and may God grant us all repentance unto salvation that need not to be repented of, and saint and sinner be benefitted by our labors tonight. May we be doers of the word as well as assenters to its truth. I must now leave you to consider the solemn truths I have preached to you



tonight, trusting God to make it profitable to saint and sinner and to His name be the glory now and forever.

---

(Elder L. I. Bodenheimer (M.D.) was the founder of Zion's Landmark in 1867. The above article is reprinted from an issue of Zion's Landmark published in 1914 at the request of Sister Willie Garrett, Rougemont, N.C. Ed.)

#### ELDER ADAMS, AN OLD LETTER

Enclosed you will find a check for \$5.00. Kindly renew the Landmark which we enjoy so much. Please use the other one as you see fit.

I am sending a letter which was written in 1907. Maybe you would like to print it in the Landmark. I found it among some old papers which belonged to my dear, old faithful father, who has passed away.

Sweet fellowship in Christ,  
Mrs. Chester Taylor  
206 Hames Street  
Lexington, N. C.

---

Elder P. D. Gold:

I will this evening make an attempt to write and tell you some of my past life if God will help me. About six years ago I had a dream. I was at one of my brother's homes and all of his family were going to the association, and my wife was gone to her father's and I was alone. It seemed to me like I was in some low valley and was going to die and go down to hell. It seemed like I was sinking in a marshy place, and these words came to me. "Put one of your feet on a rock and the other on a cup of flowing honey, and the gates of hell shall not prevail against you." I awoke from my slumber rejoicing. I

could not help from shedding tears of joy, and then I thought that it was only a dream and that was nothing, and I would not notice that, for I did not want to tell anyone, and I did not. I was uneasy. I did not want my friends to know anything about it I went on as usual but could not forget my dream. After playing cards I would go off and try to pray and promise to never again play; and when we would get together they would say, "Come, let us have a game," and I would say, "No". Then they would laugh at me and say, "He is no good." I would go off and shed tears and ask God to have mercy on me, a poor sinner. I kept on in this way and my wife asked me what was my trouble and I would say, "Nothing." She would insist on me, and ask me if I was not insulted, and at last I told her and that seemed to give me some relief; and later she joined the church and I could hardly keep from offering myself. I went on in this way until my good wife was taken sick and died and I thought that I soon would go, too, and all I asked of God was to have mercy on me, a poor sinner.

Two years ago I was mowing and broke my machine, and Mr. W. T. Broadway had an appointment at Lexington and I wanted to go, so I told my brother I was compelled to go to Lexington and have my machine fixed. I wanted to hear Mr. Broadway preach; and I never will forget his text: "On this rock I build my church, and the gates of hell shall not prevail against it." It seemed like some one had told him my feelings. It looked like he set his eyes on me and no one else. I thought I could not keep from shedding tears. I did not want any one to see me, and all at once

I burst out and I could scarcely keep from shouting. I never have enjoyed such a time. I wanted to shake everybody's hand and that night I spend the night with Mr. Gallimore and in the room were three preachers: James Monsees, W. T. Broadway and Mr. Gallimore, and when I lay down, I thought that I was too mean to stay with such good people as they were. I never spent such a restless night as I did that night and sometimes I tried to pray to God to have mercy on me, a sinner, and if I were fit to join the church show me that night, and if I could get any evidence I would offer to the church the next day.

Miss Jessie Foster was to be baptized, and I wanted to be baptized, too. Sometime in the night I went off to sleep, and when I awoke, I thought I was compelled to die. I was choking to death, it seemed to me, and my mother appeared to me, smiling and called my name saying, "You will never be any better until you join the church." I could not speak. I promised God if He would have mercy on me and spare me until the next day, I would offer at the River, and let the church be the judge. I could get my breath as well as ever, and the next morning Mr. Gallimore called me for breakfast. He said to me, "Come over, brother." and called my name. I never had anything to get away with me so. I cannot tell my feelings. I had rather he had slighted me and not asked me at all, and Mr. Broadway says, "He is not a brother yet, but will be," then said, "he is but has not manifested it yet." I asked Mr. Broadway to ride with me to the river. I talked to him and he advised me to join the church. I promised him that I would.

I then thought that I would read some in the Bible and I did not know where to read. I just opened it and the first thing I read was, "Be not deceived," and I said that I never intended to join the church. I tried to go back to my old acquaintances and they seemed like they did not enjoy my company, and I am not fit to be in any church. I made up my mind to go where there is not anybody that knows me, and, if possible, where there are no old Baptist preachers. They seem to condemn me. Sometimes I go for relief but none do I find. Then, sometimes, I quit going to preaching, thinking I can forget my troubles and live like I once did. I am no enjoyment to myself or anyone else, cannot live and cannot die. I have tried to pray and think sometimes if I do not quit making such attempts I will die and go to hell. I try to quit. I stop my mouth and hold my teeth together and every thought is, have mercy on me.

Last week I had another dream. I thought I was going along and I came to a Pine tree. The tree was about four feet from the ground, had four branches grown out, and everyone went straight up and I went to the tree to pray and mother appeared again. I saw my grave as plain as I ever saw any natural grave. Something said to me, "This tree represents the four faces." I cannot get any understanding out of the last dream at all so, if it will not be any burden on you, after reading this please give me your idea on all I have written you.

I will not give you my name nor address. If you wish to answer this, spare a space in the good Landmark and I will see it. I cannot tell half with pencil. I wanted to get a talk with you at the Association but could



not, conveniently.

A Friend

### REMARKS

The tree represents the Lord Jesus - the four faces set forth the coming of God's people from the four corners of the earth, North, South, East, and West, to the salvation of the tree of Life.

Our unknown friend seems to have had experience of the rock that is solid, the sure foundation stone, and has tasted of the honey that flows from that rock.

He has attempted to hide or disown the Lord's work, and the Lord does not own him before His Father and before men. "For that he that confesses Jesus before men him will Jesus confess before His Father and the holy angels. But he that confesses not or denies the Lord before men cannot receive the approbation of the obedient child of God." Where the Lord has this wonderful work and we neglect it, how shall we escape? This is a great salvation, and we should sanctify the Lord God in our own hearts, and be ready to give to every one that asks us a reason of the hope that is in us with meekness and with fear.

P.D.G.

This article appeared in "Zion's Landmark" November 15, 1907, in Vol. XLI. P. D. Gold, Editor, Wilson, North Carolina - P. G. Lester, Associate Editor, Floyd, Virginia.

### THOUGHTS SEEM TO VANISH

Dear Brother and Sister Adams,

Of the past several months I have not been given to express my thoughts and ideas in the way I once was given to do, of which I am aware. However, this is in the way of

life's travels. Sometimes I feel I have something I would like to write about and if I try to put my thoughts or feelings on paper, it all seems to vanish. I feel if it were worth much I would be given to go forth making it clear. I am well aware I can do nothing without being given strength by God's mercy and grace. I am well aware I can do nothing without being given strength from God above who is our strength and our understanding.

I am given deep thoughts upon the sacrifices, sin and peace offerings directed from God through Moses to Aaron and his sons in Exodus and Leviticus. The wave and heave offering, what would this mean? Besides are all the details given to Moses of God not of grace? It is not of man to follow such a mass of instructions to perfection. But it is all so wonderful to know that all such sacrifices are fulfilled through Christ, our only salvation and surely more peace than if we were commanded to fulfill such a sacrifice. So, in reading of that which was and feeling all this is fulfilled.

The surety of it being finished is great consolation, salvation to the condemned soul. Just so, if I felt I would have to write about the sure and right thing in spirit, I should do, and knowing I just cannot find the way, surely I could not find peace, only confusion.

A saying of a few years hence was that it is better to be a has been than a never has been at all. So it is better to have tasted, handled and felt the love and glory of God. For in Christ it is finished and this to a jot and tittle. So, even the precious memories of our experiences do give us so much consolation and hope of salvation bearing us up and onward

in our weak moments.

Again I thank you for the remembrance. I do hope you are all well and are strengthened by the grace of God to fulfill your tasks.

Much love to you all,  
Sister Marion (Mulholland)

### EXPERIENCE

I was born about fifteen miles southeast of Fairfield, Texas, in 1877. My mother said when I was about eight months old that she took me to a meeting and when the preacher began to preach, I began to cry, but she took me outside and I learned obedience by the things I suffered and she said I was a pretty good boy after that. I well remember that when I was about seven years old my parents took me back to the same old church and I can still remember the same sound today that I heard that day.

We moved from Freestone County to Leon County, about seventy miles east of where we moved from and I heard no more Old Baptist preaching for many years. My father, Benjamin R. Echols, passed away July 1, 1900. I was twenty-three years old and I had to take father's place as head of the family. By the help of God, mother and I managed for the three younger children, two sisters and one brother. In the fall of that year, we moved to Oklahoma, and after five years I married Exta Lee McMinn. To us were born nine children.

After living in Oklahoma about seven years, a man came by one afternoon and asked if I would like to work out my road tax and I said, "Yes, I will help you." He told me that meetings were held in a school building and invited me to come out. I did not know that I was talking to

the preacher. I went out the next Sunday and as I walked up to the house, they were singing. I said to myself, "That is old Buck's bell" I hear. I went in and that was the first Old Baptist I had heard preach, for twenty-seven years; but it was the same old doctrine I had heard in Freestone County, Texas. After attending the meetings several times, I asked for a home with the church and was received. I felt that something just pushed me up to the stand. Old Elder Tipton was the preacher and the old deacon said, "I think he is one of our kind." (There were some conditionalists in the neighborhood) So I was received and baptized. I thought all my troubles were gone, but it was for a short time only. I loved the brethren and the church: I had found my home, but old Satan did not stay away very long. The brethren chose me as the clerk of the church, which office I did not feel worthy to fill. The church was called Hopewell and was visited by Elder J. C. Sikes.

Satan seemed to follow me everywhere I went and I thought I would run away. I went to Idaho where the three youngest children were born. We had lost our first one, a boy about two and one-half years old, which left us two boys and six girls. I got so blue and deep in the pit that I decided, since the weather was so cold and there was no church close, I would try to pray, but it did no good it seemed. I was reading the Signs and found a little church eight miles east of Stockton. I heard Elder Slusher and Elder Seth Bynum preach. My letter from Hopewell Church in Oklahoma had become lost, but the brethren took me in and wrote to Brother Bob Mangum, who wrote, that church



had been dissolved, but that I was a member in good standing. I felt good for awhile, but troubles arose in the church which caused much concern.

In the meantime, my sins got so big that I could see no way out. One day while at work, I stopped all at once and was down on my knees with tears running down my cheeks. I asked God to please remove the burden and that the Lord would plead my case and remove the mountain of trouble. When I looked to my left I saw something clothed in purple moving as a fish in water; then I looked to the right and saw my sins as a scroll of black smoke moving as smoke from a locomotive. I was lifted up for awhile and was afterwards given to understand what Jesus meant when He told His disciples, "If ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea, and it shall be done."

Bless God, the Father, the Son and the Holy Ghost, this God I am speaking about is from everlasting to everlasting. He is the biggest thing I can imagine, and He is the smallest thing I can imagine. He holds the water of the sea in the palm of His hand; yet He comes into the heart of a new born babe.

Yours in hope of eternal life,  
Wm. Echols  
Chowchilla, California

### CHRIST IS OUR SAVIOUR

Dear Brethren and Sisters in the Lord,

While pondering over a dream or vision I was given a few days ago, after I had given much thought on my pathway of life and its broad and narrow way and with much doubt

and quandaries about being a part of God's glorious kingdom, I felt so undone, unworthy and yet so blessed to have a hope in Christ Jesus, my Lord and Saviour, the One and only way of everlasting life, the one and only Name in heaven or on earth whereby man must be saved.

In pondering over this life I fell into a slumber and was shown a great Rock on which I was standing upright, when a voice spoke and was saying: "She is dead", as if meaning me and telling my husband this when I did not see anyone at all. I awoke and pondered over these sayings, wondering why they were spoken thus.

In this I was given to recall a dream of a similar Rock. I was given to see and was standing upon it naked with a scarlet robe folded and lying upon the Rock at my feet, a few years prior to this. Then I moved and peered down into a cleft in the rock and poured from a small vessel some water to supply the need of a little plant within and down deep in this rock upon the mountain. At that time I recalled a quotation by Paul of old who said: "I plant, Apollos waters, but God giveth the increase."

Then just before waking the following morning after my recent experience, I was riding beside my husband in a vehicle and turned to the back seat of the car and kissed one whom I ever esteemed highly who is younger and we walked the road and fields to school together day by day when in perhaps fourth and fifth grades.

Then again my great Aunt Martha's voice spoke and told me the kiss was a "Soul Kiss." Yes, and I awoke to ponder again. Before I slept the night before I was given to

see a flash of light which so often appears before I am given either to dream or find in the reading of spiritual things a light of much comfort. Then came to mind, "Yes, I am dead, dead in Christ and to be given to see both those who have gone on before me and those around me yet. This gives me the wonderful hope of being resurrected to life in Christ.

In such experiences I rejoice.

M. Mulholland

Lambertville, N. J.

How wonderful! P.W.A.

#### ENJOYS ASSOCIATION

Dear Brother and Sister Adams,

I do trust this finds you both well. I think of you so often and still think of that wonderful Association at Old Center. I was made to rejoice so much.

Dear Brother, as I am here all alone, I do get very lonesome! I oftentimes get the Landmark and read it and it is so much company for me to read the good writings from the dear Sisters and Brethren. It helps me very much. Then I usually get my Bible and read it. That glorious doctrine makes it a comfort to a poor sinner in this world of suffering and trials, when I read of the dealings of the dear Lord with others I am made to say that I too, am on that same road, suffering the same way. Therefore, we must be of the same family.

Some days I have the feeling that, if Jesus died for sinners, He must have died for me, for of all, I see my sins and grieve because of them. I cannot do as I so much want to do. I feel that sin is mixed with all I do and I want to be out of the depths of it and I cry unto God, "Oh God,

Create within me a clean heart. Renew within me a right spirit." I would love so much to be blessed to be with you all more at those good meetings, but I am not able to be out during the winter months. I do pray the dear Lord will bless me to get out more when the weather warms up. So, I do ask the prayers of all that are given a mind to pray for me.

Dear Brother, April brings sad memories to me. God called my dear husband away April 19, 1965, and I am so lonesome here without him.

"I did not know the pain he bore;  
I did not see him die;  
I only know he went away  
And did not say, "Good-bye."

Sister Kate Brown was with me. She came and said, "Sister Dora, Brother Cleveland has gone to sleep." This was such a shock! I passed out and did not remember anything for sometime. The Lord blessed me to stay on for somecause. I do know He will call for me at the appointed time.

In bonds of Christian love and hope, I am

Your sister in hope of  
eternal life,  
Dora M. Brooks  
220 East Street  
Rocky Mount, Va. 24151

#### OUR SYMPATHY

Dear Brother and Sister Adams,

My husband, Arthur M. McDaniel, was called away January 8th, ultimo. You will please insert, in the Zion's Landmark, notice of his passing. He was a deacon in Good Hope Primitive Baptist Church.

Yours in hope,

Nancye Johnston McDaniel  
Vandervoort, Ark.  
February 12, 1971



# *Zion's Landmark*

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"Remove not the ancient Landmark which thy fathers have set."

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**Editor**

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**VOL. CIV**

**NO. 12**

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Second Class Postage Paid at  
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**May 1, 1971**

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**SERVE THE LORD WITH FEAR**

"Serve the Lord with fear, and rejoice with trembling." *Psa. 2:11.*

There is an immense difference between those who serve the Lord with fear and those who make an outward show to be seen of men. For a pretense the Scribes and Pharisees made long prayers to be seen and heard of men. They are not numbered among those who serve the Lord with fear. When they prayed, they prayed standing in synagogues and on the street corners. Their chief aim was to get the applause of men. Paul said, "Their throat is an open sepulchre; with their tongues they have used deceit: the poison of asp is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace they have not known: There is no fear of God before their eyes." *Rom. 3:13 to 18.*

The above is the state of man

before he is quickened by the Spirit and Power of God. Grace makes the difference between the regenerated and the unregenerated. All men are dead in trespasses and in sin before they are quickened. Paul said to the Ephesian brethren, "You hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together and made us sit together in heavenly places in Christ Jesus—" *Eph. 2:2-6.*

These are the people who serve the Lord with fear. This is not a slavish fear, but a filial (as a son or daughter) fear, a fear in which they reverence God the Father, God the Son and God the Holy Ghost. This fear is clean, "The fear of the Lord is clean." *Psa. 19:9.* "The fear of the Lord is the beginning of wisdom." *Psalm 111:10.* The fear of the Lord is to hate evil." *Prov. 8:13.* This fear is not a product of the flesh. It is not known by the natural man. It is a living principal which dwells in the hearts of all the redeemed family of God. They serve God. They are known by the fruit they bear. They are clothed with the Spirit of humility. They are clothed with the righteousness of the Lord Jesus

Christ. Their desire is to walk humbly and softly before God, not for fear of being banished from the presence of God, but from a spirit of love which is shed abroad in their hearts by the Holy Ghost which is given unto them.

The Psalmist said, "Rejoice with trembling." This rejoicing with trembling may not be so easy to put in words yet it is felt in the souls of those who are in Christ Jesus. They rejoice in Christ Jesus, in his righteousness and salvation, which is consistent with trembling not with a fearful looking for of judgment, but with modesty and humility. This spirit stands opposed to pride, haughtiness and arrogance. Solomon said, "Pride goeth before destruction and a haughty spirit before a fall." Paul said to the Thessalonian brethren, "Rejoice evermore." "Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you." I Thess. 5:16-18. When God puts His fear in the chosen vessels of His mercy, there is rejoicing and where there is rejoicing, there is trembling. These cannot be separated. These are the attributes of God. Where rejoicing is felt trembling is also felt. Paul said to the Corinthian brethren, "And I was with you in weakness and in fear and in much trembling." I Cor. 2:3. The gospel brings glad tidings of joy to those who have an ear to hear and a heart to understand. It is attended with rejoicing and trembling. This rejoicing with trembling is also attended with lowliness and meekness, with long suffering and forbearance, esteeming others better than self.

"Serve the Lord with fear, rejoicing with trembling." I do not

understand that Davis is admonishing the subjects of God's grace to serve the Lord with fear nor rejoice with trembling in the sense that it is left optionary with the creature, to fear or to tremble. Although the words were recorded by David, yet they must be understood to be directed by the Holy Spirit of God. When these words penetrate the souls of God's humble poor, they come with force and power. Jesus said, "The words that I speak unto you they are spirit and they are life." Jno. 6:63. These are living words. They are spoken to a living people. Serving the Lord with fear is not lip service, nor any service to make an outward show. This is a service in which they the children of God are prompted by the Spirit of God to perform, particularly by the principles the Spirit of God has endowed within the hearts of the children of God. They need no state law nor a law of the country to know right from wrong for they have a law from God above that teaches them right from wrong. God said: "I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. 8:10. This is a service in which they serve God, when God works in them both to will and to do of His good pleasure. They are blessed to do and not blessed for doing.

Those who believe they can serve the Lord with fear and rejoice with trembling without the blessing of God, the Spirit of God, the guidance of God, would boast and take honor to themselves. This is the belief of the natural man, but those who have been taught in the school of grace will never attempt to take honor to themselves for they feel too in-



significant, too dependent, too near nothing in God's sight. John said: "Blessed are they that do His commandments, that they may right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The blessed of the Lord do the commandments of God. Certainly so in the Spirit, but not so in the flesh. Paul said, "For they that are in the flesh cannot please God." See Rom. 8:8. Jesus said, to the woman of Samaria, "God is a Spirit: and they that worship Him must worship Him in Spirit and in truth." Jno. 4:24.

Those to whom the words of David apply are the blessed of the Lord. They serve the Lord with fear. They rejoice because they have a hope that their names are written in the Lamb's book of life. They are steadfast and unmovable. They believe in salvation by grace, through faith and not of themselves, but a gift of God. They tremble, which implies that they are meek and humble. They are adorned in modest apparel—the Spirit of humility—which is manifested in their lives. They are clothed with the righteousness of Jesus Christ. Surely, they serve the Lord with fear and rejoice with trembling.

T. F. Adams

#### OBITUARY

We, the members of Fellowship Primitive Baptist Church, desire to bow in humble submission to the will of our Heavenly Father, who called from our midst our much loved and highly esteemed sister, Mayme Lee Langdon, on Sunday, January 24, 1971.

She was born November 17, 1893, the daughter of William and Edith Lee. The Lord saw fit to bring her to the church at a young age. She joined the church at Fellowship in May, 1914, and was baptized by Elder Tom Coats. She remained a faithful member, always filling her seat as long as she was

able. She was married to Jim Langdon July 28, 1915, and to this union were born seven sons, five of whom survive. There are: Ray of Carolina Beach, John and Benjamin of Wilmington, W. M. of Dunn, and Marcus L. Langdon of Orlando, Florida. Surviving her are two sisters: Mrs. Myrtle Ogburn of Willow Spring, and Mrs. Elgie Collier of Raleigh; also two brothers: G. Willie and Clarence Lee of Willow Spring, and 15 grandchildren to mourn her passing. Sister Mayme was a devoted wife and a wonderful mother and grandmother.

Her faithful and devoted companion was blessed to be with her until May, 1966. We who are left mourn her death, but at the same time we know and believe that God doeth all things well. At His appointed time and through His amazing grace, He has taken her unto her eternal home where there is no sickness, pain or sorrow. She lived her life believing in salvation by the grace of God, and that His grace is sufficient. Her faith made this truth known to her loved ones. She was loved by all who knew her.

Her funeral was conducted at Fellowship Church by Elder T. Floyd Adams and Elder W. D. Barbour. Her body was laid to rest beside the grave of her husband in the church cemetery beneath a mound of beautiful flowers to await the coming of Jesus, who will change it like unto His own glorious body.

We feel and believe that this dear sister lived a life above reproach. The memory of her life will linger long in the hearts and minds of the members of Fellowship Church. We extend our sympathy to her fine sons and their families, desiring that God reconcile them to their loss. We believe they feel our loss is her gain.

Be it resolved that a copy of this obituary be sent to the family, one sent to the Zion's Landmark for publication, and one be made a part of the church record. Written by order of the church in the February conference, this the 25th day of February, 1971.

Elder W. D. Barbour, Mod.

Bro. E. H. Dupree, C.C.

Sister Clyda Parrish, Comm.

#### IN MEMORY OF SISTER BESSIE W. BROOKS

Sister Bessie Whitfield Brooks was born April 28, 1888, the daughter of Weldon and Betty Whitfield. She passed away at Person County Memorial Hospital, Roxboro, N. C. January 19, 1971.

She was married to Jesse Brooks who preceeded her in death several years ago. She had been very lonely since his passing. Her children were very attentive to her needs and did all they could to comfort; yet, she was very discontent in this life and we feel she was made willing to leave this world for a far better place of rest. Funeral services were conducted at Wheelers' Church by her pastor, Elder Burch Wray and Elder J. M. Mewborn. They were blessed to speak in a most comforting manner to those in attendance and of the things she most surely believed and enjoyed. burial was in Person Memorial Cemetery, Roxboro, N. C.

Survivors include five daughters: Mrs. Carr Whitfield, Mrs. Hester Brooks, Mrs. Lynn Warren, Mrs. Billy Kirby and Mrs. Tom Tate; four sons: Julian, Rainey, Curtis, and Everette Brooks; four sisters: Mrs. Herbert Long, Mrs. Maude Webster, Mrs. Zelia Horton, and Mrs. Onnie Pointer; two brothers: Robert A. Whitfield and W. Jasper Whitfield; thirty-four grandchildren and thirty-three great grandchildren.

At the baptismal service of the July, 1961, meeting, she offered to the church and was received. Since she came prepared, she was baptized, which proved that her act was not of emotion but of sincerity and this was manifested in faithfulness to her church as long as she was able to attend. She loved her brethren and sisters in the spirit and her desire was to meet and mingle with those of like precious faith.

The church at Wheelers' extends to her loved ones our deepest sympathy. We shall surely miss her but will not sorrow for her as we would for those who have no hope in the Lord Jesus who died on the rugged cross for our many sins and transgressions.

Done by order of the church in conference February 13, 1971.

Elder Burch Wray, Moderator  
Brother Reuben Bowes, Ass't. Clerk

#### BLUE RIDGE ASSOCIATION

The Blue Ridge Association will be held with Riverside Church, the Lord willing, beginning on Friday before the third Sunday in May, 1971, and continuing through Sunday.

This church is located one mile west of Fieldale, Virginia on highway 682, and four miles east of Bassett, Virginia.

We invite the brethren, sisters, and friends to be with us.

Noel Tilley, Clerk

#### LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Roxboro Church beginning Saturday before the fifth Sunday in May, 1971.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

#### YELLOW RIVER UNION MEETING

The annual union meeting of churches composing the Yellow River Association is appointed to be held with Sweetwater Church, Gwinnett County, Georgia, the fifth Sunday and Saturday before in May, 1971.

Sweetwater Church is located about three miles South of Interstate 85 on left of Pleasant Hill Road Exit. When traveling West from Lawrenceville about eight miles to Pleasant Hill Road, turn right and meeting place is less than two miles on your right.

We especially invite our ministering brethren, also our brethren, sisters and friends to visit us at this meeting.

W. L. Mobley, Clerk

Rt. 1, Box 440,

Buford, Ga. 30518

#### LAUREL SPRINGS PRIMITIVE BAPTISTS ASSOCIATION

The thirty-fourth annual session of the Laurel Springs Primitive Baptist Association will convene, the Lord willing, on Friday before the first Sunday in June, 1971, and continue through Sunday. It will be held at Fishers River Church which is located about one mile north of Dobson, N. C. on Highway 601. Those coming from the north will use Highway No. 52 to Mount Airy, N. C., and turn right on Highway No. 601 for a few miles drive to the church. Those coming from the south will take Highway No. 52 to Highway No. 268 and turn left on No. 268 and drive to No. 601. Turn right on No. 601 for a short drive on through Dobson and to the church.

A cordial welcome is extended to all our brethren to come and be with us.

G. A. Fulk, Clerk

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PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIV

MAY 15, 1971

NO. 13

## ISAIAH CHAPTER 37

For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion; the zeal of the LORD of hosts shall do this.

Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

For I will defend this city to save it for mine own sake, and for my servant David's sake.

Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword, and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

## EDITOR

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ELDER J. M. MEWBORN ..WILLOW SPRINGS, N. C. 27592

ELDER H. D. PRILLAMAN .....COLLINSVILLE, VA. 24078

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### AN INTERESTING LETTER

Dear Brother Adams,

Enclosed is a letter written to a little sister in hope, Mrs. Rex Voss, Bassett, Va. She is the daughter of Elder U. C. Young (now deceased) and she has a hope though she has not yet offered to the church. Please publish if you feel pleased to do so. I hope all are well. Come to see us.

Your brother in hope,  
(Elder) Layton Wingfield  
Ridgway, Va.

Deard Kindred in Christ:

I received your good letter this morning, enjoyed reading it, and now must attempt an answer, asking your forbearance for any errors in writing that may occur, for I usually make some.

Little Sister, I desire to write just as though I were there, in person, explaining scriptures, and matters concerning scriptures, that I hope will be precious to you regarding the way you have traveled thus far experimentally.

In my understanding you are being led along and taught by the Holy Spirit and you think, when you hear a sin-tossed little sister or brother telling his, or her, experience in the travels of grace, it is so much more wonderful than your own which you feel shrinks so small it seems hardly worth telling and you are waiting for a big deliverance. Is this not true? Well, I have heard your father tell his experience and he could not tell just where and when he was delivered. All he knew was that he had a hope

in Christ and he loved Old Baptists. Great God, is that not enough? Listen to what John said, "We know that we have passed from death unto life, because we love the brethren." John 3:14. "We love Him because He first loved us." I John 4:19.

God is unchangeable. He does not love you today and hate you tomorrow, but His love is everlasting. The Lord hath appeared of old unto me, saying, "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." The regretful part of it to us is that sometimes we endeavor to interpret, with the natural mind, the things of the Spirit and this cannot be done. "Because the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." Rom. 8:8. So, then, the carnal mind is God's enemy and we cannot, by carnal reasoning, understand anything of a spiritual nature. We must be born again and thereby receive a spiritual mind. This is the mind in use when we receive anything spiritual. A carnally minded person, or one dead in sin, cannot hear the gospel preached; that is, with any understanding. If one can understand spiritual things he is blessed with a spiritual mind and his carnal mind has been put into the background—the carnal mind can understand carnal things and the spiritual mind understands spiritual things. Little Sister, I am trying to comfort you if God thus blesses me. I am not trying to hurt your feelings, but encourage you, instead.



Another thing I desire to bring to your attention—to me it is a very important matter, or thought, concerning the children of Israel and their deliverance. “The children of Israel journeyed from Ramesis to Succoth, about six hundred thousand on foot that were men, beside children.” Ex. 12:37. They had been in Egyptian bondage and captivity four hundred thirty years, and now the time of deliverance had come. At long last God had heard their cries and groans and He sent Moses down to deliver them, at the command of God. (Continue crying, little sister, if you feel to do so. God will hear your cries, too.) To me, their deliverance was a figure — in types and shadows — of our deliverance out of the land of nature’s darkness and into the kingdom of His dear Son. The kingdom of light.

The children of Israel represented the church. Moses represented the law. See Galatians 3:24: “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” Again we read in Romans 9:12: “It was said unto her, The elder shall serve the younger.” I saw, by revelation, in a home near Kenly, N.C., one night, that the law was the elder. Christ is the younger and God uses the law as a schoolmaster to bring us unto Christ that we might be justified by faith.

After borrowing the golden ornaments from the Gyprians and carrying those ornaments with them as the Lord told them to do, the Israelites started on their journey out of the land of Egypt. No doubt these were people of all ages making this journey. Men, women, children; those that were old enough walked but the little children had to be

carried for they were too small to walk. They started out, and God’s power was so supreme and His guiding hand so great that not even a dog barked to arouse Pharaoh!

Pharaoh and his army pursued them— a figure of Satan and our sins. They came to the Red Sea and could go no further. Just as we were led by the law to the very end of our strength. Moses told them, “Fear ye not, stand still and see the salvation of the Lord, which He will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever.” Ex. 14:13. “And the Lord said unto Moses, “Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.” Ex. 14:15, 16. Moses obeyed God’s command and God caused a strong east wind all that night. The next morning the waters of the Red Sea had been rolled back as a wall and there was a pathway opened right through the Red Sea and the Israelites walked through on dry land. (See Exodus 14:21, 22).

Right here, Little Sister, may be your experience. As I said before, many of these Israelites were little children, according to the scriptures, and some of them were too little to walk and had to be carried. They were too little to remember the details of the crossing. All they knew was that they were no longer in Egyptian bondage (when they grew up large enough to remember anything.) They had been delivered, just as surely as those who were delivered as adults, yet they were too young to give a definite account

of their conviction and deliverance. They had been delivered, just as much so as the grown-ups had, but were too small to describe it. See? This may be the explanation of why you feel you have nothing to tell but, let me say here, the very expression on your face is enough for me, for I have seen you so humbly shedding tears while listening to the gospel being preached. I would have no questions to ask you if you offered to the church which I served, or the conference which I moderated. Just two things can guide you here: your love for the church of the most high God and your hatred for sin and also your love for the truth, or doctrine.

We do not come into the kingdom of God as full-grown men or women, but as little children. There is a growth in grace and the knowledge of the truth as the years come and go. Little Sister, I have been endeavoring to preach about twenty-six years and I am still in the school of divine grace. I humbly hope and trust I am still being taught, however, for this is one school in which we do not graduate; just die and leave when our time comes. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen." II Peter 3:18.

To me the Red Sea represents the blood and water that flowed from the riven side of Jesus the day he was crucified. It could, and did, wash away the sins of the whole Church of God, under both the law and gospel covenants forever. "For the Egyptians whom ye have seen today, ye shall see them again no more forever."

So the children of God passed through the Red Sea and came out

on the other side. Looking back they saw all the Egyptians drowned in the depths of the Red Sea for God rolled the waters together again and drowned the last Egyptian—a figure of our sins being washed away in the blood of the Lamb. "In that day there shall be a fountain opened to the house of David (the church, under the law) and to the inhabitants of Jerusalem (the church, under the gospel) for sin and for uncleanness." Zechariah 13:1. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, (law) and half of them toward the hinder sea, (gospel) in summer and in winter shall it be." Zech. 14:8.

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." St. John 19:32-34. Right here, Little Sister, was when and where that fountain was opened "for sin and for uncleanness," and it flowed in both directions; both under the law covenant and the gospel covenant and washed away our sins forever. We sometimes sing:

There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners plunged into that flood  
Lose all their guilty stains.

The dying thief rejoiced to see  
That fountain in his day,  
O may I there, though vile as he,  
Wash all my sins away.

Dear dying Lamb, Thy precious  
blood



Shall never lose its power,  
Till all the ransomed Church of God  
Be saved to sin no more.

E'er since by faith, I saw the  
stream,  
Thy flowing wounds supply,  
Redeeming love has been my theme  
And shall be, 'til I die.

Now, getting back to the book of Exodus. As I said, all the whole band of Israelites got safely across the Red Sea, turned, looked back and saw the Egyptian Army drowned. Then they began to sing a new song, the song of deliverance and redemption. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, "I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The Lord is my strength and son and He is become my salvation: He is my God, and I will prepare Him an habitation; (here foretelling of the coming of Jesus and of the work He would perform in the salvation of the church) My father's God and I will exalt him. The Lord is a man of war; the Lord is his name. Pharaoh's chariots and his host hath He cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them, they sank into the bottom as a stone." Ex. 15:1-5.

Thus they sang of the power, grace, and mercy of God. A song of triumph and victory. The very same song that is sung today by His people. Not a song of a God that is so weak He cannot move unless we let Him; but a song of a God of all power, both in heaven and earth; one that does His will in all things, both in time and in eternity.

One more thing I would bring out in this letter, God willing, about the golden ornaments borrowed from the Egyptians before they left Egypt. Later, when Moses went upon the mount to get the tables of stone upon which the law was written, the Israelites, led by Aaron (a figure of a preacher left to himself) made a molten image of a golden calf and were worshipping it when Moses came down with the law. This angered Moses and he threw the law down and broke it. To my mind, this is a figure of the law covenant that no man could keep the law perfectly except Jesus Christ the Lord, our Redeemer. "Then Moses took the golden calf and ground it into powder and put it in the drinking water of the Israelites, and it made the water bitter." To my mind this is a figure of sin being condemned in the flesh. It seems to be mixed with all we say or do. Paul said, "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I." Rom. 7:15. Again he said: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." Rom. 7:18, 19.

When Moses broke the tables of the law he went back a second time and had the law written in stone. This time he did not break them, but he put them in the little ark for safekeeping. This is a figure of the law having been put in Christ who fulfilled it to a jot and tittle. He kept it to perfection and, by faith, He imputed it to His own people and it was as if they had kept it to a jot and tittle.

Now, Little Sister, we who have hope have a cross to bear, not an agreement but a cross, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one one to the other: so that ye cannot do the things that ye would." Ga. 5:17. What would we do if we could? But because of the cross ye bear, we cannot live holy, as we so much desire to do if it were possible:

"'Tis seldom I can ever see  
Myself as I would wish to be;  
For, what I desire, I can't attain,  
From what I hate, I can't refrain."

I hope this letter will be a little means of comfort, that it conforms in a great degree to the experience of a child of the most high God, if I be not deceived. "Now unto Him that is able to keep you from falling and to present you faultless before the God of mercy with exceeding joy. To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever."

Humbly, your little brother  
in Christ, I hope,  
(Elder) Layton Wingfield  
Ridgeway, Va.

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#### HISTORICAL OVERHEAD 'N UNDERFOOT HENRY KING

Whether you are black or whether you are white, you probably do not know much about Randolph County Negro history.

That thought crossed my mind when I noticed that National Negro History Week opens February 14.

Who are Negroes famous in Randolph County history?

Maybe all the records are lost.

Maybe no Negro gained fame in

all the annals of early Randolph lore.

So, where do we start?

A good place to start tracing the black man is through musty records of churches, lodges, and legal proceedings which oftentimes give clues to his whereabouts and doings during the very earliest days in the Piedmont.

My own candidate for National Negro History Week is Ralph Freeman.

Back in the very early 1800's Ralph Freeman was a big man, a mighty big man, in Randolph County, because he was an Elder, a delegate to Sandy Creek Baptist Church, the mother church of southern Baptists.

Back in those days he just called himself Ralph.

The fact is he signed his name Ralph, with no last name on the books.

A Negro Elder in the 1800's in Randolph County? Preaching at a white church? All this 40 years or so before the Civil War?

Yep.

Mark one on the wall for National Negro History Week as we turn up a famed black man in the annals of history hereabouts.

I first became acquainted with Ralph's story in 1964 when I visited Gaddy's Goose Pond in Anson County, and then stopped in Ansonville to look over the local cemetery for odd and curious epitaphs.

In the wooded area away from the rest of the graves was a small, pink granite marker engraved on top: "Ralph."

The rest of the simple legend was that he "Died about 1838. He was a Primitive Baptist preacher of much



force and usefulness. His freedom was purchased by the Bear Creek Association. Erected 1907."

When I saw the tombstone I knew I had at last found additional information about Ralph. The black man's name had stuck in my memory some 20 years earlier when I read a rare copy of the History of the Sandy Creek Baptist Association, dated 1859.

Elder Ralph was a "colored man" the volume goes on to say, "At first a slave belonging to a man in Anson County."

Soon after making a profession of religion and being baptized, it was discovered that he had impression to preach. He was thus licensed by the church of which he was a member.

His owner proposed to sell him, and his brethren of the time bought and gave him his freedom. It is thus thought he later took the name Free Man as his last name, and it is recorded in a few places in that manner.

Soon after his freedom he was ordained in the work of the ministry.

Ralph traveled and preached a good deal in the counties of Randolph, Anson, Montgomery, Moore and Davidson. He frequently attended business sessions of Sandy Creek Association, for as an Elder he was a delegate in the organization.

He was in Randolph County as a delegate on October 24, 1807, as one of many documented instances, and the running text of the Association's history credits him with the honors of doing the preaching many times.

He was considered an able preacher, was frequently called on to preach, on funeral occasions, and frequently administered the ordinance of baptism and the Lord's

Supper.

Ralph was indeed a big man in Randolph County Baptist circles, and because Sandy Creek was the mother church of the Southern Association, Ralph's name was known far afield.

Elder Joseph Magee, a Baptist minister, became his warm friend and preached with him. History points out that, "Such was their attachment for each other,, that they agreed that the surviving one should preach the funeral of the one that died first.

"Elder Magee moved to the west, and died first. Upon his deathbed, he bequeathed to Ralph his riding horse, overcoat, Bible, and fifty dollars in cash, and requested his family to send for Ralph to come and preach his funeral.

"In company with a white brother, Ralph went to the west and preached a text the deceased had selected."

There is a great deal more to the personage of Ralph Freeman, and history will some day bring it out, but a footnote not to be forgotten by any of us is that "When the Legislature passed a law prohibiting colored men to preach, Ralph was greatly mortified."

He died in full assurance of blessed immortality, contemporaries said.

That's Ralph Freeman for you!

My candidate for National Negro History Week here in Randolph County.

The above article was recently sent to us by Brother Percy Lovell of Randleman, N. C., which was taken from the Randolph County News. This article sheds light on two important points concerning the Primitive or Old School Baptists, one historical and the other scrip-

tural.

(1) Sandy Creek Church, which Ralph Freeman was directly affiliated in the early days of the history of our country, was organized in 1755 under the early days of the history of our country, was organized in 1755 under the ministry of Elders Daniel Marshall and Shubael Stearns. Elder Stearns was a native of Boston, Mass. He died November 20, 1771. The church at her organization had sixteen members from eight families who lived on or near Sandy Creek in Randolph County, N. C. The church was blessed with a multiplication of churches or branches which were organized from this original body. It has been said that within seventeen years this church had spread her branches southward as far as Georgia, westward to the Mississippi, eastward to the Atlantic Ocean and the Chesapeake Bay, and northward to the Potomac with an increase to 42 churches, 125 ministers with approximately 900 members. In 1758 the Sandy Creek Primitive Baptist Association was organized. This is the oldest association in N. C.

About the year 1836, there arose a division in the Sandy Creek Church. This was the case at that time in many other Baptist churches throughout the land. The main point of difference arose within the body over support of foreign missions. Since all records of the original organization were lost, the disputed point is whether the first, or original church, was of the Primitive faith and order or of the Missionary Baptist belief and order. Each church organization which is located on the site of the first established church believes that their respective

organization was the first church. Both claim Stearns as the organizational leader of their respective organization. The epitaph on the grave marker of Elder Ralph Freeman which states that he died in 1838, (approximate date of division of Sandy Creek Church) and that he was a Primitive Baptist preacher is conclusive evidence that his affiliation with Sandy Creek prior to 1836 was of the Primitive order.

(2) When the Bear Creek Association (Primitive Baptist) purchased Ralph Freeman's freedom many years before the Emancipation Proclamation and the Eighth amendment of the Constitution of the United States is proof that the Old School or Primitive Baptist Churches in that day believed, even as they do today, in the complete and unconditional election of the children of God. When the Apostle Paul was brought before the chief captain in the castle at Jerusalem he was asked, "Tell me, art thou a Roman? He said, "Yea." And the chief captain answered, With a great sum obtained I this freedom." And Paul said, "But I was free born." Acts 22:27, 28. The adverb "free" clearly sets forth the election of the Children of God before the foundation of the world. How true are the words of Jesus, "And ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." John 8:32 & 36.

The old church building at Sandy Creek sits atop a hill four miles west of Liberty, N. C. The architecture is both unusual and interesting. It is a square building made of heavy logs pinned together with wooden pegs.



There is some evidence that there was once a balcony in the building which was believed to have been used for slaves. It is believed that this building is the third one to have been constructed on the site.

J.M.M.

### TRULY ZION

Dear Elder Adams,

I am sending a check for ten dollars (\$10) for two year's renewal of Zion's Landmark. Use the extra two dollars as you like. Thank you for not discontinuing my paper when my subscription expired. To me it is truly Zion's Landmark, kept by the grace of God for the comfort and edification of His people in this world, and has been so since I have been old enough to read.

To me Elders, long since passed to a heavenly home, were inspired to rightfully divide the word of truth and it is the same now and will ever be the same. Dear Fathers of Israel, how blessed we are to have you guide and comfort us as we wander through the wilderness, looking forward to the promised land and trusting Him to care for us!!

Thank you again and may our God and Lord bless you and yours is my sincere prayer.

With love,

A sister in hope, Annie Lea Nance,

R.F.D. 2

Reidsville, N.C. 27320

### RELATING IMPRESSIVE DREAMS

Dear Brother and Sister Adams,

I have decided to write a few lines. I trust both of you are well. I am about the same as usual, I cannot tell any difference in my health. I feel as well as usual and

right good at times.

We are having pretty weather; it is not so cold. I enjoy the spring when you can watch new buds on trees, shrubs and flowers. New life looks beautiful to me.

Brother Adams, I am enclosing three of the dreams I have had that impressed me rather seriously. They are old, but I often think of them, I feel I have lived them in times past. I cannot recall the many striking experiences I have had in the past, but as I think back, I feel I have come a long way in this life's travel and it was not easy. I was brought into some very frightful places. Some I could not get out of except through the help and power of the good Lord. I do not know whether I am one of His or not, but, if I am, it is not anything I have done. I realize I am weak and am a sinner. I would always do the right thing if I could, but it seems I cannot. Again, I will say, if I be one of His, it was He who chose me and it was for nothing that I did. If I am saved, it is through the grace of God and not of myself. I feel thankful for what God had done for me and He still blesses me every day and I feel to hope He enables me to put my trust in Him, however, not my will, Lord, but Thine be done. Oh, we desire to be satisfied and not complain.

Remember us, please, in your prayers. I do hope you will be blessed to come to our association. It is to be at Smiths Grove Church, I think. God bless both of you.

An unworthy little sister, I hope,

Elva R. Bates,  
1318 W. Davidson Ave.  
Gastonia, N. C. 28052

### EXPERIENCE OF GRACE

These are some of the dreams and experiences I have had. I did not realize what they meant at the time, but I feel that through all my trials, troubles and tribulations, these dreams which I have had fit in. I know when that voice spoke saying "Peace, be still, and know I am God," I was not able to lift a finger. I could not move quickly. All the dreams I had surely were warnings to me. Nevertheless, I suffered on and on until the first Sunday in September, 1966 when I asked for a home in the church and was baptized the following Sunday. The deliverance this brought me cannot be expressed in words. I was happy and came out of the water rejoicing. Yes, dear ones, I felt something — a great burden went down to the bottom of that water. I came out feeling light because I felt my big burden was washed away through the blood of my Saviour. Yes, I can say, "Bless Thee, Oh my soul, bless the name of my Lord and Saviour, Jesus Christ . . ."

In the dream I had in the fall of 1937, my mother and sister were with me. We were walking and our path was on a high hillside. Suddenly, we decided we would eat. We had a basket of food with us. Mother said: "Children, this seems to be a good place to spread our lunch." She took a white tablecloth and spread it on the ground to put the food on. Suddenly, I thought I heard someone. I looked around the hillside and down into the bottomland and I saw a woman and two or three teen-age children. I told my mother that these people might be hungry too and I believed I would invite them to come and eat with us.

I went down to invite them and I found the area to be like unto a swamp. It was very frightening to look at, but I went on. I got to them and tried to talk to them, but they could not understand a word that I said. Soon there came a man, I thought to be the husband of the woman. He seemed to understand me when I said, "Come, eat. We have plenty and you are welcome to come with me."

As I turned to return, there seemed to be a roaring sound. I looked toward the west and there it was — a dark cloud almost upon us. I saw then, a narrow path which was white as snow. I told these people to follow me and be sure to walk directly in this path. It was so narrow, we had to walk single file in this path. I told them to keep their eyes on the path. I felt they would be lost forever if they got on the outer edge of the path. I went on but had to bow down in order to be able to see the path. Suddenly there came a roaring, rolling sound and it was water. It rolled right over me. I knelt down to try to pray that those people would not be lost and would stay in the path. I was begging the Lord to lead me into the path that I would be saved and return to my people safely. I crawled on hands and knees until I got across and reached dry land and there I found the ground was covered with pretty green grass. I walked on to Mother thinking they were following me when Mother said: "Where are the people?" I looked but none of them were there. I said, "I guess they were lost and went with the water." During my effort, I prayed until I got back to Mother and when I realized they were not with me, I cried. I had begged them so hard to stay right in



the white path but they apparently had gotten swept down with the water. I awoke, still praying. The commotion I made in my dream, apparently awoke my husband. He wanted to know what was wrong and I told him I had been dreaming.

I had another impressive dream. This dream goes back where it seemed I was in school and was walking home as we usually did — two miles there and two miles back home. I was less than a mile from the schoolbuilding when, for some reason, I stopped along the side of the road. While standing there alone a car came by and stopped. A woman asked me where they could find drinking water, saying they were thirsty. I told them there was plenty in the ditch. They said that water was not fit to drink, but I told them it was good, for I had tasted it many times. They took a bottle, filled it and drank and suddenly, I looked up toward the eastern sky and it looked so pretty to me! Then appeared a picture of a man with a crown on his head. There soon appeared a woman, also with a crown on her head. Then I began to think and suddenly there appeared a wreath-like frame around these pictures as I looked at them. Soon they began to complain that they were burning up, however, I was very comfortable. I was still looking at the picture in the sky. The wreath was beautiful, it had stems of stars and olive leaves at each side of the star's stem. It was oval shaped. I said, "Lord, what does that mean?" Then the word "Welcome" appeared beneath the wreath.

Soon I felt heat on the left side of my body and I looked toward the north and saw red flames. I cast my eyes and head downward to the

earth and cried, "Oh, Lord, have mercy on me, a sinner." I cannot find words to express my feelings, but I looked to the east and said, "That must be the King and Queen." I believe it was Jesus and Mary, His mother. I looked at the people and they were still talking of the burning heat. It was as though one opened a very hot oven and the heat flashed out in one's face.

I tried to pray. I said, over and over that I did not know what would become of me. Then a voice spoke and said, "Come unto me all ye that labor and are heavy laden and I will give you rest." (Matt. 11:28). Suddenly I felt myself go upward as a feather. I felt beyond words. I went rejoicing into the air. When I awoke I had to get up. I turned the light on and looked in the mirror. I saw I was still the sinner that I was the day before. If I could be a good person, I surely would, but I cannot. This thought my mind while I was up, from my bed. I dreamed these dreams within a period of three years — 1936, 37, and 38.

#### The Third Dream

One night I dreamed my mother, one of my sisters and I were together. We were about one mile from our home. We were walking in a wooded area when I looked up and saw something like a very large building. It was snowwhite and seemed to be trimmed in gold. There was a humming sound. At the front of this mansion, as I called it, were two men. (I thought them to be men for one had beautiful white, long beard). This man with the beard had something like unto a long white rod in his hand.

I asked my mother what it could mean? She looked and said that she did not know, but she said to us:

"Children, let us pray." We knelt down near the ground and we prayed. The mansion seemed to stop near us. When we arose to our feet we were singing and rejoicing, but I felt that it was the end of time. Behind this mansion was left a trail which looked to be more than a hundred feet wide and it was as clean as could be. It seemed that all the bushes and trees had just disappeared. I heard a voice speak: "Come, get on board the ship." My mother told us to listen and then she said to the voice: "Do you mean us?" The voice spoke: "Hurry, come on board, you are welcome."

I do not remember how we got there, but we were at the ship's side and the voice spoke again, saying, "You cannot bring anything with you." We were pulling brushes or small limbs for toothbrushes but we threw them down and boarded this ship. We looked around after getting on board the ship and found the ship had many beautiful rooms. As we began to move I awoke and we were all singing and praising God.

Elva R. Bates  
1318 West Davidson Ave.  
Gastonia, N. C. 28052

#### AN OPEN LETTER

Dear Elder and Wife,

I truly hope you are as well as usual. I often think of you and think about writing some of my joys and sorrows but I am too tossed about. I really do not know how to express myself. I love the thought of the scripture that says, "The poor have the gospel preached to them." I feel to be poor and poor indeed, yet sometimes I feel rich in the many blessings that have come my way and that I have enjoyed and been

blessed to rejoice in.

I truly love to read the Landmark.

In sweet fellowship,  
Ida or Mrs. R. E. Bryant  
R. F. D. No. 2  
Carthage, N. C. 28327

We would be glad to have you write when you have a mind to do so. If you enjoy the experiences of others, why not share yours with them?—Ed.

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#### IN MEMORY OF SABRA KING

Out of the depths of my heart arises a desire to pen down a brief account of the deceased, Sister Sabra King, who was a precious and most loyal member of Cypress Creek Church.

Sister King had been a member there for many precious years and was loved, cherished and highly esteemed by that church, as well as all who knew her. I do not know exactly how old she was but I am sure she was over eighty years of age. She was faithful to the last. In times of trouble in our church, she had great concern, both for its prosperity and welfare. She came to each meeting unless she was providentially hindered. All her days in the church and all the years that this writer had known her, she was blind. All the members loved and were very attentive to her and if one was not near to lead and assist her, another was. All seemed happy to be of assistance to this dear meek, gentle lady and sister.

She is now gone to the blessed rest which, though she often sought, was not to be found this side of Paradise. So it is with some sadness that we attempt to write this memorial, but the sadness flees when chased away by the heavenly Comforter who whispers, "Rest, sweet, sweet rest in Paradise; never again in this earthly land to mourn or pine, complain or be harassed nor disturbed."

She leaves one son, Drifers King, whom she adored, loved and cherished more than her own life. We, the church at Cypress, do bow to the will of God, our King, and feel to say, "Thy will be done."

Elder Horace Bryan, Moderator  
Minnie Jones, Clerk



# Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

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VOL. CIV

NO. 13

Second Class Postage Paid at  
Wilson, N. C. 27893

Wilson, N. C. 27893

May 15, 1971

## TIME DISCLOSES ALL

Dear Elder Adams,

As I am sending you my change of address, I feel to do as much as say hello to you and your wife with deep trust that both of you are enjoying good health. I often think of you and do enjoy reading the Landmark. Its contents are so much in harmony with my experience that it is much comfort to me, that is, when I am made comforted, for the glory of man has to first be stripped before he can enjoy the comforts of God. When it is well with you I would like to have your views on I Timothy 2:1-6.

G. E. Wilson  
2203 Monterey  
Bakersfield, Cal. 93305

According to the request of our Brother, I submit the following:

"I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men: For Kings, and

for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved and to come unto the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

Paul said: "For as the body is one and hath many members and all the members of that one body, being many, are one body; so also is Christ." I Cor. 12:12. It is recorded that "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16, 17.

Perhaps our brother is more interested in the fourth verse, which reads: "Who will have all men to be saved and come unto the knowledge of the truth," also the sixth verse which says, "Who gave himself a ransom for all, to be testified in due time," and Paul said, "For the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ." I Cor. 12:12.

The "all men" under consideration does not embrace the whole creation of Adam. It includes all that the Father gave to His Son. Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Jno. 6:37. Jesus came down from heaven not to do His own will, but the will of Him that sent Him. We read: "And this is the Father's will which hath sent me, that of all which He hath given me, I

should lose nothing, but should raise it up again at the last day." Jno. 6:39.

The above is sufficient proof that all that are embraced in the covenant, all who were "chosen in Him before the foundation of the world," which was ordered in all things and sure, were saved in the mind and purpose of God before the world began. They were elected to eternal life which includes both the elect among the Jews and the elect among the Gentiles. They are the seed of Abraham; not after the flesh but after the Spirit. God made a covenant with him, "And I will make my covenant between me and thee, and I will multiply thee exceedingly." And Abram fell on his face; and God talked with him, saying, "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations." Gen. 17:23, 24.

Those who embraced in this covenant are the spiritual seed of Christ, and not all the natural seed of Abraham. Paul said, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. Again he said: "For the promise, that he should be the heir of the world," (meaning the spiritual world-the chosen ones in Christ.) "For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace." See Rom. 4:14-16. John said: "And we know that we are of God, and the whole world lieth in wickedness." I John 5:19: This was not to Abraham or to

his seed through the law, but through the righteousness of faith. See Rom. 4:13. Paul said, "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but in Isaac shall they seed be called. That is, they which are the children of the flesh, these are not the children of God: But the children of the promise are counted for the seed." Rom. 9:6-8. These are the ones which Paul exhorts, that first of all supplication, prayers, and intercessions and giving of thanks be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. Those whom the apostle has under consideration are the saints of God, who are made kings and priests unto God. See Rev. 5:10.

Jesus did not pray for the world. He prayed for them that the Father gave Him. He said, "I pray for them, which thou hast given me; for they are thine and all mine are thine and thine are mine; and I am glorified in them." Jno. 17:9,10.

T. F. Adams

#### IN MEMORY OF A DEAR SISTER

To me, Paulene has been a very dear person. Our children grew up together. We each had one daughter. They were playmates and girl-friends together. We had much in common, we even raised our children together. I always felt so much safer about a decision in regard to the children if Paulene felt the same way about it. When I heard of Paulene's illness I was so grieved! I felt great sympathy for the family, church and many friends as I felt to be one of them. I was truly hurt. I had a great dread of seeing her in such a condition, but after I had visited her I felt so different. I felt I would be so selfish to even want to change anything the good Lord has so reconciled one of His children to. I visited her



several times during her sickness and had several wonderful telephone conversations with her during the time that she was able to talk. I could never find words to express or describe the way the Lord took care of her all the way. I have never witnessed any such faith and trust on this earth. I would listen to her sweet testimonies and look at the sweet smile on her face and I would be so comforted, my hope of a hope so strengthened, I would just must forget she was sick. I would sit and listen, enjoying every word she said, all the time realizing this surely leaves me out of the arrangements. Here I am, going to church, working every day, all of which Paulene enjoyed, but I still complain!

One night her conversation was just outstanding to me. As I listened to her, I felt this must be like it was when Christ was on earth performing miracles. I have never seen the manifestation of such faith. I said, "Paulene, I want to ask you a question: How do you feel about being so reconciled?" She looked at me and smiled. She said: "Sister Hill, it is not me." That was all she said. That satisfied me. We sat and cried together and I hope rejoiced together. I hoped so much that she never would have to suffer; that this reconciliation would last to the end. The Lord was so good to her. No one could have been cared for better by a family. Everything that could be done for her comfort, was done. She went to sleep one night and the family found her the next morning asleep in Jesus. I fully believe she is resting with her Saviour.

He made her reconciled to His will to the end, still abiding in that faith that assured her, caused her to believe He would take care of her. I know her family, husband and children have missed her most of all. She is greatly missed, and especially is she missed at church by us all.

Written by,  
Ada Hill

#### OBITUARY OF

#### CHARLES LEMON JANNEY

We, the Primitive Baptist Church of Glenwood, West Virginia, bow in humble submission to the will of the Good Lord, in removing from our midst, Charles Lemon Janney. He was born June 2, 1906, the second son of the late Neal and Sarah Willis Janney, Franklin County, Va. Also preceding him in death was a brother, Albert. Surviving are his brother and wife, Homer and Hazel Janney, the three having made their home together following the deaths of the parents. His death, November 2, 1970, was the result of an

unexpected heart attack.

Funeral services were held at Pigg River Primitive Baptist Church, Franklin County, Va., with Elder Julius Bocock and Elder William Holland officiating. Burial was in the Willis Family Cemetery nearby.

Dear Charlie was a model man. He walked circumspectly before his fellowman. Although he never united with the church, he manifested a sweet hope of life eternal after his pilgrimage here in this time world. He contributed to the welfare of the church. He loved the doctrine of salvation by Grace, and He was ever ready to lend a helping hand to those in need. We can only say sleep on dear Charlie, sleep on. He is greatly missed by his brother and sister-in-law, (Brother Homer and Hazel); also a host of friends who loved him.

There is a clam for those who weep,  
A rest for the weary Pilgrim found;  
They softly tie and sweetly sleep  
Low in the ground.

Be it resolved that a copy of the obituary be sent to Zion's Landmark for publication, a copy sent to the family and a copy placed on the Church Book.

Done by order of the Church in conference,  
December 5, 1970.

Elder W. E. Branch, Moderator  
Sister Marilyn Shaw, Clerk  
Written by Sisters Maggie Priddy  
and  
Marilyn Shaw

#### ANGIER UNION MEETING

The Angier Union will meet with the Church at Bethel, the Lord willing, the fifth Saturday and Sunday in May, 1971. Bethel Church is located about five or six miles Southeast of Angier on the old Angier-Benson Road. Elder Jack Hawkins is appointed to preach the introductory sermon, Elder T.F. Adams, his alternate.

We invite all lovers of the truth to meet with us with a special invitation given to brethren in the ministry.

E.T. Jones, Union Clerk  
RFD 3  
Fuquay-Varina, N.C.

#### MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held, if the Lord will, with Pee Dee Church, Horry County, S.C., the fifth Saturday and Sunday in May, 1971. Services to commence at 11:00 A.M. on Saturday and

10:30 A.M. on Sunday.

Directions are as follows: Leave Conway, S.C., on Georgetown Hwy. (904) and go about two miles; turn right on hardsurfaced road. Go about six miles to hardsurfaced road on left. Continue on this road to union.

We invite the ministering brethren along with all other brethren, sisters and friends to visit and worship with us.

L.M. Vaught,  
Union Clerk

#### SALEM ASSOCIATION

The 62nd Session of the Salem Association will convene with the Church at Bunker Hill, the Lord willing, on the third Saturday, Sunday and Monday in June, 1971. The meeting place is located on Hwy. 66 between High Point and Kernersville, N.C., approximately two miles from Kernersville in the direction of High Point, N.C.

We invite all, who feel to visit us, to come to our association. We shall be glad to have you. For further information contact or call Elder C.S. Farmer, RFD 4, Kernersville, N.C., or telephone 993-4967.

A.B. Barham, Association Clerk

#### BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Upper Black Creek, Wilson County, N.C., the fifth Saturday and Sunday in May, 1971. The location of church is on the South side of U.S. 301 in Hwy., about 1½ miles South from Lucama, N.C. Services are to commence on Saturday 11:00 A.M. Elder J. B. Williams was appointed to preach the introductory sermon, Elder Paul Lamm, his alternate.

We invite our brethren, sisters and friends with a special invitation given to our ministering brethren.

J. B. Williams, Union Clerk  
225 Braswell Street,  
Rocky Mount, N.C.

#### BLACK RIVER UNION

The Black River Union is appointed to be held with the church at Hickory Grove, the Lord willing, the fifth Saturday and Sunday in May, 1971. The church is located about seven miles South of Benson, N.C. on Highway 50.

Elder J. W. Hawkins was chosen to preach the introductory sermon. An invitation is extended to brethren and sisters and, especially, our ministering brethren.

Alonzo Barefoot, Clerk

#### ANNUAL MEETING AT OAK GROVE CHURCH

The Oak Grove Primitive Baptist Church expects to hold its annual communion meeting the fifth Sunday in May, 1971. We invite our brethren, sisters and friends to visit us in this meeting.

Elder C. S. Mills, Moderator  
Sylvia Snider, Clerk

#### WHITE OAK UNION

The White Oak Union is appointed to be held with the Church at Wilmington, the Lord willing, the fifth Sunday and Saturday before, in May, 1971. Elder Horace Bryan was chosen to preach the introductory sermon. All lovers of the truth are invited to meet with us, especially our ministering brethren.

H.A. Young, Union Clerk

#### ANNUAL MEETING AT NEWPORT NEWS, VA.

Please announce in the Landmark that our communion time at Newport News Primitive Baptist Church is fourth Sunday in May, 1971. Services to begin at 7:30 on Saturday night, and at 10:00 A.M. on Sunday.

We hope the ministering brethren along with all our brethren, sisters and friends will remember us there.

Go No. 58 East to Franklin, Va.; then follow 258 across James River Bridge. Turn left on No. 60; go two miles to Harpersville Road. Turn right on 306 for about ¼ mile to Gatwood Road and turn left. The church is behind the Warwick School.

Mattie Via, Church Clerk

#### LOWER COUNTRY LINE ASSOCIATION

The 65th Annual Session of the Lower Country Line Primitive Baptist Association will be held, the Lord willing, at the permanent meeting site on July 3, 4, and 5, 1971. The permanent meeting grounds are located about five miles East of Roxboro, just off Hwy. 158, near Surl Church. Elder L.P. Martin was appointed at the past session to preach the introductory sermon, Elder Jasper W. Hawkins, as alternate.

A cordial invitation is extended to all believers in the doctrine of Salvation by Grace to come and worship with us in these services. We especially invite and desire the presence of our ministering brethren.

Reuben Bowes  
Association Clerk



# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIV

JUNE 1, 1971

NO. 14

## ISAIAH CHAPTER 38

In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

Then Hezekiah turned his face toward the wall, and prayed unto the LORD, And said, Remeber now, O LORD, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore.

Then came the word of the LORD to Isaiah, saying,

Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

## EDITOR

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## ASSOCIATE EDITORS

ELDER J. M. MEWBORN ...WILLOW SPRINGS, N. C. 27592

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### HOPE OF THE BELIEVER

Dear Brother and Sister Adams:

The amazing little word "HOPE" has occupied my thoughts for sometime, until I feel compelled to try to write some of the many things that I am given to believe.

We, like the Apostle Paul, must die daily to all knowledge of being free from the law of sin and death. Our hope while this side of the grave, constitutes the manifestation of our faith in Jesus Christ and it is in His works that we have this hope. Our experience, our hope, and our faith are the fruits of God's everlasting promises revealed in us and to us. Yes, God's promises are the foundation of our faith, the support of our hope, and the joy of our believing heart. God's free grace and His promises are the reason for God's everflowing fountain, the water of life that springs up in us and makes us believe in the finished work of Christ as our Lord and Redeemer.

God's qualified and called preachers of the everlasting gospel of the Son of God are the clouds which bring cool, refreshing rain, the water of life (Christ) to water the earth (man) and it causes them to grow in the knowledge of the gospel kingdom. It is the Church, the body of Christ, that the clouds (gospel preachers) are sent for watering the earth and it is in God's particular time and in His peculiar people and in God's own way that the believers are brought forth and made manifest. They are given a God-given hope to look to the future, for

the promises of Christ are sure and amen. A person born again with a God-given hope of immortal glory always looks to the future. However, to know, as the world professes, is always in the past. Our hope, that is the hope that is in a believer's heart is the work of God, inspiring them to look beyond the things of this earth, into eternity, by faith. They are given a foretaste in the love of God made manifest in the belief that Jesus Christ is their Lord and Redeemer. They are made to believe that it was, and will always be Christ that redeemed them from their sins, and that He, by taking their sins upon himself and being crucified in their behalf by taking them out from under the curse of the law and giving them to love by grace. The redeemed of the Lord do not die in unbelief, as Christ is in their hearts and where Christ is there is a believer. Their hope is in Christ and in his resurrection from the dead.

The word, hope, is one of the greatest words in the English language, or any language. No person, living or dead, or from Adam until the end of this world, can lay any foundation for their hope, other than in Jesus Christ the Son of God and our Lord and Redeemer and in His resurrection from the dead. Hope satisfies the longing soul, and it gives them comfort in a God-given knowledge and an experience of grace that death, burial and the resurrection is all in Jesus Christ our Lord. Our hope is the



anchor of the soul, which is both sure and steadfast. It is anchored in the finished work of Christ throughout all eternity. All whom Christ has redeemed by the shedding of His blood are made to desire more evidence of God's merciful kindness and His ever abiding love all the allotted days of their lives in this low ground of sin and sorrow.

To say that you know something is to acknowledge it as having been perfected in the past. To know is past tense; hope is always in the future tense. Anyone who professes to know they are saved, lives by knowlege and are legalist. Wherin hope is God-given. It is a living desire to look to the future for the fullment of that blessed hope that we shall be among the few that are raised and fashioned like unto our Lord and Savior Jesus Christ. It cannot be said, in any way, that it is the work of the creature, or what anyone has done. In all cases, it is what Christ has done for us and in us. Romans, 8:20. "For the creature was made subject to vanity." To be subject to, means, to be under the control, influence and power of another. In this case it is "vanity." "Not willingly but by reason of him who hath subjected the same in hope" Who hath subjected, sets forth the power and love of God, which hath subjected free grace, the works of Jesus. The power of God is made known as we are under His control and His influence and we are made a willing people in the day of His power. We have a new life, and that life is Christ in us the hope of glory. Jesus Christ, the Son of God, said unto Martha; "I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live." Another wonderful God-given

promise, the hope of the believer, "though he were dead". The body though dead, would rise again and be changed from mortal to immortal. From corruption to incorruption, at the last day in the resurrection of the dead.

There are several adjectives which are used in describing the believers' hope in the New Testament. II Thes. 2:16. "It is termed a "good hope through grace." The Apostle Peter refers to it as a lively (living) hope. I Peter 1:3. "Hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." The Apostle Paul describes our hope as sure and steadfast. Heb. 6:19. "Which hope we have as an anchor of the soul, both sure and steadfast, and which enteredth into that within the veil." In Eph. it is one hope of your calling. Eph. 4:4. "There is one body, and one Spirit, even as ye are called in one hope of your calling" One Lord, one faith, one baptism, one God and Father of all. In Titus it is termed that blessed hope. Titus 2:3. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

In Heb. 11:1. "Now faith is the substance of things hoped for, the evidence of things not seen." The substance of our faith is Christ, and the evidence is, Christ in you the hope of glory. Christ is our hope, our strength, our faith, our righteousness, our redemption and our Salvation as well as our Resurrection. The believer's hope is the anchor of the soul, it is anchored in heaven, in Christ. It is both sure and steadfast. Can you think of anything more sure than the promises of God our Savior? He tells

us; where he is there we shall be also. Yes, the finished work of Christ the Son of God is anchored in heaven throughout all eternity.

Human language, or law religion and human thoughts belong to the earth and the earthy creature, the natural man and with it man expresses his thoughts. Notice the expressed hope of the natural man is always in the future. For instance, when a letter is forwarded, there is the natural hope that it may be delivered. Man hopes for earthy things, they are still to be fulfilled in the future. After he receives them, where is the hope? It now becomes a reality. How about the man of God? Born of God and exalted by God the Holy Spirit and given a hope in the finished work of Christ, they are blessed to feast in heavenly things in Christ Jesus which the world knows nothing about. The feast is unexhaustible and unexplainable, this hope is ever manifesting God's ever abiding love and His watchful care. We have a God-given hope of immortal glory in what Jesus Christ has done in us and for us. Our sins have been imputed to Christ and His righteousness has been imputed to us.

A God-given experience, always produces a God-given hope in a believer and it is confirmed in the Scriptures that the resurrection of the dead is the hope of God's chosen vessels of mercy. Had we already attained it, then we would not be in hope for it, as hope is always in the future. A believer's hope is not of the creature. It requires the justification of something far greater than himself or the works of the creature. The fulfilling of the believer's hope of immortal glory, requires a complete redemption,

which required the complete atonement, the complete obedience of Jesus Christ and His crucifixion and His shed blood, His life, His death, His burial and His resurrection to satisfy the demands of the Just, Holy and Righteous law of God.

I Cor. 13:13. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Faith and Hope do not go beyond the veil, or death, but Charity, the everlasting love of God never ends. Faith, Hope and Charity, all are of God as the Apostle Peter tells us, "Elect according to the foreknowledge of God the Father." In another place it tells us that their names are written in heaven, and in another place it is in the Lamb's Book of Life and that before the foundation of the world. God being perfect, His foreknowledge equally must be perfect. If His foreknowledge is perfect, it must embrace all events and all dispensations of time. Can we be so base, so blind to, in any way, deny the Lord God's almighty power in His creation and in all events? It is the Lord God's time that His people are called out of nature's darkness into His marvelous light, and knowledge of what Christ has done in our behalf. God's chosen vessels of mercy are given a hope and wisdom by revelation that they may believe that Christ is their hope and faith and their salvation. Those whom Christ has bought by the fulfilling of the just, holy and righteous law of God, and by being crucified in their behalf. They are not under the law but are under grace and are not their own keeper. They are made living witnesses to what Christ had done in them. They equally are made to hope that they



are in the few for whom Christ has shed His blood and has sent God, the Holy Ghost, as their ever keeper. It is He who takes the things of Christ and reveals them to His children. All who have a living hope are made to fear and tremble as the Apostle Peter tells us. I Peter 3:15. "...But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear..."

Hope is a gift of God, hence God produces hope. Hope is the God-given desire for eternal life in Christ, our Lord and Redeemer. Hope is one of the gifts of faith, which is equally a gift of God and it is not of works, less any man should boast. All the redeemed, by the shedding of the blood of Jesus Christ, looks to the future, when the realization of the thing hoped for will be made manifest. It will not be manifest until after the final consummation of all things and until the resurrection of the dead. Then all who are in that glorious and wonderful number, shall see Christ as He is and be like Him and be satisfied.

Brethren, if I know my sinful heart, this is my hope while in this low ground of sin and sorrow.

J. F. Simpson

901 Avenue "O" N.E.

Winter Haven, Florida 33880

April 2, 1971

#### BONDS OF LOVE

Dear Sister Turner,

I was so glad your sweet thoughts were directed my way. However, I feel very unworthy of your notice of me. I was also glad you so sweetly explained out sister relationship. I had an idea of what it meant, but

could never express it so beautifully. A few minutes before the mail came I was having a discussion on that same subject with my daughter. I said you dear people had called me sister but I did not feel worthy of it. Then my husband walked in with the mail and there was your letter. It explained and so enlightened me on the subject! I am very ignorant on Biblical matters. I would love to know and understand a great deal of it, but, as you said, we have to be shown these things. In His appointed time He will reveal it to us. Isn't it wonderful to believe this: And that in His great plan there will not be any mistakes, but all will be perfect. I would not change this fixed thing even if I could and even if I did not have my little hope and felt doomed to hell as I so often feel. I would still believe that all things work together for good to those that love God, and I do believe I love Him.

I cannot remember exactly when I knew this for a fact. It must have been when I was at the age of eleven or thereabout, and, as you said in your letter, it was not because I had Old Baptist parents to teach it to me. Many times I went to Sunday school while my Daddy was away preaching the Primitive Baptist doctrine. I did not learn anything at Sunday school. Many times I went along with my Dad and stayed in the homes of the dear brethren and sisters of like faith and my memories of those times are happy ones. I remember the love that was shown for one another. I remember my first prayer, as though it were yesterday. My folks had gone on a trip. They left early and I went on to school. When I arrived home in late afternoon they had not returned and I was very upset. I was afraid I

would be alone that night. I have always disliked being alone at night, and we lived quite a distance from neighbors. I should have known they would return, not only because of me but the chores such as cows to be milked, etc. Anyway, I asked God to have mercy on me as a sinner, and if He saw fit to do so to please send my folks home. I was so afraid of the dark. It was just getting dark at the time and when I looked up there was the car turning in down the lane and I was not alone any more. I thanked God, for I believed He had answered my prayers.

A short time later my only sister married, leaving my Dad and me at home. It was a cold, windy, cloudy day in February, so cold I could not stay outside with my Dad. He was working filling holes in the lane. It was so lonesome, I wanted to cry and did. The silence of the house I felt I could not bear. I sat or kneeled at a window to watch my Dad, the only sight of life for miles around. As before I asked God to have mercy on me. I could not help myself. I bowed my head and talked aloud for awhile. I told Him I was afraid I could not bear the loneliness and if He saw fit, to please help me overcome it for I could not of myself. I raised my head and looked out the window and could hardly believe my eyes. There were my brother, wife and children walking up the lane to spend the weekend. They had walked miles in the cold to pay us a visit. All that morning I had said a prayer for someone to come to see us, for it was so lonely. Years later the thought came to me of 'the Scripture, "Ask and ye shall receive." I believe I asked and I received. What a comfort to think He answered my prayers.

I am sure you wonder why I have told you all this. I never talk of these things. I haven't any expression for one thing, even if I told it to one that understands, as I am sure you do. But I did want to explain that it is not what I've read or heard that causes my belief. It's what I have been taught by a Higher Power than man, or I have been awfully deceived. I could be deceived about my part in His plan, but not in knowing He is there. He has revealed Himself to me again and again. But at present I am in darkness and have to look back and try to search for spiritual blessings.

I would like to tell you of a dream which I had a couple of weeks ago that has impressed my mind greatly. I dreamed it was just getting dark in the early evening. My husband and I were sitting on the divan looking out the patio doors. We had not turned the lights on and it was quite dark inside. I looked up over the top of the orange tree and saw a beautiful white bird flying toward us. It came like a streak of light and flew down at about the middle of the door. I am sure it was a dove. As its wings brushed the glass it was as if a bolt of lightning had stricken the room, no sound, just a blinding flash of light which lit the room very brightly. It fluttered its wings twice, looking in at us. It seemed had there been no glass it would have flown in. I had a strong impression it carried a message of some sort. It frightened me and the light which came from it blinded me so that I gasped aloud, and then it flew up over the house and was gone, leaving us in darkness as before. I was awake right afterward and for a long time my eyes felt blinded as though I had looked at too bright a



light. At first I felt it could be a warning but the more I thought of it the more I felt peaceful and, strange as it may sound, some inner voice told me that it meant a holy blessing for us. This is what I wanted to believe and for that reason it makes me a little doubtful. I told my sister about it and we looked up Scriptures concerning the dove which caused me to believe more strongly that it was a holy blessing and did mean a message of that nature. Anyway whatever it contained, if anything, will surely be revealed, for if it were a message from on High, I'll receive it. We do know He does not make a start and not finish it. Whatever He starts, He finishes and it stands fast. What a wonderful truth. Yes, I am like you, I have seen His handiwork in all things, such as trees, flowers, even in drops of rain. How wonderful to have such a Creator! May He bless and keep you always would be my prayer.

In bonds of love,  
Thelma Bridges

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**"GOD IS ALL OF IT"**

Dear Readers of Zion's Landmark,

I am not worthy to write on spiritual things. Surely, surely, the most unworthy of anyone who ever attempts it. Recently, however, I have thought much about something Elder Floyd Adams said to me. He said, "God is all of it — everything." It makes sense. I, also, believe God is the one Supreme Godhead; the one and only Power. He is all there has ever been or ever will be. This, I believe, includes Jesus Christ, His Son, as well as God's chosen children. It takes all of these to make up that Great, Holy Body, the Lord Jesus Christ.

Just as in man, it takes body, soul

and spirit to make a whole human being and, as we know, they function separately; serve specific purposes. Man's spiritual mind represents good, or Christ in him, and his carnal (fleshly) mind represents evil, or satan in him. Yet, he is a whole body consisting of these various, functioning parts.

In the Old Testament we read of God's creation. But, before the creation God, the Spirit, existed invisibly, as did everything else, in the mind and purpose of that Great and Supreme, Holy One. It all dwelt in Him at that time.

This unworthy writer is no authority. I only write as it appears to me. We read in Isa. 43:10, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am He; BEFORE ME THERE WAS NO GOD FORMED, NEITHER SHALL THERE BE AFTER ME." He is from everlasting to everlasting. The Father, Son and Holy Ghost each dwelt in each other as a whole. All pre-existed, as did His chosen children—all together in the mind and purpose of the Holy, Supreme, All-Powerful God. So, Jesus Christ, the Son, was part of this great Statute we call God, Saviour, the Holy One, Redeemer, and all the many names ascribed to Him in the Bible.

God is all power and and as such He chose His children in His eternal mind before His creation of all things. He later formed them. "This people have I formed for myself; they shall shew forth my praise." Isa. 43:21. (And His people do.) He formed them out of the dust of the ground and because sin entered the world (which, of course, God

foreknew) man multiplied in untold numbers. However, each child of His, pre-existed with Him in His mind and purpose. He knows everyone of them and calls them by name. He has neither lost nor added a single one of them. They are still on His eternal and original list. He wrote them there. "Thou art mine."

God is liberal in His assurance of whom His children are and His reasons for choosing them. "But now thus saith the Lord that created thee, O Jacob, and He that formed thee; O, Israel, fear not; for I have redeemed thee; I have called thee by thy name; thou art mine." Isa. 43:1. "Yea, before the day was I am He; and there is none that can deliver out of my hand. I will work and who shall let it?" Isa. 43:13. "I am the Potter, thou art the clay." "Who can say to the Potter, what doest thou?"

We know from reading the scriptures that God pre-existed and that He dwelt in Himself; in His own immensity. Since there was no God (Power) before or after Him, it stands to reason that His Son, Jesus, pre-existed as part of God's Holy Self and only in that form. There He remained until God sent that part of His Body to be born of a woman, and existed as a visible man to fulfill His mission on earth. We have to keep reminding ourselves that "ALL things are possible with God." We know that it takes many different kinds of material to build a house but we do not call them lumber, roof, chimney, etc.; we call it a house. It is all there, properly joined together to make the whole structure and is known by one name — a house. And so it is with God. Jesus, the Son, the Man (part of the whole) was sent by the Holy One to do His specific will.

He served the purpose for which he came. He then returned from whence He came and took His place at the right hand of God as before.

I believe the "many mansions in my Father's house" are no other than the hearts and minds of God's chosen people. There are many hearts and minds in this invisible House as there are many brick in a visible house. The "House" spoke of in this scripture, I believe, is the Stature or Holy Body of God. This is the dwelling place of God, even though He is a Spirit and is everywhere, this spiritual House contains all there is. It is all under one great Roof. The occupants, as stated before, are God, His Son, Jesus, and God's previously chosen children. God encircles everything that belongs to Him with His everlasting, eternal and loving arms. "Thou art mine." Although God is a spirit and is everywhere at all times and His children are here and there; some in their graves, some living today; some yet to be born; yet, they are with Him in the mind of the eternal God. They are all under that one roof, visible only to that one Great I am.

God protects His children from all danger: "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shall not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isa. 43:23. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:24. Since God is a spirit and has all power, and is everywhere at all times; not limited to time or space, He had the power to



send His son, Jesus, to do a specific job on earth, which He did. Jesus said, "I have finished the work which thou gavest me to do." When the work was finished (God's will which He previously purposed) He recalled His Son from whence He was sent and He took His former place in that Great Heavenly Body, His Father. We read, "For as the Father hath life in Himself; so hath He GIVEN to the Son to have life in Himself. And hath given Him authority to execute judgment also, because He is the Son of man." John 4:23-27. Jesus, the Son, sent by the Father executed the will of God and He could do no more. We read, "I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not my own will, but the will of the Father which hath sent me." John 5:30. Jesus said, "If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which He witnesseth of me is true." John 6:31-33. So, we see, Jesus only executed the will of the great Creator. It is all in and of Him, and it seems clear to me that everything God calls His own eternally is, as I have mentioned before, embodied in that great Statue, God, Himself. The power, the performance, or execution of that eternal purpose of God, described throughout the scriptures is of, about, and in that one great I Am—the One and Only God, Lord of all. Jesus said, "The Father that Dwelleth in Me, He doeth the work. I in the Father and the Father in Me." "I and the Father are one."

Elizabeth C. Edwards  
417 South Boylan Ave.  
Raleigh, N.C.

#### A WONDERFUL POEM

Dear Mrs. Hill,

It was so good to hear from you. Your letter came yesterday and I enjoyed it so much. You wrote so wonderfully and sweetly of Elder Hill and of your feelings. I know you are so terribly lonely and there is no one who can fill the vacancy that has been left—no never! But what a blessing it was for him through and he would not want you to grieve if he could speak according to nature.

I have two friends in Jacksonville, N.C. who are both widows and are alone, and oh, how I do wish you and they could know each other well! One is a member at Wilmington—Mrs. Isla Floyd; the other, like myself, is not a member but she attends and in my opinion she believes the doctrine of the Primitive Baptist, if she believes anything. She is so loyal and wonderful! Her name is Mrs. Ellen Dixon. Elder Barham knows her. Another one is Mrs. Edwards that Elder and Mrs. Barham go to see so often, when they can. If you ever get an opportunity, go with Elder and Mrs. Barham to Jacksonville and visit with the folks there. They are such sweet, warm people! and believe me, you will be right at home with them.

I am so glad your son and daughter both live close to you. It means so much to have your sons and daughters close by you. Oh, how I wish we could live near Mama and Daddy! I love them so very much and miss them more than I can ever say. We live just about sixty miles from Dave's folks though and they need us, especially now. Dave's Father is eighty-one years old and he is getting very feeble. I am thankful we are as close to them as we are,

since we live in Florida, but I wish we were closer to them than we are, however, they are also in Florida and they would like to be closer to us than they are. We have invited them to move in with us, but, of course, they will not unless they feel they just about have to. I can understand their not wanting to do so and we do not want them to feel that they must for we just want them to know they are welcome to do so anytime and that they do have someone who cares.

Mrs. Hill, the poem was such a poor and small way to say some of the things I felt about Elder Hill. I could not explain my feelings had I written and written, and too I felt if he could speak he would not want to be eulogized beyond a point for he was that type person and though I wanted to express my true feelings regarding him as a father in Israel, a preacher and as a child of grace, a brother, a preacher and as a father in Israel. I know too that his feeling in the matter was where there is any spiritual good in a human being it is all of God, Himself. However, I feel to know and certainly so according to the scriptures, that it is with us as expressed by Jeremiah when he said: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. However, if I am any judge, he was surely blessed with Godly love and understanding of the truth and blessed to live it as much as possible.

Mrs. Hill, the poem was such a poor and small way of saying some of the things I felt about Elder Hill, but I just could not say or express some of the feelings I had concerning Elder Hill. I felt he was truly a father in Israel, a gifted preacher

and a brother in Christ, with Godly love and understanding of the truth and he was blessed to live it.

I wish I could go to see you. I hope to get home this year, for a week maybe and I hope to see you if I have the opportunity, to get up that way. Yes, I have been to Elder John Simpson's church a few times, but I have been a poor one to go for I do not think I have been more than four times. The meeting times are only once each month and a portion of the time the people I go with, have not been able to go. I have not tried to go alone for it is about fifty miles from my home. I first met the Simpsons in California at Elder Jefferson's Church; then at Burlington Church when they came from Illinois and now they are here. A small world sure enough, at times it seems.

I will now come to a close as it is near time for Dave to get home, (midnight) and I need to get in bed soon after he gets in. Write when you can. I love to hear from you and please do not stay home too much. It is not good for you.

Much love,  
Norma (Mrs. J. D.  
Conley)

#### IN MEMORY

He seemed to be blessed with  
wisdom from above,  
He was quiet and humble and meek,  
When sadness and sorrows en-  
compassed him 'round,  
On his knees—the answers he'd  
seek.

His love for the church was manifest  
to all,  
He served with his head bowed low;  
He seemed to have felt so unworthy  
and small,  
He struggled—the truth to know.



He was surely a peacemaker loved  
by us all,  
Soft spoken, patient and kind;  
It seemed when troubles were  
everywhere,  
He was blessed to bring peace of  
mind.

A soldier of the cross, he fought the  
good fight  
With trembling and fear,  
unashamed.  
Oh how he loved the precious doc-  
trine of truth  
And the dear blessed Saviour's  
name!

We requested his presence so many  
times,  
In sickness and in sorrow,  
And he always came with com-  
forting words  
And hope for a glad tomorrow.

This verse could go on but it never  
could tell  
How much he'll be missed every  
day—  
His comforting handshake, the love  
in his smile,  
His gentle and understanding way.

We regarded him highly—we loved  
him so much!  
Yet, he was only a man,  
He'd say, "Don't build up my name  
nor weep for me,  
But look to the Lord, if you can."

God, in His wisdom, has called him  
home.  
His troubles in this life are o'er.  
Surely our loss is his eternal gain,  
And he'll see sin and suffering no  
more.

We hope on that bright resurrection

morn,  
We can all be united once more;  
To sing praise and glory to God  
above,  
Forever, on that bright and happy  
shore.

### VENGEANCE IS THE LORDS

Dear Ones in Christ:

As I was just reading Matt. 27:40:  
"They passed by reviled Him,  
wagging their heads, and saying,  
'Thou that destroyest the temple,  
and buildest it in three days, save  
Thyself. If Thou be the Son of God,  
come down from the cross.'" This  
seemed to awaken me. I was taken  
back to the many times in my life  
when I have had to stand still and  
wait the appointed time when God's  
word would be fulfilled.

We do get in a hurry and are  
impatient, when trying times face us  
in full force. The thirty-ninth verse  
reads thus: "And they that passed  
by reviled Him, wagging their heads  
and saying, Thou that destroyeth the  
temple and buildest it in three days,  
save thyself. If Thou be the Son of  
God come down from the cross." What  
solemn meditation fills our  
poor weak helpless minds and hearts  
to think of this King, Jesus, enduring  
such agony and suffering tem-  
ptations of fierce cruel mockings!  
"Oh, let me bow my head in humble,  
meek, child-like faith and glory in  
the cross of Christ, the King. Oh, to  
be enabled to think each time  
temptations or disappointments,  
pain or fear assail that we who  
follow after can never meet with  
more than did the innocent Son of  
God! The natural mind of mankind  
is to strike back when struck at, to  
get even, to seek revenge on the  
moment! Oh, but listen at these true  
solemn words of our Lord:

"Vengeance is Mine, sayeth the Lord, I will repay."

Dear Ones, have you ever stood helplessly by when being reproached; your tongue kept silent because that Just One who endured great pain, restrained and kept you from defending yourself? Truly, we can do all things through Christ who strengthens us and I know of no greater work wrought in a poor sinner than being enabled to resist the devil. I have said that the worst enemy I have ever had is myself. If I, by God's mercy and grace, am enabled to deny myself, oh! what victory, what peace, what love and union toward the dear Savior, your God and I hope mine. I have heard that silence is golden and so it is, indeed! In that terrible and dreadful moment when those adversaries stood, wagging their heads and tempting, saying, "Thou that destroyeth the temple and buildest it in three days, save Thyself. If Thou be the Son of God come down from the cross."

The wisdom of God took not vengeance then but in His own time, at the appointed place, how dreadful when His righteous judgment sounds—the trumpet sounds and the nations underground shake and tremble at His majesty. Triumphant King Jesus, who trod the winepress alone, victoriously over every enemy, even death. Sing all ye children of Zion's King: "The Lord, our righteousness reigneth supreme over all. His name be praised forever and ever. Amen."

Submitted with tenderest love and humbleness,

A sister, I hope,  
Mrs. Isaac Jones  
Richlands, N. C.

### A COMFORTING LETTER

My dear Sister Pittman,

Today, I read your experience in the dear Old Landmark, which I have been reading fifty-six years and it did me so much good I was impressed to write you a letter to try to comfort you in this sinful world today. I feel so thankful today that your experience did comfort me so much. I get down in the valley of sin so often. I fear sometimes I am not born again, but I look back on the road that I have traveled and Oh, how good the Lord has been to me!

Fifty-five years ago, I hope it was revealed to me that I was born again and Oh, how happy I was! I thought my troubles were over; but within one week I became troubled with an impression to preach, which burdened me very badly. I asked the Lord to enlighten my life. I felt so little! I went to visit Old Republican Church and an elderly Brother was the pastor. He found me and said I must preach that day. I said, "Oh, I cannot preach." But I was persuaded to make an attempt and oh, how small I felt. I rose to speak and there was given me a text of scripture; the same text that Elder Gold used for his first sermon. Brother Philpot sent me the Landmark the next week and Oh, it made me feel so happy! Ever since that time I have been trying to preach the gospel.

I know my time in this world is getting near the close, but I truly hope the good Lord has paid my debt. I have had a hard time in this life. I have tried to serve five churches inside of fifty-six years and I am going on eighty-eight years old and thank the good Lord I have never had any fusses or troubles in the churches that I have served and



I have forsake all, I hope, to serve my God. I hope the good Lord has given me this. I am giving away to bodily affliction rather fast, but not in the pulpit. I feel better light is given me there than I once had. My dear Sister, I want to live in peace here in the church and He gives His children a mind to go to the right church. They are led there in their search for spiritual food and for witnesses to the truth. He gives His children a mind to go to the right church. They are led there in their search for spiritual food and for witnesses. Before the end of time there is going to be great trouble and I cannot find out the trouble from leaving this old church and going to another. I do not want, in my lifetime, to hurt the feelings of my Brethern. I feel if we cannot live in peace in the church that our God gives us here, there is something very wrong with us, for it becometh us to forgive each brother and sister and make peace here in this life, particularly if they are penitent of their wrong. There will be no trouble in heaven and there will be no night there. Our good Lord has taken care of us here and it is by grace that everyone of His children are saved and grace alone. I feel that I am poor and I have been poor all my life, both in spirit and the natural life, but the Good Lord has taken care of me in every way. He takes care of everything for He made it all. I have lived to see all of the good old preachers, the elderly ones, die and leave me in this wilderness to live the best I can. I had a family to take care of and support, but the Lord has taken care of me and them in all of my services of the churches. So far I never have taken up a collection for my expenses in serving the churches

the Lord has blessed me to endeavor to serve. The good Lord has provided for me so far.

O! Once I owed a man five dollars and I did not have the money to pay him. I went out in the woods and I prayed to the Good Lord to make me able to pay that man and I got up off my knees and started to the house and I heard the sheriff of my county call me. I went and met him and he said, "Mr. Johnson, I have five dollars for you." He gave it to me and I thanked him for it, but I knew the Good Lord sent him with the money to me. Oh, Dear Children of the poor, may He enable you to put your trust in Him alone.

My Sister, please excuse me for writing to you. I have not written a letter in a long time. I have been nervous but tonight He gave me a mind to write a letter. I do not know why.

Elder P.H. Johnson  
Henry, Va.

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—Ed. This letter was written to Sister Bessie Jo Pittman by Elder P.H. Johnson, Henry, Va., about 1953 or 1954.

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#### OBITUARY

Brother Thomas Lindsay Beck, son of W.O. and Sarah Coats Beck, was born June 26, 1886, and was married to Mary Snider on December 24, 1908. He died November 17, 1968. He united with the church at Piney the second Sunday in May, 1921. He was a firm believer in the doctrine of predestination of all things.

He is survived by his dear wife and eight children. His funeral service was held at Piney Meeting House by Elder S.T. Atkinson and his body was laid to rest in Piney Cemetery.

This written at the request of May Beck by Elder S.T. Atkinson, Sr., 1601 Woodside Drive, High Point, N.C. 27260.

## *Zion's Landmark*

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"Remove not the ancient Landmark which thy fathers have set."

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**VOL. CIV**

**NO. 14**

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Second Class Postage Paid at  
Wilson, N. C. 27893

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**Wilson, N. C. 27893      June 1, 1971**

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### **KEEPING TO THE TRUTH**

Dear Elder Adams,

I would like your views on Luke 16:15, which reads as follows: "And He said unto them: 'Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.'"

Yours in hope of a better  
place,

R. D. Woodard

R.F.C. 2,

Selma, N.C 27576

---

I feel sure that our brother has a deep understanding of the above scripture and perhaps his interpretation exceeds mine. The above are the words of Jesus. He said, "No servant can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

And the Pharisees also, who were covetous, heard all these things; and they derided Him. And he said unto them, "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." Luke 17:15.

The Scribes and Pharisees hated Jesus. They thought of themselves as being His superior but as compared to Jesus they were vile and wretched-nothing. They sought the applause of men. The height of their ambition was to occupy the uppermost rooms at feasts and the chief seats in the Synagogues and for a pretense, they made long prayers to be heard of men. They devoured widows houses, they fleeced the poor to satisfy their greed for gain, they were full of deceit and there was no truth in them. The Pharisee who stood and prayed, thanked God that he was not as other men. He feasted twice a week. He said he paid tithes of all he possessed: He was not an extortioner, he was not an adulterer, he was not even as the Publican who stood afar off, prayed and said, "God be merciful to me, a sinner."

The contrast between the flesh and the spirit is here plainly evidenced. Self-works and self-righteousness are nothing more than a manifestation of the flesh. Jesus said: "That which is born of the flesh is flesh and that which is born of the spirit is spirit." Those who are born of the spirit are meek and lowly. They are humble. They search the scriptures in sincerity and in truth and they esteem others better than themselves. They prefer low seats. Mary sat at the feet of Jesus. She heard His words. Ruth lay at the feet of Boaz. The highest



seat under the law in the upper-most rooms at feast and the chief seats in the synagogues. The highest seat in the kingdom of God is at the feet of Jesus.

T. F. Adams

#### MEMORIAL TO CLAYTON DAVENPORT

Clayton Davenport was born to James R. and Sarah Davenport January 20, 1895, and departed very peaceably from this life, December 19, 1970. He was the husband of the late Sister Maude Mabe Davenport, who was so faithful to her church (Oak Forest) as long as she lived. Clayton (better known as Clay) also loved the church. It was his delight to do anything for the comfort and welfare of the brethren and sisters who were very close to him.

Clay was faithful to look after the church house and he endeavored to keep it warm in winter and cool in summer. He stood whole heartedly ready to support the church by word of mouth or by labor of his hands at all times.

We at Oak Forest have lost a very dear friend and feel to say a GOOD brother.

He leaves to mourn his passing, one daughter, Sister Louise Caviness of R.F.D. No. 1, Summerfield, N.C. Three sons, Dewy of High Point, N.C., Claude H. of Charlotte, N.C. and Robert R. of Atlanta, Ga. Two step-daughters, Mrs. Audrey Massengill of Hollywood, Fla., and Mrs. Delcia Jordan of High Point, N.C.; two step-sons, Elmo Harris of Hollywood, Fla. and Ovie Harris of Washington, D.C. Nineteen grandchildren and eight great-grandchildren and many other relatives and a host of friends.

His funeral was conducted at Oak Forest Church by Elder H.D. Wray, his body was laid to rest in Hillsdale Cemetery beside his dear companion who preceded him in death; there to await in peace, the resurrection to everlasting life.

Elder H. D. Wray, Committee  
Elder A. B. Barham,

#### RESOLUTIONS OF RESPECT FOR SISTER EULA PARRISH

We, the Church at Bethel, mourn at the passing of Sister Eula Parrish, but we feel our loss is her eternal gain. Sister Eula was blessed to ask for a home with Bethel May 21, 1921, when she was about twenty-five years of

age. She was a very faithful, humble member, and filled her seat as long as she was able to attend. She was blessed to visit the sick, also, as long as she was able. She was blessed to manifest a great love for the church and the members of the body.

Sister Eula Parrish was born August 25, 1896. She was married to Mr. Leonard Parrish who preceded her in death just one year and a few days. To this union were born two daughters; Mrs. Mabel Barnes, and Sister Estelle Langdon; and four sons, Glenwood, Edsel, Charles, and George L. Parrish.

She passed from this life on November 16, 1970, making her stay on earth seventy-four years, two months, and twenty-four days. Her funeral was held at Bethel Church by her pastor, Elder J. W. Hawkins and Mr. Howard Beard. Her burial was in the church cemetery beside her late husband.

May it be resolved that the Church at Bethel bow in humble submission to the Will of God. Second, that a copy be sent to Zion's Landmark, a copy to the family, and a copy be put on our church record.

Done by order of church in conference December 26, 1970. Humbly submitted,

J. W. Hawkins, Moderator  
Donnie Carroll, Church Clerk  
Sister Ollie Raper  
J. W. Hawkins  
Committee

#### OBITUARY

In memory of Brother Jay W. Woody, who was born on December 3, 1907, and departed this life on February 22, 1971, making his stay on this earth 64 years, 2 months, and 19 days.

Brother Woody was married to Sister Pearl Ingram Woody on December 1, 1943. There were no children by this union. However, Brother Woody had three children by his first wife — two sons and one daughter: Clarence Marion Woody, Martinsville, Va., Jay W. Woody, Henry, Va. and Elaine Woody Naff, Cleavon, Ohio; and one step-daughter: Mrs. Marie Ingram Boyd, Martinsville, Va.

Brother and Sister Woody joined Spoon Creek Church on July 13, 1964, and were baptized the second Sunday in August, 1964. Brother Woody always enjoyed the church services and went everywhere he could to hear preaching. He was a faithful member to his home church and filled a seat every time his health permitted.

We, at Spoon Creek Church, feel that he is resting in peace, and that our loss is his

eternal gain. Therefore, be it resolved that the church, family, and friends bow in humble submission to the will of God, and may God reconcile the bereaved family to their loss.

Done by order of Spoon Creek Church in conference, March 13, 1971.

Elder Benny Clifton, Moderator

Cletus Turner, Clerk

#### ELDER GEORGE W. HILL

On November 21, 1970, Elder George W. Hill finished his work on earth and so peacefully went to sleep not to wake again in this sinful world. He was our pastor at Oak Forest Church and other churches forty-one years. He joined the church the third Sunday in July, 1925, and was baptized with his wife the third Sunday in August, 1925. He was ordained a minister of the gospel in the year 1929. Elder Hill was an unassuming person, always manifesting a preference for his brethren before himself. He was never too tired and seldom ever felt too badly to go to see the sick or troubled friends, regardless of whether or not they were members of the church.

Brother Hill loved his family and was faithful to them. His calling to the ministry, we believe, was of The Good Lord, for he was devoted to the cause and especially was he devoted to the churches he served. He was willing to spend and willing to be spent for their welfare and the doctrine he so ably defended. He was blessed to preach the total depravity of man in nature and the supreme power of God.

Elder Hill was laid to rest in the Bunker Hill Cemetery on Monday, November 23, 1970. All those who loved him sincerely miss him and have suffered heart-rendering loneliness since his passing, but we pray to be reconciled to the will of the all-wise God who rules and reigns over us. Our love and heart-felt sympathy reaches out to his devoted companion in her loneliness and the sons and daughter. We hope to meet him some sweet day, when we will know as we are known, be with our God and be satisfied.

Elsie Stewart

Lea Thore

Loise Caviness

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# ZION'S LANDMARK

PUBLISHED I-MONTHLY

PRIMITIVE OR SCHOOL BAPTIST

117 NORTH OSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIV

JUNE 15, 1971

NO. 15

## ISAIAH Chapter 38

Behold, I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

I said, in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life; he will cut me off with pining sickness: from day even to night wilt thou make an end of me.

I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.

Like a crane, or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me.

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\$4.00 PER YEAR — 2 YEARS \$7.00  
TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

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# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### EXERCISES OF FAITH

Dear Brother Burch:

I feel to start this letter, as I have many others. O, that I had something worthwhile to say, how I would enjoy writing! Something of vital interest to the little ones; something that applies to the welfare of the soul. But as you began yours, I feel rather dry and barren and I do not know what I may say. Truly, we are dependent upon the Lord to have anything worthwhile to say. Also, we are dependent upon Him to take a message of another and speak it to our souls and cause it to stir our souls and to bring us to seek His face once more.

I notice your cry is that of being barren and unable to feel the sweetness of your first love. Is that not the cry of us all? We read it in many places in the scriptures. I recall Psalms 88:8: "Thou hast put away mine acquaintance far from me; Thou hast made me an abomination unto them; I am shut up and I cannot come forth." Again, "Thou hast beset me behind and before and laid thine hand upon me." Psalms 139:5. Job said, "He putteth my feet in the stocks, he marketh all my paths. Job 33:10. Still there is an encouraging hope. Why are you lamenting your condition? Why are you seeking? Who told you of your barrenness or your dryness? How did you come to know of this condition of your soul? Are you seeking or are you a stranger, one of whom you have never heard? Are you seeking a condition that you

have never felt before? Ah, you have felt that first love; you have seen an image of His face; you have felt the sweetness of His presence with you; you have enjoyed a taste of that promised possession! Could a dead man seek? No, there must be life there before there can be any seeking! There must be a prior acquaintance, a former feeling and tasting of the sweetness before you can cry for it again. The very crying and seeking then, is a blessed condition.

Christ taught that to His disciples, "Blessed are they that do hunger and thirst after righteousness—". He did not teach that they would be blessed some future day but He said, "Blessed are they—". "That is, blessed are they now, (present tense) blessed in all times past and to come. Indeed, they are blessed. Notice, also that the blessing comes before the condition. The creature is blessed first and then he is made to seek, to mourn, to hunger and to thirst etc. Without this blessing he would never have seen himself as he is-in sin, filth and vileness; without the blessing he never would have been poor and afflicted, made to mourn, to seek, to hunger, to thirst, to feel meek and lowly and humble.

Still we rejoice in finding and being drawn to our Beloved. It is then that we are lifted out of the pit and our hearts flow out in love and we stand upon the Rock and sing the new song, even praise to our Dear Redeemer and Savior of our souls who is worthy. He, who is made to seek and to hunger after His



righteousness, will, in the proper time, be enabled to find the righteousness, when the trial is deep enough, when it pierces the soul, when the searching and crying has gone far enough, the Lord will speak as He did to His church in Songs of Solomon 7:11 saying. "Come, My beloved, let us go forth into the field—" Oh, what a mercy it is to hear "Come, My beloved, let us go forth into the field—" Oh, what a mercy it is to hear "Come," and not "Go". To come means to join company with, to draw close and to commune with. He might even have pointed out a glorious place to us and to have said to us, "Go to that place and rest yourself," but alas, could we go alone? Could we find rest without Him and His presence? Instead, He said, "Come, My Beloved," come unto me, sit at my feet, hear my voice, rest under the shadow of my wing of mercy. Come with me, that is to say, "I will go with you, show you the way, afford you all the strength you need, grant unto you wisdom and knowledge"; come and let us go together into the fields and look there for the tender buds and the fruits of the Spirit; even love, joy, peace, longsuffering, meekness, forbearance, forgiveness, and on and on. Without Him, we can do nothing but with Him and in His name, we can do all things.

Listen for that endearing term, "My Beloved. My love, my dove, my undefiled, my bride, the one and only beloved, chosen out of all the men of the world to be mine." We choose a mate here on earth and promise to forsake all others for that one, but it is for a time—"Until death do us part." When Jesus chose His church to be His bride, it was not

for a time period, it was not for a time period, it was not until death, for indeed there is no death in eternal and divine things. He lifted His bride to a higher plane and He chose her to live with Him in heaven—in all eternity. The call is "Come, My Beloved, thou art mine for all eternity!"

Oh! I am just rambling along, Burch, with nothing in mind. Burch, we ask the Lord for an increase in faith and in all the graces we ask to be made alive, to feel His presence with us and to be made to fervently seek His face. The lord gives that prayer to His little ones and so He will answer that prayer. But let us look and properly consider His method of giving faith and drawing His little ones close unto Him. We do not have patience handed to us as we would a concrete object. Instead, we are brought under a burden and are forced to bear it; thus, do we learn to be patient and longsuffering. We have a trial to come upon us, we cannot possibly come out of the pit: We cry, as it were, with our last breath unto the Saviour to lift us again. By faith, we wait and we trust, and we believe His promises that He will raise us again. By faith we look back on our experiences and realize that every time, so far, He has delivered us out of despair; that He has never yet failed in any of His promises; that His arm has always so far, been long enough to reach us in every pit, and it has reached us in time to keep us from utter despair. Thus do we prove his promises to us; thus do we prove His love and His care; thus do we prove the infinite extent of His power and ability to save.

His is a poor and afflicted people; He will make them so. He does make

them so, by bringing them under trials and afflictions to try their faith and to cause them to endure and to increase their faith and trust in Him. He says, "They shall seek their all in me!" They shall look unto Me for all their strength, their love, their wisdom, their very stability and faithfulness to the truth. Under tribulations do we have exercises of faith. Under exercises of faith do we pray. Under prayer do we live spiritually. Then, we should praise our Saviour for our afflictions, trials and tribulations in this life that we may have the knowledge and wisdom of His kingdom and a hope to dwell there, one with Him, in life eternal.

My love to your dear family, every one of them. May the Lord gently lead and preserve us all, every step of the way and bring us to that city of habitation, the new Jerusalem, the city of our God.

Yours in love of a gracious  
Saviour and Redeemer,  
A.D. Alston(Douglas)

The above letter was written to Elder Burch Wray by the late (Brother) Major A.D. Alston when the latter was stationed in New York about 1950 or 1951. Bro. Wray kindly consented for same to be published.

#### A NEED TO TESTIFY

Dear Children in the Lord Jesus,

Having been burdened for sometime now, for some reason that has not yet been revealed to me; I hope that it will bring some relief to my troubled soul if I testify to you by way of a letter to the Landmark, some of what I hope is the dealings of the Lord with my poor soul. I dreamed a few nights ago that I was writing a letter to the children of

God by way of the Landmark and I felt great peace and comfort. I do not remember what I wrote, but dear Children, I have been down so low for about three weeks. Oh Dear People, I have been in the pit! If any of you have ever been down there you will know what it is like. It seemed to me that I was in a deep well, very round but without any water, but very deep. Oh, God only knows how I tried to climb out of that place of woe, yet only in vain. I must be still and wait. I cried unto the Lord: "Lord, have mercy on me, a sinner!"

I thought before the week was up on the second Sunday meeting at my home church in Collinsville, Va., that I would surely be alright after I got to hear the good news from the far country; that it would heal what was wrong with me. Well, Dear People, I was not at that meeting. I had every intention of going but when Sunday came, I could not go, nor on Saturday either. I thought I would die for surely I was in hell and would never get out of this pit. I said, "Well, I will just have to wait another week and the Lord willing, I will go to the meeting and get relief or whatever it is called.

Sister Vernor called me on Monday night and that helped me some; for all day at work on Tuesday, I kept going over our conversation in my mind. That seemed to keep me going. That night I went to bed as usual. I had not been able to sleep too well the past three weeks. I awoke about midnight, so sick I thought I would surely die. I went into the children's bedroom and tried to wake some of them, but none of them could hear me. I was all alone and I was afraid I would die. I was too sick to sit up and too



sick to lie down. I begged Jesus to please help me and be with me.

The next morning, I was too sick to even think of going to work, so I asked my daughter to stay with me and not go to school. I felt awfully weak. I did not have a cold. I was just sick and without warning for I had hoped I would get a full week's work and there I was, I missed three days. It came to me that my life was in the hands of the Lord and that I did not know what the tomorrows would bring. I just had to thrust in the Almighty from one minute to the next, even seconds.

Sunday morning came and I could not sleep. I wanted to be in church. I did not feel well and neither did my mother, but we rounded up a carload of people and went to Goblin—Town Church. The meeting was so wonderful! All I could do was cry. I tried so hard not to cry, particularly because my daughter's husband was there with us and I knew he would think me crazy. Nevertheless, the tears kept pouring out of my eyes. But Oh Lord, I was so glad to be seated in the blessed church of God! I had missed being with those precious people seated all about me. I could look into their sweet faces and see the most humble, the sweetest and purest look in their sweet faces and see the most humble, the sweetest and purest look my eyes had ever beheld in this life; more precious to me than gold or even the look on a child's sweet face. This people were the people I could not live without. They could soon forget about me if they did not see me but I would surely die without them. I go about daily, thinking of them. Oh, how I do love them! Oh, how dear they are to me! I wanted to tell someone there of

where I had been, after the meeting was over. I tried to tell two different ones — one a sister so very dear to me and the other a sister to be very soon. I feel so confident of this but God knows. No one could hear me for I could not get through to them. They were all so happy and had rejoiced in the good meeting we had. I just was not meant for me to tell it to anyone there. The only time I felt like I had been favored to be at the throne of grace in a long time was when Brother Ben Martin was praying, at the beginning of the meeting. Oh, how this poor sinner's heart went into sweet prayer to our God!

I still felt sad on the way back home and when I got home I poured out my heart to Jesus in prayer. I felt a little more calm after that but the next day I was still burdened. There is a colored Primitive Baptist preacher where I work. He is lead man over the line I work on. He saw how distressed I was and came over to talk to me. I told him a portion of what was disturbing me and he said, "Nancy, you need to testify."

This is the only way I can, that I know of. Anyway, I started writing this letter that night, but did not get to finish it, so, today, I felt good in body. Not so much in spirit however, but so much better than I have in a very long time. So I felt that the burden had passed over and I was out of the pit and I would not have to write to the Landmark of my troubled heart, after all. Immediately after saying this I was right back in the pit. I then said that no matter how foolish this writing may appear to some, I will still have to finish it and mail it. I even gave my Landmark renewal to Mrs. Prillaman on Sunday so I would not

write. So do as you see fit with my letter to you.

I do not feel worthy to ask any of you to pray for such a small one as I feel myself to be, yet, if any of you have amind to pray for such a small one as I feel myself to be, then I am not only asking you to do so, but begging you to please pray for me — please! When I pray, much of the time it seems that the words just get no further than out of my mouth. I cannot pray until it be given to me from on high. I have tried to put forth a little righteousness of my own so I could be favored in God's sight, but I have never done anything right except God first made it right to begin with. I have no righteousness of my own. I wax more vile and sinful as time goes on. I am made to hate myself. Oh, how I long to leave this hallowed ground and dwell with Christ at home, if indeed I have a home with Him. So you see, dear ones, here is one poor sinner who needs your prayers, for I feel that prayer is the most powerful possession we mortals have in this life.

I must close for now, God be with you all. I would rather my writing be written to you, more in Spirit, yet this is the only way I could write it.

With love, the least if one at all,

Nancy A. DeHart,  
Bassett, Va.

#### A THOUGHTFUL LETTER

Dear Brother and Sister Adams,

It was so wonderful to hear from you last Friday evening and I knew just how you felt about not getting through to Sister Addis, she being so alone and I know not anyone there to contact that we may learn of her whereabouts. Surely I must ask her

again to leave with me some means of reaching her or someway for investigating. I did ask her and she must have forgotten. Bro. Adams, I called immediately Friday evening after you reached me and almost despaired, after thirteen signals, following my dialing and when she answered so perk and strong, I would hardly believe it could be her answering. I do hope she reached you by wire as she told me she would call that evening.

Such a nice birthday present in having an opportunity to talk to you dear ones and Sister Addis included. I was leaving the following Saturday morning with my daughter and Son-in-law for a visit here with my son until he carries me back home when he visits home at the Thanksgiving season. Of course, I am no more alone at home than when visiting either of my families for they all work away from their homes and while I am at home, I have many duties, yet, at times, I am more sloathful than energetic.

When weather is permissable I do just walk away from my surroundings and in returning, things seem much better. I do have many friends, even telephone companions, along with my duties to use up time, and from time to time a renewing in Spirit, which for twenty years or more, I have lived mostly in spirit and meditating on dreams which gave me much concern. I must have fulfilled that portion of my life and I hope I am well prepared to wait, wait my soul upon the Lord.

Now and then I am given some thought on a text and made willing to write, but whether I make it plain enough for others to understand is my question. Just so, I am forwarding a few for you to read or



check over. Even though mine is a peculiar gift or way, it is obvious I do know there is but one way—Christ crucified for our salvation: The Truth, The life, and the Way. Therefore, His grace is sufficient for our needs.

I surely missed being in your midst this fall, yet for more than one reason, I am made to stand still. Surely I love you all in Christ and for His sake.

Please give my sincere love to all,

In fellowship and love,  
Sister Marion H. Mulholland  
107 Wells Drive,  
Utica, N. Y. 13502

#### TITHING

It seems many with whom I associate, feel they are required to tithe. Some say they cannot afford what they promised to give. Scriptures prove that tithing ended with the Law of Moses, as did other practices under the Mosaic Law. All we poor unworthy sinners can possibly give now is praise to His Holy Name, in thankfulness for His abundant mercies toward us. If you want to give something to your church it is a good deed if the church needs it — and it takes money to maintain a church — or to your pastor, who will appreciate your kindness and generosity; but you are in no way obligated, other than to obey the teaching of the scriptures, which says, "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things;" and you give directly to those who receive it when you do so. The scripture says, "Give as God has prospered you, etc.", and, we might add, as you feel in your heart

to do. If you have been blessed to hear the truth you will want to help with the expenses of the church.

But our God does not need anything. He is rich. He owns the wealth of the world and all spiritual wealth. In fact, He owns the whole world and everything in it. Think of it! What can one possibly give to God that He does not already have? He even created the world and placed in it what is there. If you were a tenant you would not feel obligated to give your landlord a house.

Tithing, under the law, was comparable to taxes of today. We are required to pay a certain amount of our income in taxes and it is a law we have to obey. However, the Law of Moses, where people were required to tithe ended with the gospel dispensation. But God does not tax His people. His children know this and they feel in no way obligated to tithe. They give what they can when the Lord prompts them to do so and they know for what purpose the money they give will be used.

God is not soliciting money or assessing anyone for anything. Jesus Christ did not do this when He was on earth. Much of His preaching was done in the wilderness. God, Himself, does not need your money or your works. We read in Ps. 50:12, "If I were hungry I would not tell thee, for the world is mine and the fullness thereof." "For every beast of the field is mine and the cattle upon a thousand hills." Ps. 50:10.

Jesus Christ did not give a tenth. He gave all — His life — and with it He gave eternal life to His chosen people. He paid the price. His children are debtfree, as far as their salvation is concerned. Eternal life is free. God gave it to His children as

a gift. "The gift of God is eternal life." — Rom. 6:23. It cannot be bought. It cannot be obtained by works. The Bible proves it. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isaiah 64:6.

We read in Eph. 2:8,9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Nor of works, lest any man should boast." How comforting to poor sinners who have nothing with which to pay. Nor do they feel so exalted as to attempt to do the work of Jesus Christ who said it was finished. "I have finished the work which thou gavest me to do." John 17:14. There is nothing more that can be done to a work that is finished. When a carpenter finishes building a house he does not continue to build it.

It seems sad when we think of all the money and energy that is being expended today in an effort to do God's work and improve upon the trend of events and then see, first-hand, the end results. It is a wonder those who believe they can help God with His work, who said, "It is finished" and gave up the Ghost on the cross, do not get discouraged. The worldly churches and collections get larger and so does the crime rate. The whole worldly program seems to have failed. Everyone admits that times are perilous and some say, "God is dead," but we poor sinners believe in a living God. We believe He is alive this day and will ever continue so. We know, without His great power, we are indeed doomed. The scriptures say, "Be still and know that I am God." Ps. 46:10 what else

can we do? And, how blessed are His own to know that He is God." God's children have nothing to fear as long as they know He is at the helm and can feel His presence when they need it most. "For the Lord thy God is a merciful God: He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them." Deut. 4:31. God made a new covenant with the House of Israel saying, in part: "I will be to them a God and they shall be to me a people." Heb. 8:10. He is a God who never fails. "God is our refuge and strength, a very present help in trouble." Ps. 1:46.

Some say the Primitive Baptist doctrine is a fatal religion. If they mean we believe in an "unchangeable God", One who "declared the end for the beginning," One who "chose His children in Him before the foundation of the world", One who "has not lost one of those He chose, nor added one", One who said, "The work is finished"; if that is what they call a fatal religion, then we believe it. We believe God is our only refuge and salvation. We have been brought out of circumstances that prove it. When we are made to call upon the name of the Lord from dire necessity, realizing He alone can help, and, if He does, we wonder no longer from "whence cometh our help." We then can say with conviction that God is our Saviour and our Redeemer. We believe wholeheartily in a Saviour who comes to our rescue when it takes a Higher Power than the world has to offer. A Saviour who can save. The Primitive Baptist have no reason to boast, and certainly this poor sinner does not; but for the grace of the dear Lord I could be carried away with a false religion



and be trying to gain favor with God by works. (Thank Thee, dear God, for opening my ears to the truth, for showing me, through Thy word, that I cannot accept the Lord Jesus Christ by my own will, or effort, but that Thou did the choosing of Thy people before the foundation of the world and that Thou hast neither added, nor lost, one of those.) These chosen few are Thine because Thou hast chosen them and loved them. "He will have mercy on whom He will have mercy and whom He will He hardeneth." Who can say to the Potter, "What doest thou?"

Thank Thee, too, Dear Father, for blessing me to understand I cannot, on my own volition, be born again. Being born again and accepting Christ are not acts of sinful man. Only Thou, dear God, has such power, "Who works in man both to will and to do of Thy own good pleasure." "It is not in man that walketh to direct His steps." I know, from experience, that this is true. What, oh what, can be plainer than the word of God! And sinful man cannot change the meaning of one single word!

The Primitive Baptist are rich in faith in their belief in the Power of God. Rich, because God in His tender mercy opened our eyes to see and our ears to hear the gospel, and rich, because He supplies His humble servants with the truth to proclaim it. What more could we want in this passing of time? What does it matter if everyone is against our belief? "If God is for us, who can be against us?" Rom. 8:31. Nothing else really matters.

Our time on this earth is short, at the longest, but eternal life is forever and forever. The scriptures tell us how powerful and permanent

God is: "He is all power." "All things are possible with Him." He was before there was any space or place. He dwelt in Himself; in His own immensity and eternity. He is not bounded by time or space. He is eternal and everlasting. He is not limited to heaven. He dwells everywhere at all times; everywhere present and nowhere absent. There is no secret that can be hidden from God. "No thought can be withholden from Him." Job 42:2. He is He which is, and was, and is to come." Rev. 1:1-3. Time marks no change in God. God's chosen children had a beginning but they will live on in eternity with Him in that blessed place prepared for them before they were; before the foundation of the world. How blessed to believe in One so steadfast! What would we poor sinners do without Him? We read: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am He; before Me there was no God formed, neither shall there be after me." Isa. 43:10. "Thus saith the Lord, the heaven is my throne and the earth is my footstool." Isa. 66:1; Acts 7:49. "But the Lord is the true God, He is the living God, and an everlasting King, etc." Jer. 10:10.

We read in Matt. 8:20 and Luke 9:58, "But the Son of man hath not where to lay His head" yet, we know He owns all there is. "In My Father's house are many mansions", and those mansions are the hearts of His people and the Father's House is the church of the living God. How blessed are we if we are anchored in that House. Oh, for a little evidence that I am included with that blessed few; the remnant

that was chosen. If one, surely, surely, the most unworthy and the least of all.

Elizabeth C. Edwards  
417 S. Boylan Avenue,  
Raleigh, N. C. 27603

#### WORDS OF ENCOURAGEMENT

Dear Sister in Christ, I hope, (Sister Bessie Jo Pittman)

I guess you will be surprised to hear from me as I am a stranger to you in the flesh. I read your good piece in Zion's Landmark, the October 15th issue, and I wanted you to know you are not alone in your shut-out, shut-up and neglected feelings. Your letter found a ready response in my own cast down and forsaken feelings. Dear Sister, I felt if I were where you were, I could embrace you in my arms and wash your feet in tears; for you expressed my feelings far better than I, myself, could.

My dear mother was called away September 30, 1954, and I have since been feeling so cast down, that I fear I do not have a friend on earth and I am afraid I neither have one in heaven. I feel so forsaken and neglected by the Old Baptist people, the dearest people on earth to me, which, I hope I have loved before I was even grown. If they could have known how much I felt in need of them and their company of if only a few words had been written to me in a letter, it would have helped so much to brighten and cheer me up during the many sad and lonely hours I spent, but Dear Sister, I feel I have learned from time to time by experience, that sometimes we are forsaken by what we feel are our best friends; however, I know they do not realize how much we need a few kind and cheerful words of

encouragement at such times and it is only those who experience these despondent occasions that do know, but when we are enabled to seek deliverance through prayer to our dear Redeemer, we learn that He is our Great Comforter. He can reach us when nothing else can and reconcile us to every trouble and the deepest sorrow. However, this experience, I hope, will be for my good by causing me to be more alert to the needs of others who may have the same experience I have gone through.

Dear Sister, I feel I have learned from time to time by experience that sometimes we are forsaken by what we feel are our best friends on earth, When it is made known to us that Jesus is our greatest friend by far on earth or in heaven and when we have Him in our hearts, we have no need of any other. All of our complaints then flee and our souls are filled with love. Love for the Dear Lord and love for all mankind, for mankind is weak and undone, but God is strong and able to even save our souls. The poet said: "If He is mine let friends forsake,

Let wealth and honor flee,  
Sure He who giveth me Himself  
Is more than wealth to me.

O tell me, Lord, that Thou art mine,

What can I wish beside?

My soul would at the fountain live,

When all the streams are dried."

The hymn you wrote expresses my feelings so well, especially the words, "I do go mourning everyday and feel like some poor castaway." I truly feel to be such a castaway of late. The few evidences that have



made me hope that I had a hope in Christ Jesus, I would not exchange for the world and all that is in it, but Oh, Dear Sister, when such dark seasons come, it makes me cry and groan for more evidences that I am a child of God; and Dear Sister, if we had never tasted or known anything concerning it or could we know we were shut up in darkness if we had never known anything about the light?

We are helpless to bring ourselves out of this dark state, but, at a time unexpected, we are bought out with renewed evidence and can sing the praises of the one that has been so merciful to us all the days of our lives.

I am glad your mother is feeling better and is so she can talk. I had an experience like that once when I had measles. I was so I could not talk, just only whisper for a good while. At that time, I felt so cast down and so far away from God! I feel he sent Elder Wingfield to pray for me and while he was praying, so wonderfully, if not deceived, I felt the presence of the dear Saviour and if I could have, I would have shouted out loud, I think it was the next day that my speech returned to me.

I fear you will find it difficult to read this letter. I just wanted you to know that you were not the only one that had a feeling of being alone and forsaken, for here is one that can witness with you all through your letter. The dear Saviour, while dying on the cross, cried, "My God! My God! Why hast Thou forsaken Me?" How often is that the cry of this poor sinner! He was a man of sorrow and acquainted with grief.

Sister Pittman, if you feel to do so, I would enjoy a letter from you and when you feel cast down and

forsaken and are blessed with a mind to pray, please remember me.

A sister; I hope, in Christ Jesus,  
Mrs. Virginia Pendleton  
R. F. D. No. 2  
Stuart, Va.

---

**"AMAZING GRACE"**

Dear Elder and Sister Adams,

I would like to write and tell you some of what I hope has been the dealings of the Lord with me in an awful experience I just came through. Yoy may do as you see fit with this letter. I cannot write it unless the Lord guides my feeble hand. You remember I wrote you a brief letter back in March, telling you my husband had a heart attack and was in the hospital: Well, now the experience I am about to tell you fits right along in with the one I told you of when I was at the bus station and the voice told me the rapers could not touch me.

I was very nervous and fearful of being alone at night, but just as soon as I learned from his doctor that my husband would have to be hospitlized for three weeks, I felt strong protection all around me. I heard the still small voice say, "I am right here with you. Be not afraid. I will never leave thee comfortless."

Oh, dear Brother Adams and all the household of faith, my fears were all gone and my tongue broke loose and sang "Amazing Grace." Though Aunt Alice came and stayed with me a week, I was glad to have her for it was very lonely not to have anyone to talk with, but I was not afraid. I felt the Good Lord's power to protect me, naturally, and spiritually. "Amazing Grace" was on my mind night and day. Elder Adams, I cannot tell it like I would

love to, but such experiences as this one makes me feel satisfied to say, "Of a truth, I know my Redeemer liveth." Jesus, all those days long was my joy and my song, for I felt I could feel His love, comfort and His protecting hand in it all. "Whether many or few, all my years are His due. May they all be devoted to Him."

Before I close, I will tell you my husband has improved and he is at home with me now. Elder Adams, I may be mistaken in believing this was the Lord's work, but if I am, I have never had any knowledge of an experience of grace. Do as you see fit with this, but if I am deceived in this being the work of God, please do not publish it, for I do not want to deceive the Lord's people. I had nothing to do with the fear of staying alone leaving me and I could not have gotten that fear back if I had wanted to. I felt the Lord was with me and I was not afraid. Praise God from whom all blessings flow. I love you all, I really do.

Mrs. Richard Smith  
1104 Franklin St.,  
Durham, N.C. 27701

#### RENEWAL TO THE LANDMARK

Dear Brother Adams,

I am sending a check for two years renewal to the Landmark which we enjoy so very much. I seldom ever have an opportunity to hear any good Old Baptist preaching any more. What a comfort it is to get the Landmark and read some of the good letters the dear Old Baptist can write. Oh, how I love them all, even if we have not met in this world.

Brother Adams, after reading some of your writings and getting your ideas of the meaning of the various scriptures, I believe you

have been wonderfully blessed and taught in the truth.

We do not live too far from Brother and Sister Dera White at Castor, La. and what two dear loved ones they are. They have been such a comfort to me!

Brother Adams, I do not believe there is anything that can begin to compare with the glory and wonderful peace we have in our dear Lord and have with the precious dear Old Primitive Baptist people. How I love them all! I know I am far too unworthy to feel I am part of them.

If it is not asking too much, will you please remember me in your prayers.

Mrs. James V. Smith  
214 Dogwood Dr.,  
McDade, La. 71051

#### A DEAR FRIEND WRITES

Dear Elder Adams,

I am enclosing \$4.00 for a year's subscription of your semi-monthly Zion's Landmark, a Primitive Baptist paper. A dear friend of mine gave me several of her copies to read. I really enjoyed them. It gave me so much strength and understanding, and they encouraged me to go on. I am a widow and very lonely, at times. Your messages and sweet experiences were very helpful.

We feel that we need all the help we can get from those who believe as we do.

If you have a copy of "What We Believe and Why", please send me a copy. Please send the Landmark as soon as possible. Use the extra dollar for whatever you see as beneficial. Thank you.

Mrs. Belva Walker  
P. O. Box 2103

Lashmeet, W. Va. 24733



# *Zion's Landmark*

"Remove not the ancient Landmark which thy fathers have set."

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**VOL. CIV**

**NO. 15**

Second Class Postage Paid at  
Wilson, N. C. 27893

**Wilson, N. C. 27893 June 15, 1971**

## **FEAR OF THE LORD**

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul." *Psa. 66:16.*

When David wrote this Psalm, his heart was filled with love. He was thrilled and overflowing with the goodness and mercy of God. His cup was running over. It was in his heart, soul and mind to share with others the wonderful name of Him, Who had delivered him out of an horrible pit and put his feet upon the Rock and established his going and put a new song into his mouth, even praises unto God. It was not in his heart and mind to relate what God had done for his soul to any and all men, but only to those who know this great deliverance, those who had felt the delivering hand of the God who had saved them from a lost estate. His words are addressed only to those who fear the Lord. "Come and hear, all ye that fear God." All men do not fear God. Those who have been regenerated and born of

the spirit of God, fear Him. This is the beginning of wisdom and the knowledge of the holy is understanding. "For by me thy days shall be multiplied and the years of thy life shall be increased." See *Prov. 9:10, 11.*

It is only those who have had this experience and thereby fear the Lord that can declare the name of God. They are a peculiar people. Peter said, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness unto His marvelous light." *I Peter 2:9.* This people understand each other. They all speak the same language. It is a language that only the redeemed of the Lord can speak. They can hear, rejoice, communicate and understand each other. The Prophet said, "Let the redeemed of the Lord say so." *Psa. 107:2.* Who but the redeemed of the Lord, "say so." *Psa. 107:2.* Who but the redeemed of the Lord can say so? who but the redeemed of the Lord can understand the words of Solomon when he said: "The fear of the Lord is the beginning of wisdom." Those who do not fear the Lord have no spiritual wisdom and they cannot acquire this wisdom of themselves. Before the wisdom of God is revealed, you were crushed down beneath God's righteous frown, with a load of sin. You were under a load of sin. You were under the curse of His just and Holy Law. At the appointed time, God, through His son Jesus Christ, forgave your sins and transgressions and gave you hope and peace that passeth understanding.

Before this pardon and peace which followed, you no doubt felt

that you would die and be banished from the presence of God forevermore, but at an unexpected time, God stayed the judgment and Jesus appeared in your behalf and gave you a hope in Him. He satisfied the justice of God's law. Jesus paid the debt which was justly due by us. He is the surety for the payment of our sins and transgressions. I say Jesus is our surety. It may be better understood by this illustration. If a man gives his creditor a promissory note and a person signs the note with him, the endorser becomes surety for the payment. If the debtor fails and cannot pay, then the creditor calls upon the one who became surety for the debt.

God gave Israel a law. This law of God demanded strict obedience, the Israelites could not meet its just demands. They were as the man who was ten thousand talents in debt and had not a penny with which to pay. Jesus Christ who was the surety for the payment of this debt, satisfied its just demand and set the chosen vessels of His mercy free. Jesus kept the law of God to a jot and tittle and brought in an everlasting righteousness to those whom the Father had given him. Jesus freed them from the power of satan, sin and the devil. The question may be asked: How did Jesus destroy the works of the devil? This he did by going into death. By so doing He destroyed the work of him who had the power of death (that is the devil) and delivered them who through fear of death were all their lifetime subject to bondage. See Heb. 2:14, 15. Some wonder why Satan had the power of death. It would seem more logical to say that God has the power of death. But may it be remembered that God gave Adam a law, and this

law was: "Of all the trees of the garden thou mayest freely eat, but the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." This was God's just and Holy law. Adam disobeyed this law. He together with his wife Eve, ate that which as forbidden by God. Here we see that Satan was the first introducer of sin. He deceived Eve, she ate that which was forbidden by God. Here we see that Satan was the first introducer of sin. He deceived Eve, she ate that which was forbidden of God. Adam was not deceived, yet Eve gave to her husband and he did eat. Satan being the introducer of sin, it may be said that he had the power of death. Be this as it may, it remains to be seen that Adam fell from his high and lofty state and all of his posterity fell in him. Therefore, the Apostle Paul said, "Judgment is passed upon all men to condemnation." This is true unless grace intervenes.

It was through the suffering, crucifixion, death and resurrection of Jesus Christ that the chosen vessels of His mercy are redeemed from the curse of the law, God puts a fear in his heart, which Solomon said is the beginning of wisdom. This is not a slavish fear, but a filial fear—meaning the love of a daughter or a son — this is the beginning of the time when their days are multiplied and the years of their life are increased.

It is recorded that Hezekiah was sick unto death. God sent his Prophet to him to say that he would die and not live. Hezekiah wept sore, he turned his face to the wall. He prayed and God heard his prayer and sent the Prophet back to Hezekiah to say to him that he



should not die, but that God would add fifteen years to his days. See II Kings 20:1-6.

May I ask how did you feel when a death sentence was pronounced against you. You were sick, you were shut up under God's law. No one to deliver nor an eye to pity. At this moment Jesus came. He plucked you out as a brand from the burning. Jesus pardoned your sins and transgressions and gave you peace in Him. Then days which you have been living from then until now are days that have been multiplied and the years of your life have been increased: this was true from your standpoint, but it was only as The Lord purposed it.

The experience of those who have been delivered from the condemning power of God's just and holy law can never be fully told by the recipients of His great mercy, those who love and fear the Lord. When they are brought into the glorious light and liberty of His dear Son.

David was a man of God. He suffered much in soul and body. He fought many battles and won the victory. He never took honor to himself, but always ascribed greatness unto God. He slew the champion of the Philistines, whose name was Goliath. He came to him in the name of the Lord. See I Sam. 17:4.

David was a man of God. He suffered much in soul and body. He fought many battles and won the victory. He never took honor to himself, but always ascribed greatness unto God. He slew the champion of the Philistines (whose name was Goliath). He came to him in the name of the Lord. See I Sam. 17:4. How true today! Those whose sins are covered and their iniquities

pardoned, praise the Lord for His goodness and mercy.

David did not choose to relate the dealings of the Lord to those who did not fear the Lord. Therefore He said, "Come all ye that fear God and I will declare what he hath done for my soul." What pleasure could there be for David to declare what God had done for his soul to unbelievers? It would have been like casting pearls before swine. Jesus said to His disciples: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Matt. 7:6.

There is a great contrast between unbelievers and believers. The former will boast of their works. They boast of their righteousnesses. They are like the Scribes and Pharisees, they want the uppermost rooms at feast and the chief seats in the synagogues. For a pretense they make long prayers to be heard of men. In the latter they do not believe in works of their own righteousness. They do not desire to have the uppermost rooms at the feast. Nor the chief seats in the synagogues. They do not for pretense, make long prayers to be heard of men. They rather choose to follow the teachings of their Lord and Master, who said, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corner of the street, that they may be seen of men. Verily, I say unto you, They have their reward. But when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:5, 6. This has no reference to the closets

in our homes, but rather in the secret chamber of our hearts. When Hannah prayed to the Lord to give her a man child, it is recorded that "only her lips moved, but her voice was not heard." I Sam. 1:13.

There was a great contrast between the prayer of the Pharisee and that of the publican. The former stood and prayed thus with himself: "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week. I give tithes of all that I possess." Luke 18:11, 12. He thought himself one of importance, but he was deceived in himself for he was a strict Pharisee, wise in his own conceit. Solomon said, "Seest thou a man wise in his own conceit? There is more hope of a fool than of him" Prov. 26:12. The prayer of the latter was quite different from the former. The latter felt to be vile and sinful as do all penitent sinners who feel justly condemned under God's just and holy law. "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Luke 18:13. His prayer consisted of only seven words, yet they were heard of him who had the power to forgive sin. Jesus said, "I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased: and he that humbleth himself shall be exalted." Luke 18:14.

David exalted the name of God. He sang praises to His Deliverer, He, like all the redeemed family of God desired to share his blessings with those of like precious faith. Therefore, he said, "Come and hear,

all ye that fear God and I will declare what He hath done for my soul."

T. F. Adams

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EDITOR

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PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

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VOL. CIV

JULY 1, 1971

NO. 16

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ISAIAH

Chapter 38

What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

O LORD, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

For the grave cannot praise thee; death can not celebrate thee: they that go down into the pit cannot hope for thy truth.

The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

The LORD was ready to save me: therefore we will sing my songs to the stringed instruments, all the days of our life in the house of the LORD.

For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.

Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### A REASON AND PURPOSE

Dear Elder Langdon,

It has been on my mind to endeavor to write something that will bring great comfort to me, though unworthy I feel of such comforts. I looked forward all through last winter to some visits from some of your ministers, but I find the summer has about gone and cold weather will soon be hovering over us again with no fulfilling of my anticipation. So I consider myself unworthy and undeserving of such pleasure. I know if it should please God for anyone to visit us, He is able to send such for that purpose, for He is both able and sure to perform His will: Because He can so impress us that we will comply with His will and do accordingly. And for some reason it was not meant to be. I have heard Elder Pate has been wanting to come to visit us, but as yet he has not been. There must be a reason as God does not have excuses. He has a reason and purpose for every thing under the sun. I feel so very little, unworthy, sinful, and, I hope, humble for all that has happened for the last few years. As I told you the night you were here (if you remember) that living with my daughter is like living my life all over again, except she is so much wiser, stronger and more faithful in her way. That is one of the many things that I feel so humble and thankful for. God has never promised to fulfill our wants, but all our needs will be supplied and He knew what was good for me and just what I needed-Verna Jo is just what

I needed. That and my mother's illness being confined to my home. I can see that "All things work together for good to those who love the Lord." I hope I have been gifted to love Him and if not deceived I do, and there is no doubt that my daughter loves Him very much. Elder Langdon, she talks most of the time of His coming back and taking us back to Heaven with Him. She said, one night, that Jesus and His angels would come and that the bad people will be put in a big fire and that he will take the good people back with Him and she wants to have Him a bouquet of flowers ready when He comes after her. She told me, even before last Easter, before her sixth birthday; "Mother, Jesus called me. He called, 'Verna Jo' and He knows I cannot go to Him, but He can come after me anytime He wants me."

I cannot tell anyone like she can. On one occasion when she was so enraptured in the thought of Jesus coming and was talking of being taken back to heaven with Him, I was almost bewildered, for I cannot tell anyone just how I felt. I cannot find words to express my feelings. I was frozen, it seemed, and in a little while after that, she almost got killed struck by a train-it almost hit her, but she was saved by a hair's breath. It was enough to show me that God was in the matter. I had said so many times that I could not live if she should be taken from me. The second incident was when a truck backed up against her, but she was not hurt and I exclaimed how



near she came to being killed and she said, "It was just the good Lord, Mother." My trust is in Him and I feel that I can be made reconciled to anything that may happen. I can only try to be prepared for the worst. She has always, from a small child, felt that if and when, one gets hurt, that is the way God has of teaching us, or of punishing us.

She vexed me one day and I scolded her and told her that I would have to punish her if she did not do better. She told me that I could not punish her. I turned around quickly and stared at her and then she, seeing an explanation was necessary, told me she meant that I could whip her but that God punishes people. So I could not say anything else. Many are the times in a day that her words stop my tongue and cause me to wonder. If she hears anyone say, "But something told me not to do that" or any expression similar to that, she tells them: "That's Jesus talking to you and you better listen to Him, too."

When Mr. Johnson passed away and I told her about it, she grieved as if it had been her own father. Then she said, "But the good Lord knows what is best and what isn't best." Just as far back as I can remember I felt the same way about my hurts, pains and sickness. I felt that it was put on me for my sins. But she can express it so beautifully. I know now that God has never punished me for near all of my sins. She seems to be gifted with the ability of expressing herself. She always has a ready response, it seems, but I never could find the words to express myself or my feelings. Even now, in spite of my desire to write this, I find myself at a loss for the right words and what I write never seems to sound like I

feel in my heart.

She was sick last week and I took her to a specialist, who prescribed the necessary medication after which she regained her wanted health. I took her back for a check-up and the doctor found her alright. When I told her that she was well and did not have to take any more medication, she asked us if we knew who did it? I dared not answer her. Mama said, "Dr. Pate, wasn't it? Verna Jo said, "No, it was the Good Lord." She had some pet chicks and one of the chicks died. When it became sick, (she attended it as a mother caring for a child). After a day and night of the very best attention, it died and Verna Jo was overwrought with grief. I tried to comfort her, when she spoke up and said, "Well, Mother, it lasted a day and a night and we did all we could for it, but the good Lord knew best." She said: "He could have taken me to punish you or could have taken Granny to punish us both, but He took "Blackie" instead and I am glad He did, so I am not gonna cry anymore, 'cause it was the Good Lord's work." We went to bed and she wanted us to sing some songs before she said her prayers and her first suggestion was "Praise God from whom all blessings flow." We sang several sweet humns; long after Mama had gone to sleep, but I could not sleep. I never heard a more worthy and comforting funeral by any preacher. Not so much said, but coming from one so young and seemingly so wise and faithful. Her love and the inspiration I receive from her keep my faith and hope built up. At the time she came into my life, I had just as much confidence in myself as I have in her now, but the Lord has shown me just how

sinful, weak and foolish I am and how dependent on God for all things I am. Yes, I am a very different sort of human being than what I thought myself to be at one time. I cannot find words to express myself, nor am I able to know what is good for me. Our needs will be supplied, for Christ said: "Lo, I am with you Always, even unto the end of the world." This is a sweet assurance of His great mercy to us and such a comfort to a poor sinner such as I feel to be.

It has been a year now since I sent any money for the dear Old Landmark, the paper I enjoy reading more than I can ever tell. I do not want to miss a copy, I only wish I could get some very old ones to read. I would love to get some that were published before 1945 as I have been a subscriber since the middle of that year. I am now reading my old ones between my new ones. I find so much interesting and good writings in them all.

I was looking through my box of "Cherished memories" last week and read over several letters I received in 1954 and other years and I found some mighty good, sweet, refreshing reading material that I enjoyed when I received them and enjoyed them again when I reread them. I do not know how many of these precious ones are still living but I feel that they do have loved ones somewhere who would be glad to see these wonderful letters in the Landmark, like I would be if I could read something from my father's and Mother's pen. I do not have anything written by either of my parents, except one brief sketch of Dad's life when he was young, which I cherish so much. I have had letters my mother wrote, but I cannot seem

to find any of them.

Oh! I do have so very much to be thankful for. God has been so good to me! So much more than I will ever be worthy or deserving of. My daughter and I speak so often of the past we spent with Granny-my mother-she said not long ago, that she got so depressed so often in those days and wished I would let Granny go stay with someone else, but before I could speak, she said: "I know, Mama, I am glad we looked after Granny, because if we had not done all we could you would never have been satisfied and I am glad we did because it gives us good, comforting feelings now."

This daughter is such a comfort and part of my life-she and her dear family. I often wonder just what my life would have been without her. She has made my life a blessing and a pleasure. I often think of a dream I had in 1944. At that time Mother nor I had a home to call our own. We were living with one of my sisters and her family. I was in a very depressed mood-one of my usual experiences or rather frequent moods in my younger life and I wished I could die. I was not working, I had never done any public work. All I had ever known was living in the rural area and farming as we were doing then. I felt so useless, empty, no good and so much trouble to Mama and my sister, this situation caused me to want to die, and at this time Mama was in a wheelchair. I considered it very seriously and wished I might commit suicide. My thoughts were in a very bad way. I went to my bible to find some comfort, but I did not even open it. I lay down and pondered my down cast feelings, having all kind of thoughts on the



possibilities of committing suicide, when I must have fallen asleep.

I must have fallen into a daze or some form of unconsciousness when I saw myself and a little girl alone. Then I saw what looked like a roll of fire and smoke that covered everything high, low and all around me as far as I could see. Just fire and smoke and I knew beyond a doubt, it was sure to destroy us both. Then I laid the child face down and covered her with my body, with my face literally in the earth, in a desperate effort to save her, at least. After a time I raised up and the child also-for when I raised up she came up with me as if she were a part of me. Everything was destroyed apparently, for there was not a thing in sight as far as I could see-just barrenness as I had felt before the dream then I woke up.

After considering this dream a while, I opened my Bible and started to read without any personal effort to turn to anything special and when I began to read, I read "And Moses stretched forth his rod toward heaven: and the Lord rained hail upon the land of Egypt." Ex. 9:23.

I came up from there a very different person. It was a mixture of joy, sadness, hope, and wonder. I knew there was a purpose for me. It described what I had just seen in my dream and I read it all with the thought that this was a warning to me that something may happen to my sister and brother-in-law and I will be responsible for their small child. It gave me a reason to want to live and a purpose in life. So very much happened in the next few years that I could never tell it all. At that time it all seemed so terrible and hard to endure, but looking back now, I can see that all things were

working together for my good or so it seems.

I heard a preacher say once that oft times our greatest persecutions prove to be our greatest blessings. About a year after this dream, I was at church and heard Elder E.C. Jones preach. It was a wonderful sermon and just before the last of the closing hymn was finished, I found myself being received into the church. I do not know what I said, if anything, but I was received and accepted and that was what meant so very much to me. This was at Old Beulah in Johnston County where Mama and Daddy's memberships were. This dream kept coming back into my memory and it played a very wonderful part in doing away with my fears, burdens, doubts and despair.

I read the chapter in Exodus again today and it seemed like reading my experience, up to even seeing my enemies-sins and guilt drowned in the waters and left there to bother me no more, however, there have been so many since then to torment and keep me down in the valley of woe! I can never bring my experience before the church, that is, without the divine love, power and strength of God. I can never go to the church, knowing that I have sinned so terribly with my experience. My one great and blessed consolation when I had to face up to asking the church to drop my name from the church book, was a voice that spoke to me one night in the dead hours of night while I was so disturbed, I could not sleep. It seemed to say to me: "Go thy way and sin no more, I condemn thee not." I looked it up and read the eighth chapter of John and it was sweet to my soul. Again, at a time

when I was cast down, these words were spoken to me: "If your name is on the Lamb's Book of Life, it does not matter if it is removed from the church book. It cannot alter the Book of Life."

Elder Adams, do as you think best with this writing, but I do want them back. I thank God for the many good things that have come my way through the years. I read somewhere years ago, "Please take me, Lord, not as I am, but as I wish to be." This life of mine as I have lived, it is not fit for Thee." And another that has meant so much to me; "We do not pray to change God's will, but we pray that we be shown the wisdom of His Holy Will that we may be enabled to change our own." "Oft the united powers of hell, My sould have sore annoyed, and yet I live this truth to tell—cast down but not destroyed. In all the paths through which I've passed, What mercies I've enjoyed and this shall be my song, at last, cast down and cast out—but not destroyed."

All thanks and praise be unto God above who, when He saves, He saves forever. Destroyed shall be my sin and fear and I cast down no more.

Saved by God's own loving grace and mercy, if at all,

Most unworthily,  
Bessie Jo Pittman

This good letter was written to Elder Shepherd Langdon by Sister Pittman about the year 1955. We appreciate Sister Pittman's willingness to have it published for our benefit.

Ed.

#### A CONFUSING EXPERIENCE

Dear Brother Adams,

If it is the Lord's will, I want to try to tell you about the experience I

had and was talking to you about at Wolf Island the second Sunday in March of this year, 1971. I had been to Bunker Hill the third Sunday in October and all through the meeting my cup seemed to run over. While we were singing the closing hymn, a lady came forward and asked for a home with the church. To me that was a glorious morning!

On November 8, 1970, my husband and I went to Winston Salem. Five were baptized that day, and except for the day of my own baptizing, I think that was the most beautiful day I ever spent. That was the last time I saw Elder George Hill alive. He sat on the steps of the pool and looked at Elder Sam Gilbert and said, "Sam, can you think of anything else you rather be doing? I cannot." I can see him with that big smile, as I write this. You can see, leading up to now, it had been wonderful.

On that Sunday night I slept peacefully all night through. In the morning this voice, loud and clear, awoke me. The tenth verse of Revelations, first chapter, seems to describe what happened best: "I was in the Spirit on the Lord's Day and heard behind me a great voice, as of a trumpet—" It was so loud and clear, nothing prevented me from hearing it. It said, "When they are all in and counted, the number will be 9,7,7,7." It spoke the numbers slow as if I must not forget them. I got right up and went to the kitchen. I looked at the clock and there I saw that it was time to start breakfast. I thought of this all during breakfast. I have a habit, I guess you would call it, of opening my bible every morning when I go in to make the bed. Where it falls open I read a line or two and go on with my work. On this



particular morning it fell open at the first chapter of Revelations and I saw first, the third verse: "Blessed is he that readeth," etc. I thought there must be a meaning or answer. So I began reading in the fourth verse: "John to the seven churches which are in Asia: Grace be unto you and peace from Him which is, which was, and which is to come and from the seven spirits which are before His throne:" I read on which was verse twelve, "And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks." Verse 16: "And He held in His right hand seven stars." Verse 20. "The seven stars are the angels of the seven churches." And the seven candlesticks which thou sawest are the seven churches." Then in Rev. 4:4, I read: "And there were seven lamps of fire buring before the throne, which are the seven spirits of God." Rev. 4:5. "The book with seven seals." "Stood a lamb as it had been slain, having seven horns and seven eyes, which are th seven spirits of God sent forth into all the earth." Rev. 8, "Seventh seal and I saw seven angels which stood before God and to them were given seven trumpets." Chapter 10:3, "Seven thunders uttered their voices." Rev. 12:3, "A great red dragon having seven heads and seven crowns upon his head." Rev. 13:1, "The beast of the sea having seven heads." Chap. 15:1, Seven angels having the seven last plagues."

Another thing about all this, I kept trying to sing a song we sometimes sing about Moses and the Lamb. As I read on down in Revelations, I came to Rev. 15:3 and it read, "And they sing the song of Moses and the Lamb." I was almost speechless!

The tune came to me, but I was almost afraid to hum even a word. I closed my Bible and tried to get busy but this seemed to remain with me for sometime.

On Saturday, November 21, 1970, Elder A.B. Barham called me from Burlington saying, Elder George Hill had passed away. We talked for a minute or so and when I laid the phone down, tears seemed to wash my face. I sat down in a chair and said: "When they are all in and counted, the number will be "9-7-7-7." Why? I cannot understand.

One day I went to cut turnip greens and before I realized it, I was standing in the patch of salad, looking over our pond saying, "When they are all in and counted the number will be "9-7-7-7." This must have a meaning because it comes to me in the most unexpected places. I find myself listening for an answer.

We had a good meeting at Sardis Sunday. Sister Hill and Elder George Hill's sister came home with us, along with others. Brother Adams, I do hope you and Sister Adams can come to our communion the fourth Sunday in May and I hope this finds you both well and happy in the Lord.

From one who feels so unworthy,

Irene Newman  
R. F. D. No. 2, Box 271  
Stokesdale, N. C.

#### **TAKING CARE OF THE HEART**

Dear Burch, Brother and Sister Wray and Family,

So often you and the brethren around Greensboro are called to mind. Also called to mind quite often is the condition of the various parts of the world and our country in

particular. We read Jer. 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" Yet, has not everything been tried in this world by man to endeavor to set this sin cursed world right? Have not men of every generation tried one thing after another to suppress evil, to conquer diseases, to abolish crime, to relieve human misery and, in general, make the world what men feel it ought to be? Yet, cannot the most blinded person see that we are very far from ideal conditions with evil gaining the upper hand most everywhere with the troubles looking like mountains? The Prophet Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips." "Who is able to stand before the Holy Lord God?" We know the Lord God is a Sovereign God; Holy, Holy, Holy is the Lord God Almighty.

So often do we hear people say that they think it is enough if they are good livers, as they call it, or do good works. This was the fatal mistake of the Pharisees, so severely exposed by our Saviour, Jesus Christ. They were very particular about meats and drinks, and washing everything to prevent defilement; but He charges them with washing the outside only, and taking no care of the heart. They draw nigh to God with their mouths, but their hearts are far from Him. The law, being ever the same, it thunders out its dreadful curses against every sinner for every sin. But the law provides no remedy. The law will not and cannot, accept sincere obedience; instead, it demands a perfect obedience and condemns the sinner for want of it in

a single instance.

Christ said, "Ye must be born again." Born of God." Then they are under the habitual influence of the fear of God, it is not the fear of a slave of God but the fear of a child of God. "The fear of the Lord is the beginning of wisdom." God put His fear into our hearts so that being without Him and contrary to Him, as once we did, now we are in the fear of God. Not only each day, but each hour and each second of our lives. If we are different from the worst of mankind then, remember that it is by Grace alone, the working to will and to do of His good pleasure, bringing us in paths of righteousness and causing us to live constantly dependent, trusting in our heavenly Father. As the poet said:

"Take my poor heart and  
let it be  
Forever closed to all but  
Thee."

Salvation is of the Lord. It cannot be by grace and works mixed; it must be by one or the other alone. We are repeatedly assured in the Scriptures that, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." In another place it says, "There is none righteous upon the earth in himself, no not one." Then we can only look to Jesus as in Him dwells all righteousness and strength. Now, all true holiness that ever was, or is, or ever will be in the world must emanate from Christ as all the natural light we have, comes from the sun. Then, man is just as wholly dependent upon the gracious operations of the Holy Spirit within him as he is upon the righteousness of Christ without. For all men, till



changed by the grace of God, are blind, lame and deaf and they are dead also to all apiritual things and are in love with the world. As the Bible tells us, "If we love the world the love of God is not in us." Luke 14:18." They all with one consent began to make excuse. The first said unto Him, I have bought a piece of ground and I must need go and see it." He was under no kind of necessity to see the field as the purchase was already made, but, anxiety for the world prevailed over his spiritual interests. As the world is saying, "Religion is a hard and difficult thing; hard to understand and difficult to practice."

Head knowledge, but Christ says, "This people draweth nigh unto me with their mouths and honoureth me with their lips, but their heart is far from me." So, we see when the heart is turned away from God, it always seeks an excuse for its unbelief. "Take my yoke upon you, for my yoke is easy, and my burden is light."

Faith: Faith has to be given; God-given faith. We can only believe, or exercise faith in proportion as we are strengthened within by the Spirit, to will and to do of His good pleasure. "For the joy of the Lord is our strength." We are repeatedly told in the scriptures not to put our trusts in man or in man's doings. Oh, how we of little faith must be to worry about the conditions when we know our Creator is at the helm, and controls all things, for He said "He declared the end from the beginning and from ancient times the things that are not yet done, saying, "My counsel shall stand and I will do all my pleasure. Isa. 46:10

Must close, hoping all is well and tell Brother and Sister Hill and all

hello for me, as I so often think of the brotherly love shown me in their grand homes. I am expecting to get down around Roanoke, Va. to an Association the first weekend in August. Hope to see you there. I hope to go with Elder Lefferts.

As ever a sinner in need  
of your prayers,  
John F. Simpson  
1915 "N" St., N. W.  
Washington 6, D. C.

The above letter was written by Elder John Simpson to Brother Burch Wray, his father and mother and family about the years 1949 or 1950. We feel grateful that Bro. Wray is willing to share it with us. Such writings do not age.

Ed.

#### A LOVING LETTER

Dear Brother and Sister Adams and Beloved Brethren and Kindred in Hope of Willow Springs Church in North Carolina,

I am most unworthy to write or even to be counted among you for your love as I should and do hope to be. I desire to be with you and hope, of a truth, in love, I am. I heard tonight of Elder Prillaman's illness and called him and found that he is somewhat improved. He asked me to visit the brethren at Newport News the coming weekend. I told him that I had promised, the Lord willing, to visit you at Willow Springs Church. He insisted that I write to you and explain of his wish for me to visit Newport News Church, as he is feeble and would take any blame for me not having visited with you at this time. As we know or hope to believe all things are ordained of God through Christ Jesus. Elder Pegram was with Brother Prillaman and his wife

when I called. Bro. Pegram has agreed to be at Newport News Church, the Lord will, this weekend.

I do not feel that I could be of any service to the brethren there, but in respect to our mutual love for Brother Prillaman, I feel that I must honor his request, the Lord will. My heart's desire is that the Spirit of love will abide with you in Christ Jesus and forgive me for not being there with you according to previous agreement. I do not know that I can go to Newport News, but I do feel if it is possible I must go.

I called Elder Mewborn just before I called Brother Parrish and learned of Bro. Prillaman's illness after talking to Brother Parrish. I called Elder Prillaman and he was able to come to the phone to talk with me. I am compelled by hope of love to honor his request the Lord will.

I talked with Brother and Sister Jefferson after I talked with Brother Prillaman. They are well, but Brother Jefferson has not been too well, although he hopes to attend meeting at Seclusia Church in Compton, California, this weekend. Those brethren in California are very special to me, although I hope that I love the brethren everywhere.

I have been and still am in the valley, the lowplace. I do not know that I will ever be any better—the Lord knoweth.

I would impart a Spiritual gift to you, according to my hope and desire, yet it is not bitter, the Lord knoweth.

I would impart a Spiritual gift to you according to my hope and desire, yet it is not of man nor in man, but of the Lord alone. My life is not my own to live or do as I would, but rather I am bound to the church and its cause. The church is com-

posed of the children of God and the body of Jesus Christ, even as you know. I cannot go whithersoever I would, not that I love the brethren in one place any more or any less than in another. I have not chosen the way in which I must go the pathway is laid out of the Lord, from before the foundation of the world. Bearing this about always in our bodies, even the dying of the Lord Jesus Christ, that we should live even forevermore.

As much as it pains me to know that I will not be with you in body, I hope to pray that in Spirit I am with you evermore, the Lord knoweth. I am very weak and little yet my hope is even greater than I can express by mere words. However, I hope you will be enabled to know and feel that what is now has already been. That which is to be is now, and God required that which is past.

If the Lord wills please pray for this unworthy sinner, even as I hope to continually and without ceasing, pray for your spiritual and natural welfare.

Dear Precious Kindred, as you can readily see I am devoid of Spiritual comprehension, yet the Lord has not altogether forsaken me, for your sakes, I hope, He is our all in all. May it be His will that I can be with you shortly.

If I could pray, it would be for you one and all. My heart's desire is for the comfort and welfare of the household of faith. I hope my love is to all that are contained therein, as they were named, called, chosen and faithful in the Lord Jesus Christ from before the foundation of the world, to be made manifest in due time that being appointed of God, foreknown predestinated and brought to pass in the time ap-



pointed of God to the end according to His good will, purpose and pleasure.

Love is the precious keynote and is our only hope, yea, ever the good hope, without which we would surely perish, world without end. I am sustained day by day according to the measure of His love and grace, for everything that is was or will ever be is by His grace and is a blessing to His church. Nothing has, nor will ever transpire, but that it is for the good of His people and to His praise, honor and glory, through, by, of, for and in the blood of Jesus Christ. The world by all worldly wisdom cannot find out God, yet He verily ordained all things whatsoever. To deny this is to deny the truth. Faith and the power of God which is the WORD, the truth and living Word—Jesus Christ, yea even God Himself, manifest in the likeness of sinful flesh that your sins might be imputed to Him for final destruction and forevermore remembered no more. That His righteousness be imputed to you to never more be forgotten or forsaken. You are the precious jewels which are the crown of His glory transformed from the thorns that sorely oppressed His precious Head, now being readily revealed and presented to the Father on behalf of Him that bore you to the cross that you must bear with Him all the days of this life, that in His death your life is hid with Him, even life forevermore, For to die with Him is gain, yea and your eternal gain, not that you have gained it, but that He has gained for you that which you could not obtain by works, but by His grace, He has obtained for you.

How precious and wonderful it is indeed. If I did not share with you

this precious hope I could not begin to attempt to address you by letter or in presence. Love compels me to continue, therefore and surely will continue when all else is no longer in existence as we have come to know existence in time.

When love is gone from us we are even as others by nature, children of wrath even as the Apostle left on record as a testimony of Christ, His love shall endure when all else is gone. There is no love but the love of God which abideth in the Church, forevermore, for the church is His body and being His body it is embraced in Him, of Him and in Him.

The Lord will, I hope error is pardoned, the truth, if any, be to His eternal praise for all things do praise Him; but His own is to His eternal praise. There is a truth and there is an eternal truth, you may find this conterwise, however, there is but one eternal truth, even Christ Jesus. The letter is the truth, but the letter killeth, the Spirit is the truth and the Spirit is life; this giveth life and life everlasting.

How ignorant and unlearned I am, yet one thing remaineth steadfast and sure: "The Lord God reigneth omnipotent."

Brethren, pray for this unworthy worm of the dust, the Lord will, even as I hope to also pray continually and without ceasing for your welfare is the Lord Jesus Christ.

Your most unworthy little Brother in hope and servant for Christ's sake,

I hope to remain,  
(Elder) Bud Smith

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#### THE LOVE OF GOD

The great love of God  
Brought my Saviour low  
To pour out His life of love

To save His bride from woe.

There shines the light in brightness  
And flows the love and sweetness  
Of the word of eternal day  
Around the white robed throng.

There we reign with God above  
And with the angels sing,  
There we see in the golden light  
And walk the golden street.

Gone from a world of pain and woe  
Of wars of sorrow, grief, and fear.  
No more in bondage to roam,  
But in my Saviour's smiles  
embraced.

Where all nations, a pure white race,  
With white robes and crowns,  
And palms of victory in our hands  
And we shout salvation and Thee.

In everlasting spiritual youth  
We sing redeeming grace  
In oceans of love and truth  
Where parting is no more.

When Jesus came to me,  
I felt His love and sweet relief.  
All fear and danger banished away  
In His loving care of mercy and love.

There, millions of angels,  
Embracing us in heavenly smiles,  
As we meet the heavenly throng  
In union with the Lamb.

Rising in the resurrection light  
In our Saviour's image to shine;  
In great power and love  
To the throne of God we fly.

Mollie Salmons  
Rt. 1, Box 47  
Woolwine, Va. 24185

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**HOLY SPIRIT REVEALED**  
In the days following Daddy's

death, the Holy Spirit was revealed to me personally as the Comforter. I had often heard Daddy called by this name, but I myself had never come to know him in this sense. During these days after Daddy died, each time I thought of him, one thought crowded everything else from my mind—this thought was the scripture: "This is my Son in whom I am well pleased." Of course in the context, this scripture refers to Jesus, God's only begotten Son, but Jesus Himself, taught us in the Lord's prayer to say, "Our Father." I believe this scripture was placed in my mind by the Holy Spirit as He revealed Himself to me as the Comforter and assured me that Daddy was truly a child of God and not only His, but He had been blessed to serve His Father well.

In thinking back over Daddy's life, I am thankful for the richest of all heritages that he has left to me and to many others who knew him well and respected him. This heritage is the example he set in the way he lived his life. I know that I can draw on this all the days of my life and it will never be exhausted. This example can best be explained by referring to Matt. 7:24, 25. "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock and the rain descended and the floods came and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock."

I would like to take this opportunity to thank you, Mr. Adams, and your wife for having meant so much to all of us in the family.

Mrs. Mary Anne Oakley  
Greensboro, N.C.  
(Daughter of Elder G. W. Hill)



# *Zion's Landmark*

"Remove not the ancient Landmark which thy fathers have set."

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**VOL. CIV**

**NO. 16**

Second Class Postage Paid at  
Wilson, N. C. 27893

**Wilson, N. C. 27893      July 1, 1971**

## **VIEWS ON MATTHEW 19:30**

A friend requests my views on Matthew 19:30. I am inserting what I have previously written on this text.

"But many that are first shall be last; and the last shall be first."

The Jews were first in the favor of God. The Holy Commandments were delivered unto them. They had the law and the prophets. They had many privileges as a nation. The promises were unto Abraham and his seed. Abraham was a Jew and so were his seed. As a nation they came to be known as Israel. The Lord fought their battles and conquered their enemies but they became proud and boastful. Their hearts were hardened. They were stiff-necked.

They departed from the Holy Commandments of God. "They changed the truth of God into a lie, and worshipped and served the creature more than the creator." They followed the tradition of the elders, rather than the true and

living God. They built the high places of Baal, which are in the balley of the son of Hinnon, to cause their sons and daughters to pass through the fire unto Molech, which was not written in the law of Moses. "Wherefore God also gave them up to uncleanness through the lusts of their own hearts." Paul said, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

"But many that are first shall be last; and the last shall be first." These words of Jesus are not to be understood to apply to individuals, but to a nation. Israel, as a nation, was the first to receive the special favor of God under the legal dispensation. As a nation they did not receive Jesus as the true Messiah. A few of them did; but the Gentiles were not the receivers of the old covenant under the law, yet they were first (together with a few Jews) to embrace the Messiah in the gospel dispensation. The Jews, as a nation, rejected the word of God. His favor was turned to the Gentiles. "Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you: (the Jews) but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts 13:46,47.

The Jews were dispersed as a nation and will continue to be so "until the times of the Gentiles be fulfilled." Jesus said, "And they shall fall by the edge of the sword and shall be led away captive unto all nations: and Jerusalem shall be

trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. The Gentiles are the other sheep to be brought into the spiritual fold. Jesus said, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16.

Notwithstanding the Gentiles together with a few believing Jews were first to receive the Messiah in the gospel dispensation, yet the covenant that God made with Abraham shall never fail "If his children foresake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn of my Holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Psalms 89:30-37.

The promise that God made to Abraham and his seed cannot be disannulled. This promise, or covenant, which God made to Abraham did not embrace all of his natural posterity, but the seed of Christ. To make sure that the Apostle might not be misunderstood, he adds, "Now to Abraham and his seed were the promises made. He sayeth not, unto seeds as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. Again he said, "For the promise, that He should be

the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

God has a spiritual seed among the nation of the Jews, as well as a spiritual seed among those of the nation of Gentiles that will be brought together into one fold. Peter said, "For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. The Gentiles are those who were afar off, which is observed by the Apostle, "Wherefore remember, that ye being in times Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh, the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both into God in one body by the cross, having slain the enmity thereby: And come and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one spirit unto the Father." Eph. 2:11-18.

"But many that are first shall be last; and the last shall be first." The last that shall be first are the spiritual seed of the Gentiles. They



were aliens from the commonwealth of Israel and strangers from the covenants of promise. While they were considered the off scouring of the earth and cast outs, by the Jewish nation, yet they, together with a few of the Jews, were the first to embrace the Messiah and the gospel. The many that "Are first shall be last" and the spiritual seed of Christ among the Jews who will be brought in last. Paul said, "God hath not cast away His people which He foreknew." Some of the branches were broken off. The Gentiles were grafted in. "Now if the fall of them be the riches of the world, and the diminishing of them (Jesus) the riches of the Gentiles; how much more their fullness." Rom. 11:12. Add to this testimony the Apostle said, "For if the casting away of them be the reconciling of the world, (Gentiles) what shall the receiving of them (Jews) be but life from the dead." Rom. 11:15. The Apostle warns the Gentiles not to boast against the natural branches, nor be highminded, but fear. "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches be grafted into their own olive tree?" Rom. 11:24. The young ruler who glorified in his riches, trusted in his own righteousness for life and salvation, may be, at least, a hint that he is a representative head of the Jews who will be grafted into their own olive tree. It is recorded, "Jesus beholding him loved him." Mark 10:21.

To make sure that the Gentiles were not ignorant of the things which he had previously recorded, he said, "For I would not, brethren,

that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Rom. 11:25. It is evident from the teaching of the Apostle Paul that the seed of Abraham, who are born through the righteousness of faith, shall be saved, a remnant of which will be brought to a saving knowledge by grace at the latter times when the fulness of the Gentiles be come in. He verifies this by saying, "And all Israel shall be saved: as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the Father's sake."

Rom. 11:26-28. The Jews were first the favored people, this was under the law covenant but when blindness in part happened unto them, the Gentiles were brought in and became the first to receive the gospel covenant. Thus "many that are first shall be last; and the last first."

T. F. Adams

---

ELDER JOHN W. BROWN

Dear Elder Adams:

If it is any pleasure to you to read of our fore-fathers who served in the ministry, then that is my purpose in sending you the attached biography of my Great Grandfather. My grandfather was one of the six sons of my great-grandmother and grandfather. He was Elder "Kit" Brown with whom I believe you were at one time acquainted.

Humbly yours in bonds of love,  
 Wilber G. Brown  
 303 Glendale Dr.  
 Florence, S. C. 29401

Biography of Elder John W. Brown (1825-1875)

Elder John W. Brown of Onslow County, N. C., the son of William and Olive Brown was convicted of sin in his twelfth year and several years later he was given a hope in Jesus and directed to the Primitive Baptist Church of which he became a member. He was soon licensed to preach and in 1860 he was ordained a minister of the gospel.

He traveled through heat and cold, dry or wet to preach salvation by grace to a dying world and to teach man's accountability to an alwise and almighty God and to warn poor sinners to flee from the wrath to come. His manner of preaching was with such great power it attracted the attention of Old and young; so as a usual thing, he had large congregations to preach to.

Elder Brown first married Emily Canedy, by whom he had six sons. After the death of his first wife, he discontinued house-keeping and scattered his children and remained single until 1863, when he was married to Eliza Hill. This union was blessed with three sons and one daughter.

He fought a good fight and finished his course with joy.

**"BLESSED ARE THE DEAD WHICH  
DIE IN THE LORD"**

On May 19, 1971, the Lord and Saviour quietly called from the scene of mortal strife an humble servant, Elder A. B. Barham, in Burlington, N.C. On May 24, 1971, the Lord and Saviour quietly called from the scene of mortal strife and conflict another humble servant, Elder Charlie Thomas, in Danville, Va. Suitable obituaries, we trust, will be prepared and published at a later date.

We feel that some of our brethren may not be aware of the critical condition of another beloved minister and sergeant, Elder J. G. Gardner, Stoneville, N.C. Our latest information is that he has returned to his home from a Martinsville, Va. hospital.

Ed.

**NOTICE**

Someone gave me their renewal for Zion's Landmark at the Laurel Springs Association the first weekend in June, 1971. I failed to record the name and address. If you see this notice please write to me.

Thanks,

Mrs. T. F. Adams

P. O. Box 35

Willow Spring, N.C. 27592

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EDITOR

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117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

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VOL. CIV

JULY 15, 1971

NO. 17

ISAIAH

Chapter 39

At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among thy treasures that I have not shewed them.

Then saith Isaiah to Hezekiah, Hear the word of the LORD of hosts:

Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

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# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### A FALSE PROPHET

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7.

They that pierce the people of God pierce God also, and it is that class that will wail with pain in the blue sulphury flames of the burying lake; and they that commit the sins spoken of in Galatians, Chapter 5, shall not inherit the Kingdom of God if they die in their sins for they possess evil spirits.

My great-great-grandfather said that a heavy cloud is hanging over this nation and I am afraid it will burst. I dreamed two black, heavy clouds, from east and west, met in great darkness and deep trouble.

A man in Dallas, Texas, has written requesting me to write on the beast spoken of in Revelation. The leopard beast and the false prophet, the whole world's ruler, come under the sounding of the first trumpet and the outpouring of the first vial. (See Rev.) The outpouring of the vials and plagues upon their wicked laws and one third of the people will be destroyed for not worshipping the image of the beast set up by the false prophet.

The broken cross is the sign of death. I dreamed Russia was throwing flames from the flamethrower and buildings and people were burning with the great heat. "And it was given unto him to make war with the saints and to overcome them. And power was

given him over all kindreds and tongues and nations." Rev. 13. They will take the big farms and finest buildings over. The ten horns of the leopard beast are ten kings that will join the scarlet colored beast. They hate the beast and hates will make her desolate and naked and eat her flesh and burn her with fire and consume her wealth of the whole world by fire. The false prophet comes in like a lamb and becomes like a lion. He will say that he is God above all gods. He will work by witchcraft and he will set the blue cross in the forehead and the number 666. The tribulation days will last three years and six months. The man or enemy from overseas will burn the cities and towns and villages. Being revealed, all nations will gather to fight and their flesh shall be consumed while they stand upon their feet and their eyes shall consume away in their holes and their tongues shall consume away in their mouths. See Zech. 14.

And the Lord will raise up a great whirlwind with great hailstones, from coast to coast and the dead will not be buried. See Jeremiah 26. And many dangerous diseases and earthquakes will follow for the many sins of transgressions and shedding of much blood; that is an abomination in God's sight. The angels from the flying saucers will turn the rivers and the seas and fountains into blood. God will give them blood to drink. The angels from the flying saucers circled Washington, D.C., for six hours and Dallas, Texas, three hours; they



have the power to drive the enemy back.

The Lord sent evil angels in the land of Egypt that destroyed all of the first born of Egypt. Angels went forth and smote in the camp of the Assyrians one hundred and four score and five thousand; and when they rose early in the morning they were all dead corpses.

Russia, with the unbelieving nations, will come against the United States and other countries and whip and be driven back and the nations will prosper and build up again. Russia, with the communist nations, will come down upon Jerusalem like a cloud to cover the land in the latter days and the Lord said, "I will plead against him with pestilence and with blood and I will rain upon him and his bands and the many people that are with him." And rain and fire and brimstone and great hailstones, they shall fall upon the open field and one sixth of Russia will be left. The leopard beast will be destroyed in the destruction of Jerusalem. And the Lord will save a remnant of Jerusalem to inhabit the Millenium; a reign of peace. And have the stone cut out of the mountains without hands is the kingdom's power. A kingdom of righteousness and peace set up in the hearts of the redeemed by the God of heaven will destroy the wicked nations.

The seventh angel comes under the sounding of the sixth trumpet before our Lord's coming. The scarlet colored beast, with the great red dragon, the power of the beast comes under the sounding of the fifth trumpet and the outpouring of the fifth vial's plagues upon their wicked laws. The war will last throughout the sounding of the sixth

and seventh trumpet. There are three woes that follows the sounding of the three trumpets. One third of the people will be put to death for their faith by these three wars. The third part of men killed by the fire and smoke and brimstone which issued out of their mouths and the great city was divided into three parts and the cities of the nations fell. And every island fled away and the mountains were not found and great Babylon came in remembrance before God; to give unto her the cup of the wine of the fierceness of His wrath. See Rev. 16.

This war will be the worse of all time. Our Lord will come after the sounding of the seventh trumpet. Our Lord's first coming to judgment and first resurrection and will cast the scarlet beast and the false prophet into the burning lake of fire and brimstone. This war may last seven years. And the great red dragon, the evil spirit, will be bound a thousand years. I believe this world then will be destroyed like Sodom and Gomorrah in burning sulphur but the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat and the earth also and the works therein shall be burned up. Nevertheless, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness. See II Peter, chapter 3.

Then cometh the Millenium! The light of the moon will be as the light of the sun and the light of the sun will be sevenfold as the light of seven days. See Isaiah 30. The seven spirits will shine in a sevenfold light as the light that shone in the homes of the redeemed in Egyptian

darkness. Then Israel will blossom and bud and fill the face of the world with fruit. See Isa. 35. All nations will flow into Jerusalem to worship the Lord God of Israel. Then nations will learn war no more. They will beat their swords into plowshares and their spears into pruning hooks. See Ezek. 38 and 48.

For thus saith the Lord, behold, I will extend peace to her like a river and the glory of the Gentiles like a flowing stream. Then shall ye suck and be dandled upon her knees. See Isaiah 66. In Isaiah, we read that the Lord will make unto all people a feast of fat things and how He will destroy in this mountain the covering of sin and the walls of ignorance and unbelief. Preachers of the gospel are compared to trees of God's right hand planting, being brought forth into the sea. The waters shall be healed. The waters and fish; the people of God and the sea—the multitudes. After the Millenium the great and general judgment and the second resurrection. "And I saw a great white throne and Him that sat upon it, before whose face the earth and the heaven fled away. And there was found no place for them and the devil that deceived them was cast into the lake of fire and brimstone where the beast and false prophets are; and shall be tormented day and night forever and ever. And I saw the dead, small and great, stand before God and the books were opened and another book was opened which is the book of life and the dead were judged out of those things which were written in the books according to their works and the sea gave up the dead which were in it and death and hell delivered up the dead which were in them and they were judged

out of those things which were written in the books, according to their works and death and hell were cast into the lake of fire. This is the second death and whosoever was not found written in the book of life was cast into the lake of fire." Rev., chapt. 20.

We read that the wicked shall go away into the burning lake of fire and brimstone, the lower world. I believe the world then will be a great depth of darkness. Our Lord's first coming was to redeem from under the law of sin and death but I am writing on the first and second judgments and the first and second resurrections.

I am now eighty-seven years of age. I am in love with the household of faith. I am sending four dollars to pay for Zion's Landmark until May 1, 1972.

Your sister in hope,  
Miss Mollie Salmons  
Woolwine, Va.  
May 1, 1971

How remarkable for one of such advanced age! Ed.

#### DREAMS AND VISIONS TOLD

Dear Eva and All,

I will try to drop you a few lines if it is the Lord's will, and He guides my pen. I am improving and truly hope you all are well. I could not sleep and my mind kept going to you. It is now after twelve midnight. I want to tell you a few of my dreams or visions and also answer your question. I feel so unworthy and unfit to do so, however.

A long time ago, when I was young, I dreamed I was standing in a meadow and I had a baby in my arms. There was a lake of fire on one side and snakes were crawling all



around me. I could not get away. They started to crawl on me! I tried to pull them off but I could not. I cried, "Oh, Lord Jesus, please save this baby and me from these snakes."

Then, I heard a voice say, "Get behind me, Satan," and all at once the snakes and the lake of fire were gone. I looked around to see who was talking. I was standing in a narrow path. It was white and straight and went uphill and downhill; and as far off as I could see was a beautiful white mansion. I looked again and there was a man standing in front of me dressed white. He said, "Follow me." I started following Him but, oh, how many times I feel I have missed that path!

I have had many dreams since then. About four years ago I dreamed I saw a muddy stream. The water was rolling and it was so muddy. Somehow, I fell in and I thought my time had come for I would surely drown. Again, I cried, "Oh, Lord, do not let me drown in this water." Then, all at once, I was on dry ground. A hand reached out and took mine and a voice said: "It is time to go." It led me uphill and downhill until we came to a white table. It reached as far as I could see to the east and was full of food. My brother, Bainum Pearce, was standing beside the table. I asked him where you were and he said, "She could not come with me, but is coming later." I asked him where were all the rest? He said, "Follow me." Again, I attempted to follow Him but Oh! how many times I have missed that path.

I looked to the west and as far as I could see, they were coming by. I said, "Won't the food spoil?" He said, "No, it is the bread of life and it

is for the Last Supper." I could hear singing all around and it was so pretty! I awoke rejoicing and praising God.

You know I have no doubt about Brother. I feel to know he is resting in the arms of Jesus. You know I told you a part of my dream that I had last fall when I was in the hospital. I dreamed I was in heaven and saw Charlie and Ailcy come in the door. Charlie had on a dark suit and Ailcy had on a white robe that reached from her neck to the floor. I told them that I was glad they were there. They came over and joined the multitude that was with me, and all at once, I could not tell them from anyone else. They all were little children, looking and dressed alike. I do not know if I were dressed like them or not but I hope some day to be. You see, that is why I could not tell you I saw Bainum. I feel he was there but I could not tell him from anyone else.

I could go on and on but feel I had best stop for now. There is so much of the time I am down in the valley until I think how good He had been to me, and, Oh, so many blessings!

I will close, hoping you can be with us the first of May for our yearly meeting. I would love to have all of you.

Love, your little sister,  
I hope,  
Eleanor Cobb,  
R. F. D. No. 2  
Burlington, N. C. 27215  
June 1, 1971

#### A CONTINUING EXPERIENCE

Dear Elder and Sister Adams,

I hope I do not worry you, writing so much about the experience I had when I trust the Lord spoke into my poor, unworthy soul and said, "Be

not afraid, I am with thee." But it seems that I cannot get satisfied because I do not know how to express my feelings as it is my desire to do; but as nearly as I can, I will try to do so. This was so wonderful to me! My glad soul mounted high in that glorious experience when I was carried in that heavenly chariot and the world was put under my feet. I felt as the doubting Thomas when Jesus told him to feel the nailprints in His hand and thrust his hand into His side and be convinced it was He. After he felt the nailprints in His hands and the wound in His side, he said, "My Lord and my God."

You remember I have written you several times about the depressed feelings I had in times past, when I could not see any evidence of a hope, but this same voice spoke again and said, "This and all other things I have done for you is your evidence of a hope." I will never be able to tell anyone the joy and comfort it brought me unless the Lord enables me to tell it.

I would like to hear from you and find out if you think it was really the voice of the Lord speaking in my poor heart. It was on the morning Richard had a heart attack and after he was gone to the hospital. I cannot tell you how much I love you. I would love to hear from some others who feel as I do and have had a like experience. May the Lord see fit to bless and enable me to get back to church at Willow Springs again.

The least of all,  
Mrs. Richard Smith,  
1104 Franklin St.  
Durham, N. C. 27701

Dear Elder and Sister Adams,

I wonder if I made myself clear in the last letter I wrote to you that you

could understand what I was trying to tell you about the experience I had when my husband was taken with a heart attack and had to be carried to the hospital! What I was trying to say was, I heard a still small voice, so to speak, saying to me: "Be not afraid, I am with thee." Elder Adams, my fear just did not gradually go away; it was gone the moment He spoke. It was gone right then and it seemed to me I could feel His presence with me. This calmed my troubled breast. It was the same voice that spoke to me at the Bus Station and told me that none could touch me. What a comfort it brought to my mind! You know, Elder Adams, it is not safe for a woman to be completely alone the way things are now, "But if God be for us, who can be against us?"

Of course, I did not know whether my husband would survive and get to come back home or would be taken from me but I rejoiced in the comfort of that small, sweet, dear voice that I feel was God speaking to me that drove away my fear. I am still rejoicing in it, too. I can not put into words just how I felt at the time nor how I feel now. My heart, my whole heart, soul and mind go farther out with thanks than I know how to tell you. I can see plainer than I ever could before, what Jesus meant when He said, "My sheep hear my voice and a stranger they will not follow." Fear not, neither be thou dismayed. Take all the people of war with thee and arise. I am thy God and will still give thee aid."

Elder Adams, the Lord speaks and it is done; commands and it stands fast. I would trust the blessed Saviour would speak to them that are His and comfort them, particularly those to whom He has not



yet made Himself known to. Tongue cannot express the sweet comfort and peace which I receive from the Saviour when it pleases Him to reveal Himself to me as my Saviour. I rather have the presence of my Saviour in time of need than all this world and what it contains. When my hope shines so brightly that it almost becomes an assurance, I feel that I can say of a truth, "I know my Redeemer liveth." The voice assured me of all this and other things. It said: "What I have done for you is your evidence for a hope, the hope or assurance you have been searching for so long."

I may be mistaken in this being the Lord's work with me, but, if I am, then I have nothing. Do with this as you see fit. I love all of you and my husband is slowly improving.

Mrs. Richard Smith,  
Durham, N.C.

#### A WONDERFUL EXPERIENCE

Dear Uncle Floyd,

I do not know whether or not I will ever finish this, but I have been wanting to tell someone for sometime about some of my experiences. It has been on my mind for sometime. Maybe just to write about it will be enough.

There was one time when I thought I was getting along about as well as the average man. I had a good job, I was making good money for one of my education and I thought everything was just fine. Then I came up here from Florida, where I lived at that time, to visit the folks. My wife, Inez, wanted to go to Old Union to church and I went with her and sat through the sermon. If I got anything out of it, I cannot remember it, but after the services,

the pastor and one of the members embraced each other and it seemed to me that I could see the love of God shining all around. It was a wonderful feeling! I think God must have gotten hold of me then. I remember thinking to myself—"I have to have more of that"—just as though I could get it anytime I wanted it, you know, like going out and buying a mess of fish, but I surely found out differently. I went back to Florida and started to go to this church and that church, but I was not finding anything. The harder I tried, the further away it seemed to get and the worse my condition became. Things kept getting worse and worse for me.

Then we came home from Florida on vacation again. This time we went to Little Creek to church and I received such a wonderful blessing there. After this I became over confident again and I said: "When they open the doors of the church, I will go up." But when they did open the doors of the church I could not move until services were over and then the only way I could move was out the door as fast as I could go. You came out later on and told me that I was ready but that you were not a good fisherman. But Uncle Floyd, if you had had anything to do with it, I would have been right up there. I hope I am thankful to God that He has all the doing power and I think He said that day, "Troy, you have not been brought low enough to ask these good people for a home with them."

Well, I went back to Florida that time and what I went through I know I can never be able to tell. I got in such a condition that I went on sick leave from my job I was not able to work. I went to see our family doctor

twice and he told me straight out that he could not help me and gave me the name of a psychiatrist. I started going to him, but I did not get much relief. Inez, bless her heart, must have been having a hard time with me, but she was always ready to go to any church that I suggested or do whatever I said do. I cannot imagine what she went through! Finally, I started going to my bedroom and getting on my knees and begging God for mercy, begging Him to please show me what to do. I did not feel that I could go on much longer. I reached the point that I felt if I could only die, I would be better off! Then, one day I went out to where I worked and the warden told me to put in for disability retirement. I thought, Surely the Lord had clean gone and left me forever. We came home again on vacation. This time at Christmas. They were having church at Bethany that weekend. I was in a miserable condition that Sunday and I first told Inez that I did not want to try to go to church but the nearer the time came to go, the more I felt that we must. So we got ready at the last minute and went. That day after the service when we or they were singing the last hymn, Inez went up to ask for a home in the church, I could not stand up. I had to sit down. I could not control myself and the tears flowed from my eyes. After they had received Inez into the fellowship of the church, they began to sing, "Cast down but not destroyed." Before, I could not stand up but, after they started to sing "Cast Down But Not Destroyed," I could not sit down. Something, the Spirit of God, I hope, made me get up and go to Elder Sauls, the pastor and start begging for a home with

those good people. This was the day before Christmas.

The day after Christmas we were baptized, as you already know, for you were kind enough to join Elder Sauls in our baptizing. I did not know Brother Sauls very well at that time, but I have grown to love him since that time.

One of the least, if one at all.

Troy Thompson, R.F.D. No. 3,  
Box 40-C  
Selma, N. C. May 1, 1971

#### RENEWAL TO ZION'S LANDMARK

Dear Brother in Christ: (I hope I am your brother)

Brother Adams, I realize I am late in sending my renewal money for the continuation of my subscription to Zion's Landmark. I apologize to you for the delay and wish to thank you for continuing to send it to me. I can give no excuse for my tardiness except to say that it is but just one of my numberless shortcomings.

Brother Adams, it might be said, as an excuse for such delay that it was foreseen, foreknown, foreordained, predetermined and predestinated that I would do as I have done, for as a human being, I am weak, frail and negligent. Therefore, I could not do otherwise than just as I have done. If I am aware of what I do believe and feel and if I ever felt or believed anything as I ought, then I unhesitatingly and without reservation declare that I do deeply feel to believe in the absolute sovereignty of God and in no less degree do I also believe in absolute predestination. For I am persuaded that God is an absolute Sovereign.



He said "I am God and there is none else; I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done, saying My counsel shall stand and I will do all my pleasure." Isa. 40:9,10. God is an absolute Sovereign and the doctrine of absolute predestination and omniscient foreknowledge are in and of and for the very one and same Holy true principle and to such a Holy complete degree, in essence of their meaning as to say they are inseparable. But, Brother Adams, I would not dare claim that absolute predestination is responsible for my own filthy, fleshy ways or shortcomings; nor of any confusion which be with this poor sinner, for to me, this would be no less a falsehood than it would be to say that God were the Author of both sin and confusion, of which nothing could be further from the truth. So with reference to those above mentioned things, I can only say concerning this and other of my frailties and weaknesses: I desire that you and all Old Baptist may, with charity, look upon my weaknesses and lay them at the doing of and in my fleshy self, for the flesh is weak, but the inner man, the spiritual man, the new man, the one who hates sin, the one who is born of God, wages a continual warfare against the earthy, fleshy, sinful man.

From one who feels so unworthy, but yet and still somehow feel to hope my worthiness is in Christ Jesus, who died for the sins of His people. Please remember that I feel the need of the prayers of the children of God and those of like faith and order.

When at the throne of God, please

remember this one who is poor in Spirit, for I feel the need of your prayers and all those who feel to be poor and needy.

Your brother in Christ, I hope,

Troy G. Shepard  
R.F.D. 1, Box 105  
Nags Head, N. C.

27959

---

#### GOD'S LOVE IS GREAT

Dear Brother Floyd and Sister Pauline,

I hope you and all yours are fine and well this cool day, May 3rd. We are all fine for us, but enough about me. We had our all-day meeting at Roxboro yesterday and Elder James Gardner came for his annual visit and we had a good meeting. Brother Gardner was blessed in speaking and Brother Martin was too. They brought good news from afar. I was blessed to eat of the crumbs that fell from the Master's table. I hope some dropped especially for me. I have been down so long, but it is in the low places we do learn of Him usually in Spirit and in truth, if I am not deceived. This is my experience. As I grow older I feel to be less and less and God grows greater and greater.

How can He love me and be so merciful to one so sinful and full of faults as I? In my feelings day by day, I know if God loved me in the beginning of His wonderful creation, He loves me still. If He did not, He never will and I am concerned as to whether He really does love me. If He did not, I can do nothing to cause Him to love me, therefore I am fearful that I am mistaken and have no part in the experience and the religion of a child of grace. I wish I could feel that I was as good and humble as Sister Fannie was. I loved

her so very much and desired to be like her, but I feel I fall far short of that. But I am what I am by the grace of God and there is nothing that I can do or ever could do. I hope I love the Good Lord and His little saints if it is only the right kind of love. "Tis a point I long to know, Oft it causes anxious thought; Do I love the Lord or no, Am I His or am I not?" I just have a little hope, which is more than the world to me.

I love you both, unworthy though I be and wish I could see you more often. Will you be at Wheelers Sunday? I want to go, but do not know whether or not I will have a way. I am enclosing ten dollars to renew my subscription to Zion's Landmark for two years and use the other three dollars for the indigent fund.

I do enjoy the good experiences and your editorials and hope to get it as long as I live. My dear mother loved it and so do I and I keep every issue of it. Well I will close. Come to see me and come to Roxboro Church and have lunch with us and we will invite Brother Martin at the same time. Much love to both of you.

An unworthy one in hope,

Mrs. Mamie P. Adams,  
Box 1055,  
Roxboro, N.C. 27573

---

#### MY REDEEMER LIVETH

I know that my Redeemer liveth  
That He will stand by me.  
I know my Redeemer liveth  
Because He hath set me free.

I was bowed in shame and sorrow,  
My friends had forsaken me  
But Jesus looked down from heaven,  
Held out His wand to me.

I said, The world oppresses  
It's oh! so hard for me  
I lose my way, I cannot see  
How to follow Thee.

He said, Little one, remember  
How I died on Calvary  
To put the world in subjection  
It's under subjection to Me.

If you walk, believing,  
That I now dwell in you,  
The world will bow before you  
And know your words are true.

Now go tell My people  
That I am still alive  
And if they but trust Me  
I'll ever with them abide.

By: Lillian Esther  
Havner

---

#### GIVE GOD THE GLORY

We are not to glory in what we do as if we of ourselves do it, but give the glory unto whom it is due—The everlasting, all powerful, almighty God, who effectually works in His children both the will and the do of His good pleasure.

When Christ shed His blood on the cross, He, the chief elect of God, the head of the church, the world that will not and cannot be confounded, is the Savior of a world without end. God worked His power in His Son. His Son was sent here to carry out His work on earth. Christ was the image of the Father. He had the mind of the Father to carry out His will. He shed His blood upon the cross to free the sinner from condemnation, those appointed of God unto salvation. He took the law away. He fulfilled the law by laying down His life in death instead of His people, because they could not keep the whole law and if they broke one



commandment of the law, they were guilty of the whole. He was the only one who could keep it. So he kept the whole law and then gave His life's blood as a sin offering for His people, those whom God gave Him and fulfilled the law for them, nailing it to His cross. This was the work of the Father working in Him to fulfill His will. Christ did it but God the Father determined it before the world was that He would come and fulfill His way of salvation to His people.

"But as it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him." I Cor. 2:9. This joy is not seen nor ear heard, "Neither hath entered into the heart of man the things which God hath prepared for them that love Him." I Cor. 2:9. This joy is not seen nor perceived with the natural eye or ear and it is prepared for the ones that wait upon God. They desire to work righteousness, they remember God in His ways; when God calls it to their memory. They know they sin and are as an unclean thing and all their righteousnesses are as filthy rags and they know their "iniquities have taken them away." (See Isa. 64:6) They hope too that He is their Father, they are the clay and He is the Potter; and they are all the work of His hand. See Isa. 64:8.

"But God hath revealed them unto us by His Spirit: For the spirit searcheth all things, Yea, the deep things of God." Matt. 16:16. "And Simon Peter answered: Thou art the Christ, the Son of the Living God." And Jesus answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which art in heaven." Matt. 16:16,

17.

If we are the children of God, we have been anointed of God, and this anointing is of the Holy Ghost and we are not taught these spiritual things by the natural man, but the same anointing of the Spirit teacheth you of all things and is truth and is no lie, even as it hath taught you, ye shall abide in Him." I John 2:27. He giveth His children insight into the deep things by precept upon precept, here a little and there a little, in there own experiences, teaching them that He holds the reins. When we, at times, feel to know this and that, He shows us we know nothing as we ought to know it. When we have thought we were able to do things of ourselves, to get things we wanted and did not ask of God, did not know to ask; when we have gone down into Egypt without asking Him if we might go, He has let us go and be taken captive. Then we look back and see He has done this to let us see we do not know what we need or really want or what would be best for us. Then we are taught to ask God to lead our lives because we are taught He knows best what is good for us and that we should not trust in our own knowledge but in God. We admit that we are unable to care for ourselves and are made to realize we should ask God and trust in His guiding hand. This is the deep calling unto the deep at the noise of the waterspouts, He brings His people through the deep, then caused them to look back into the deep waters they have passed through. He brings them and had brought them in a way they knew not. He closes one door and opens another to them. They are made to see when they look back, that when He closes none can open; when He

opens, none can close. He brings them before their accusers. They are led as sheep to the slaughter. There are no reproofs in their mouths, because they do not know the road they have taken. Their reasoning is taken away. They are blinded and cannot know or see, what they have done. But when He opens their eyes, they can see and will then admit they were blind, lost sinners, knew not God and they see their nakedness, their helplessness; they see themselves as the off-scouring of the earth; as a worm and will be stripped of their pride and will fall on their knees and beg God for forgiveness and beseech Him to lead them in the paths of righteousness for His name sake—Jesus Christ, His Son.

This describes a portion of His ways and they are made to know it when He causes them to look into the deep. He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him." Dan. 2:22. He discoveredth deep things out of darkness and bringeth out to light the shadow of death." Job 12:22.

"What I tell you in darkness that speak ye in the light, and what you hear in the ear, that preach ye upon the house tops." Matt. 10:27.

"He has told me in the darkness that He is God; that it is the invisible things that rule, His invisible hand. That I cannot trust in my own heart or understanding: trust I not in man, but in the living God. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. God is the only one who can know it. Oh that we may not trust this old, weak flesh, but look to God for guidance, who is the Author and Finisher of the faith of the

children of God. I desire not to trust in my own righteousness, this I do not do, when He enables me to remember. God or Christ, God the Son, is the lawgiver, the Redeemer.

"O come, let us worship and bow down: let us kneel before the Lord, our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand." Psa. 95:6. Today, when you hear His voice, God's children here on earth, I believe you are made to experience Psalm 107. They are lifted up and cast down. He brings them through great waters and makes them to see that in the dark, they were not trusting in God and His works, Then they are made to praise Him for His wonderful works to the children of men, for His goodness, for His mercy, for His love and repent in dust and ashes for his dear Son that He has sent into the world to suffer and die for their sins. They are made to fall at His feet and praise Him. Thou art God and there is no other. Thou art my Redeemer, the lifter up of my soul. My Maker, my King. Thy ways are right. Teach me to trust in Thy ways, to look toward Thee and that Holy City of God. The God of mercy and truth. His children go down to the sea in ships. We go down into the sea into great and troubled waters. The storms come. The wind blows. Sometimes we are afraid for our lives. Sometimes when we see our helplessness we wish that we could pass from this life. We go down spiritually speaking, and sometimes we wonder if we will ever come up again. He causes us to go down into the depths. His Little Ones may feel everyone has forsaken them and their sins are so great that they are afraid to look toward the Holy Hill. They reel to and fro like a drunken



man so to speak, and are at their wits end; afraid to die and feel unfit to live. They know they have strayed off the course and in their despair, they are again made to look and hope and trust in the only One who can save them. He brings them to their knees and causes them to beg again for mercy and just a little evidence. Then, in His time, they will see the light in the distance and see the land, a sure retreat, the mercy seat, their Christ and Saviour; their dear Redeemer, and they shout praises unto His name.

I have been told that meat or the predestination and preservation of God is not to be talked of so much. That the young convert needs the milk instead of the meat. He does and that is all that he will receive until God is ready for him to eat the meat. We are accused of just bringing to light predestination, or just preaching the old and not the new. This is not true, but our preachers are led back to the foundation and bring out the whole counsel of God. When Christ came it was first made known to His own that He would come, He came to save the ones chosen in Him before the foundation of the world: how the believers' salvation was fixed in Christ from all eternity and that they are the family of God is a mystery to the carnal or fleshly mind. They are His house and He is the Master builder and they are enabled to look into the deep and see that God has saved them and is their preserver through His Son. When they feel cast down, then through the Spirit their hope is revived. When God causes His pastors, the shepherds of His sheep, to bring out the old things, as well as the new, which is Christ, then they are

comforted.

John the Baptist came preaching the very same thing Isaiah prophesied. That the warfare of the children of God was already accomplished, already determined by God; and through repentance they are enabled to rejoice in the living God. People of other faiths say: "If this is told to the people, especially the young converts, they will settle down on their laurels and do nothing to help their condition." But they forget or do not know, that these people are enabled to trust in the Dear Redeemer and will do only the work God's hand causes them to do. He works and as Christ said, heretofore, "I work." They accuse us of using the phrase, "wait upon God" as the scriptures teach, as an excuse for laziness. The Prophet Isaiah said: "We are all as an unclean thing and all our righteousnesses are as filthy rags and we all do fade as a leaf"—a character such as this is not able to do any work that is acceptable to God. Isaiah further says: "Our iniquities, like the wind, have taken us away. And thee is none that calleth upon Thy name, that stirreth up himself to take hold of Thee, for Thou hast hid Thy face from us and hast consumed us, because of our iniquities. But now, O Lord, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand." Isa. 64:6, 7, 8. Can such characters as are described in the above scriptures perform anything, any good works that will be accepted by an almighty God—the one who owns both heaven and earth and all there is in them? He says: "If I were hungry, I would not tell thee: for the world is mine and the fullness thereof. We are dependent

creatures, dependent on God for every good thought we have, every act of kindness and when we are given any understanding of the scriptures, any revelation of the meaning contained therein it is a blessing from our Heavenly Father — certainly nothing we have done or not done to receive it.

When the Lord sends one out to teach or preach, he will do just that. This is our consolation. There are those who feel that man can go to school and learn to teach and preach the gospel, but they are to be pitied, for they have not been taught of God and know not the truth. Apparently they do not trust that God is with us, because we do not believe we can do anything to help God or render Him a service. We do not believe in sending people out to foreign countries and beg them to accept Christ because the scriptures tell us plainly that "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He has made us accepted in the beloved; in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:4, 7. We do not believe in trying to do the work of God by rushing ahead and telling them they should change or contradict the scripture to suit themselves; that they know better what God needs or wants, than he does.

They do not believe that God is with us, because we do not believe we can do a thing to help Him and we

do not believe in sending people out to foreign countries, begging people to accept Christ of their own free will; and try to do the work of God by rushing ahead and telling people they should change the scripture to suit themselves; that they know better what He needs or wants than He himself does, using deceitful methods to get people to give money to help the church; asking for big salaries for the preacher, using enticing things to get people to come to their churches.

They encourage people to come into the church and work and that their works can help them prosper. But they do not talk very much of God working in the hearts and minds of the sinners. They do not speak of Paul not believing he should accept a salary for his ministry, but trusted in God for his preservation. Paul trusted that he, like the ox, treaded out the corn or taught the word of God; as God looked after the ox and caused the master to feed him, that God would bring forth fruits in the people he preached to, that this fruit of the Spirit that melts and softens the hearts of the people would cause them to love Paul and take care of his carnal or natural needs.

Paul said it was sufficient and his reward for preaching the gospel was his being blessed to feed from it as well as preach it. It came first and was with him all through his sermons, and when they were through, it was not just at the end of the spiritual sermon but before, during and after. The people that trust in the works of their own hands, accuse our preachers of not preaching the milk or feeding the new convert.

(Continued In Next Issue)



# Zion's Landmark

"Remove not the ancient Landmark which thy fathers have set."

## Editor

ELDER T. FLOYD ADAMS  
Willow Springs, N. C. 27592

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VOL. CIV

NO. 17

Second Class Postage Paid at  
Wilson, N. C. 27893

Wilson, N. C. 27893 July 15, 1971

## OF INVENTION AND IMPROVEMENTS

Dear Brother Adams,

Are there any scriptures referring to man exploring space and the moon? If so please, sometime in your editorials say something about this.

Mrs. Dewey C. Dean  
146 North French Street  
Alexandria, Va. 22304

My answer to the above Inquiry:

If there is any reference in the scriptures to man exploring space or the moon, I fail to find it. Solomon said: "Lo, this only have I found that God hath made man upright; but they have sought out many inventions." Eccl. 7:29. Men have explored the sea, land and air. This is true, because God has given them wisdom to make vessels, trains, automobiles, trucks and air planes, all of which have become incorporated into our way of life to the

point that they have become a necessity.

It has been proven many times and in many ways that "Necessity is the mother of invention." And due to this fact there have been many, many inventions and likely there will be many more. Even in my own lifetime most of the cooking was done by our mothers, grandmothers and great-grandmothers in our fireplaces and on our hearths. Many of us remember the little cook-stoves that were first made, from that we went to the ranges—all were then heated with wood that was cut down in the forests, hauled to the homes in wagons, then cut or sawed on the wood-pile and carried into the kitchen for cooking and heating. The houses were heated with wood in the fire-places. The houses were cold in the winter, but modern conveniences gradually came about as well as modern fuel-coal first, then oil, gas and later electricity and with every invention and improvement, labor was modernized, until at the present time much of this work is accomplished by pushing a button or turning a switch. Farming has been modernized drastically. Only a few decades ago there was no such machinery as a gasoline engine, a washing machine operated by electricity, no electric cooking stoves, no electric irons to say nothing of the many hundreds of other inventions, operated by electricity, gas, etc. The drastic changes are amazing and beyond our comprehension. However, if there is any record in the scriptures that has reference to man exploring the surface of the moon and space, I fail to find it.

Solomon said, "Lo, this only have I found that God hath made man

upright, but they have sought out many inventions." Eccl. 7:29. Men have explored the sea, land and air. This is possible because God have given them wisdom to make vessels, trains, automobiles and airplanes of great power and strength, all of which have come to be a necessity. Man's accomplishments have now reached an extremity—the ability to go into outer space, even to the moon and explore a small portion of the surface of same, bringing with them on their return to the earth, stones, rocks or dirt from the moon's surface. How much further man will be able to go in outer space is not known by man, but the scriptures tell us: "Remember the former things of old: for I am God and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Isa. 46:9, 10, 11.

My feeling is that man will go just as far and do just as much as the Great God of Heaven has determined and did determine from the beginning, since He declared the end from the beginning and when the time comes for all to be done away, it will be as He determined. That time no man knows, but it will surely come at the appointed time.

T. F. Adams

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EDITOR

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I have a very special need for two copies of each of these issues and will greatly appreciate anyone's help in obtaining them.

T. F. Adams



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PUBLISHED SEMI-MONTHLY

BY

*PRIMITIVE OR OLD SCHOOL BAPTIST*

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIV

AUGUST 1, 1971

NO. 18

ISAIAH  
Chapter 39

And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be unuchs in the palace of the king of Babylon.

Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover. For there shall be peace, and truth in my days.

ISAIAH  
Chapter 40

COMFORT ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

## ASSOCIATE EDITORS

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### CALL TO THE MINISTRY

Dear Brother Swain,

I will try to grant your request by giving a sketch of my experience and call to the ministry. I still wonder if I really have been called to such a high place. We are told to be ready to give a reason of the hope within us to those who ask us, and yet I realize I can only give you a little imperfect sketch, in a letter, of the many different conditions and experiences of mind, which seems to me will be an awkward piece of writing.

From early recollections of childhood I thought there was a God, and of getting religion and, as there was a Methodist meetinghouse very near my home, I went to their revival meetings when just a child with the older children of the family. My parents, being strict Baptist, would have nothing to do with it and gave us children no encouragement in such, as I see now, works of darkness. I, then, thought it the very thing and felt how easy it would be to get religion. Not only that But I felt that I could have such an influence that I could bring in the rest of the neighborhood, and I began to talk to Mother of these things—these thoughts and plans—but she would give me no encouragement, and I would get mad at her to think she was so dumb as to not understand; but, since then, I have thought this of her: Her children will rise up, and call her blessed. I had never read the Bible but I always felt that it was a true and sacred Book so, when I got a chance without anyone knowing it,

I would read it. I would read wherever the Book opened, so I found this: "By grace are ye saved through faith and that not of yourselves. It is the gift of God, not of works, lest any man should boast." Oh, how that shook my tower of works and boasting! "No man can come to me except the Father which hath sent me draw him." If the Bible was true I could not go, neither bring, all the rest in the neighborhood, so I seemed to be wandering to and fro. I never listened to what the Baptist preachers said, yet it was a very common occurrence for some of them to be at our house.

So, time went on, and another preacher came and that man was you, my dear Brother Sawin. You talked about the wanderings of the children in the wilderness. I sat in the next room. The lesson you set forth seemed to sink down in my poor dark and wandering mind and take root and grow there. I then thought one of the Baptist preachers could preach, and I really admired him, yet did not have a hope of being included in the covenant of grace but would read the Bible when I could without anyone seeing me. I believe I saw in it the doctrine of Christ our Saviour, that He is the Way, the Truth, and the Life and that the scriptures taught the doctrine of God's predestination of all things. I felt I wanted to tear old Satan's doctrine of lies, and deceit to pieces, and thought how he deceived Mother Eve. So, I lost confidence in the doctrine of Satan and her servants when they say, "Do as I say, not as



God says " or, "Lo, here, or lo, there", and in my mind would argue, when alone, the doctrine of Christ, the Saviour of sinners. I liked to hear others talk it but, oh, if I could be included in the covenant of grace!

Time went on for perhaps ten or more years; I admiring His plan of salvation, yet sad because I could not hope I was one of His ransomed. I was at work, alone, in the field thinking of this: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

I could see how safe God's people are, and in distress of mind and tears flowing down, was thinking if only I were one of His, it would be all I wanted. All at once there was a ray of white light, brighter than the sun, all around me which seemed to come from heaven, and a voice from the Lord saying, Thou art one of mine, and my burden was gone. Tears of joy flowed. I was so overcome with joy that all I could do was to stand and gaze up to heaven and groan for joy; I could not speak to thank the Lord for the great things He had done for me. I wanted to tell it to some of my friends, yet would not tell my parents. I thought when Grandma Hatch came, I would tell her but before she came, it seemed as if I had sat down at ease and in sort of a sleep or stupor of mind. I would go to meeting when someone would come to preach who was not used to being there, as I thought the preachers I was used to hearing did not know much about preaching.

Once, Elder L. Bavis came, and I told a young friend of mine he could not preach but was a nice man. That night I dreamed of being on a journey, and as I had to wait in a town awhile I went into a machine shop to see the works. When I went in all was quiet, but the machinery started right away and Elder Bavis came around and went to work. I thought he saw me all the time, but never let on. He would take a bit of hot iron in the tongs and put it in the rollers, and it came out a perfect piece. He would get the iron so quickly I was astonished at him and thought, "I did not know the preacher had a trade." As I got up closer, I thought, "That is nothing, those rollers shape that, but I was puzzled to know how he got just enough hot iron every time and so quickly to make a perfect piece." I went around the corner of the furnace to see where, and how, he got it, and there I saw two of the brightest and most beautiful persons, if I may call them persons, clothed in shining raiment and they were just alike. There were a pair of balances and the iron was melted to a liquid form in the furnace and the two shining ones I saw would dip the iron out of the furnace and pour it into the balances. Every piece was weighed so as to be just the right amount, and until it was weighed it would be as a piece of hot iron that the workman could take in the tongs, and all the effect the heat of the furnace had on the two shining ones was to make their raiment and countenances shine more and more like a bright and shining light that shineth more and more unto the perfect day.

In the morning I saw the preacher around there and thought of what I had said about him and of

my dream. I concluded I would go and hear him preach. When I got to the meetinghouse and stepped up to the door it seemed it was the very door I went through in my dream. I went in. All was still but a few Baptists began to sing right away; then the preacher got up and began to preach. It seemed to me I could see the two shining ones weigh the very words out to him that he was to speak and it seemed that I could not move or take my eyes off him. I had never heard it so plainly and I had just said he could not preach. Then I was made to see that it is Christ in the man, the hope of glory, that does the preaching and the Lord took that way to whip me for talking about His servants, saying some of them could preach and some could not, and whipped me so completely that I was made willing to go to the Elder afterward and tell him how I watched him work and then watched the very words he was to preach weighed out to him. I will tell you something now that I did not tell him. I had been made to see the falsehood and deceit of Satan's doctrine, and that the Scriptures teach salvation is of the Lord. Sometimes there would be thoughts in my mind about preaching the doctrine of Christ our Saviour, but now I was made to see no one could preach the gospel except those that God foreordained before the world began, and all they could preach was just as Almighty God had thought, so shall it come to pass.

Well, I began to wish I could be a member of the church but, instead of being a good Christian boy, I had lived in rebellion and disobedience, had talked about the servants of the most high God and had, when a boy, laughed and made fun of some of

them. The lowest seat in church was too high for me and the Lord would never suffer dear old Elder E.M. Reeves, the pastor of the church there, to baptize such a filthy, rebellious sinner as I, and I had put off telling it to the church so long I was shut up and could not tell them, and if I could, how could they receive me? Still the burden of being baptized grew heavier. I was not fit to be with the children of the Heavenly King, and I could not go with those who advocated the way that seems right unto a man, but the end thereof is the way of death. I was shut up and could not tell the, could not sing the hymns at meeting.

From the time I heard you, at about the age of eleven, I never opened my mouth to help sing at the Baptist meetings until after I was baptized, about eighteen years later. I had thought I would write some of the exercises of my mind and give them to the church, and maybe they would receive me, but I read in the Bible of some that had crept in who were ordained from of old to this condemnation and it would never do to try to creep in the church. I felt the best thing for me was to be away by myself. I was not fit to be with the Baptists, and could not go with the Arminians.

In 1895 I was married and moved away among strangers and, as I thought, away from the Baptists. Oh, how I did starve to hear the preached word, and sometimes hardly knew what I was doing. There was a regular Old School Predestinarian Baptist Church about seventeen miles away, and when I found them and that they were the real sound kind I did not miss many meetings while I lived in that country. It seemed I could



hardly go home until I was enabled to tell them a little of what I hoped were the Lord's dealings with me and was baptized.

About two weeks later I saw Elder Hutchinson, who had baptized me, and he asked me how I was feeling. I told him very well. He told me my worst time was yet to come, that I would have to speak in public. I asked him why he thought so. He said I was keeping too quiet, that they could not get anything out of me, that the suspicion had gone out and that some of the brethren told him after we came up out of the water that he had baptized a preacher. I told him I thought he was deceived, and, at the same time, I felt that I was dishonest with him and was trying to deceive him only two weeks after being received. My answer seemed to burn me like fire and to cut me off. He said I could not cover it up.

Years before, when I was a young man at home, the talk got out somehow that I would be a preacher, and my sister (who is now dead) and I were talking about it, and she told me it was so, that the folks thought I would have to preach sometime. I told her I would never do it unless I had to. God alone knows how I was shut up and could not speak, and how I have rebelled against Him because I was a coward and afraid to speak before men. I tried to appear before the world as not interested in the church, and even swore a little to make some think I did not care for the Old Baptists, but I had to suffer for it. The heart of man is deceitful above all things, and desperately wicked; who can know it? With all my shortcomings, weakness, cowardliness and rebellion, many times my mind would be burdened

with thoughts about preaching and I would dream of preaching and see in the faces of the people signs that they received it.

One night when I went to bed my desire was that, if it were the Lord's will, to teach me what he would have me know, to show me that night in a dream if it were His will for me to preach. I dreamed He came and said I must go, and I got ready to go. One Saturday as I was going along the road to meeting the thought came in my mind, with such force that I trembled, that they would ask me to talk when I got to the meeting. When I got there Elder Peters told me to get up and read a hymn, which I did the best I could. After he spoke in prayer he took the Bible and handed it to me and told me to read and then talk some if I felt like it. I read the text, "By grace are ye saved, etc." , as I had in my dream been away and preached from it, and the people received it.

I was foolish enough to try and preach it again, but soon found out I was lacking. After I returned home I went out by myself and cried and tried to ask the Lord to forgive me for my foolishness and weakness, and afterwards told Elder Peters not to ask me to try anymore, that I was not fit.

Once I was alone in the garden at work and the thought came in my mind so forcibly that I must try to preach that I got so weak I just knelt down on the ground and was made to say, "O Lord, I am willing to go"; and was strengthened to rise and went into the house, took up the Bible and let it open where it would. It opened at the sixty-first chapter of Isaiah: "The Spirit of the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to

bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

I closed the Book and let it open again, and it opened at the same place. I thought it had been opened at that place and would naturally open there again, so I closed it and then shook it and let it open again. It opened at the fourth chapter of Luke and I read down to the eighteenth verse and found the same scripture, but thought that was for the Master and not me. The time came when I felt that being afraid to talk in the name of the Master before people was taken away from me and I seemed to feel that I could talk to kings if it were necessary. That man-fearing spirit was gone; but now that I was no longer afraid my mind was a blank. I did not know anything to tell.

Sometime after, when I was alone in the field at work cutting corn, it seemed as if the Master stood near me. I could not see Him but, in a mysterious way, He was there, and took a text of scripture and preached to me. I just stood as if someone were there preaching to me, and it startled me a little when I realized I stood listening and could see no man; but whether He was there or if the spirit was leading my mind, I thought it some of the best preaching I had ever heard.

The next day it occurred again, but whether He spoke to me or the Spirit led my mind God knows. I am too ignorant to explain. It occurred again the third day, and seemed to me the sweetest preaching I ever heard. Then the thought began to run in my mind, "This is the way you go. You do not know how to preach, but the Lord will stand by you and make it known just what to say." I thought, "That is just the kind of preaching the Old Baptist want, right from the Master." I got over the fence and started toward the house, and that old man I once thought to be dead began to show signs of life and gain in strength, and, to tell the truth, began to be puffed up; thinking he would take this in hand now and be something yet, and he began to think he could preach.

Well, I have to confess now, he only got his just dues, for the next was a spell of darkness, and about all he could see was that he was shut in and could not get out; and it seemed to him he could see the children of the Heavenly King as they journeyed on passed him, and that they all knew he was shut up because of his disobedience and rebellion. They pitied him, but did not want to get very close to him. How he sorrowed to think the rest were traveling home to God and he could not go on with them because he got puffed up after all of his rebellion, and got to thinking he could preach, and about the only Scripture the old sinner could think of was "When ye fast, appear not into others as though ye fast." He would go to meeting and fight himself to keep from going to sleep and no one knew of the dreadful state of mind he was in and had been



for months. But there came a time of deliverance which is almost inexplainable, and when he was delivered and came to himself these words were on his tongue: Walk about Zion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death. When he got sight of the towers of Zion and what they were, tongue cannot tell it, for our God is our great High Tower and the great tower of love, to give His only Son to die that we might live.

About fourteen years ago I moved to this county, and have been blundering along. At a regular meeting May 14, 1916, the church licensed me to preach, and on December 9, 1917, I was ordained to the full work of the ministry, and have since tried, in my weak way, to speak in the name of the Master. To meet you again after listening to you forty-two years ago was surely a time to be remembered. I think my little visit in Kentucky with you and Elder Moon and the happy band of children of the heavenly King at Elk Lick Church will always be remembered by me, and I long to come again.

Dear Brother, I have tried to give you part of the exercises of mind I have passed through. To try to preach is as far as I have gotten. With shamefacedness I confess my sinfulness, but I am not ashamed of my Lord and Master. Thanks be unto him who giveth us the victory through our Lord Jesus Christ.

Yours in gospel bonds,  
Listan E. Stephens

The above article was sent to us

for republication by Brother J.D. White, Castor, La. It was originally published in the Signs of the Times about the year 1921. We are grateful for the privilege of republication.

Ed.

### GIVE GOD THE GLORY

(Continued from Last  
Issue of Zion's Landmark)

Paul said, "And I, Brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. Paul here was rebuking the people. He said when he first came to them, he only preached Christ crucified, the basic foundation of our belief, but these people began to trust in the man, and one called himself after Paul and another after Appollus. Paul said, he or Appollus were neither one anything, but they both were doing the work of the Spirit of God. It was the Spirit and not the man that was to be worshiped. Paul sowed this seed, Appollus watered, but both of these things were of God and the sowing of the seed, baptizing, and the increase of the church were of the Holy Spirit.

He was telling them the same thing our Elders advocate above everything else, that it is all by the works of God and not man. He had fed them on milk, and milk alone at first. He had not begun or the Spirit had not revealed the meat, which is this hard doctrine that God is the giver of: That salvation is of the Lord. They were carnal (earthly), they had not been established in the truth as it is in Christ Jesus. That He worked the last work upon earth; that God will ever accept when He to remove the law of works, of the people as far as this saving or

preserving them goes. Now they work out their own salvation on earth because God works in them both to will and to do of His good pleasure and this is a work of love that will cause them to love the brethren and desire to do His will.

It is through great suffering that His little children enter the Kingdom. In this suffering, we learn by His teaching not to trust in ourselves or man but in the living God. We have to come through some terrible suffering to be made to see this and even after we come unto Christ, the truth, we sometimes are forgetful of this. But God reminds us from time to time. When we get really hungry and thirsty, He feeds us or reveals it for it is all of Him. But one that has not seen this is still in his carnality or sins and has not seen the truth. He is not established. When one says that we should trust in ourselves or other people for the works of God (Heb. 5:13) he is not established in the truth and cannot eat strong meat. He is just a babe, if he believes in Christ, and yet trusts in his own good works to save him. They are not established in the truth when they get angry at you when you speak of the works of God. They do not like to feel God has full power but gives the power to do or not to do so they can pat themselves on the back when they measure up all the food they think they do.

He said: "Therefore, said I unto you, that no man can come unto me except it were given him of my Father. From that time many of His disciples went back and walked no more with Him. Christ chose Judas for the work he was to do, but it was the spirit of the devil." See John 63:70. The devil is subject to God, that worketh in the Son and the

children of the Spirit, as well as they. Judas was a devil and his destruction was determined by God and the part he and the others that were the enemies of Christ, played. God is over the evil as well as the good and it will work out according to His eternal mind and will to His and His Son's glory and to the good of the children of God.

Gladys Brooks

6132 Curry Ave.,

Huntington, W. Va.

25705

### THE SUPREME GODHEAD

I am not worthy to think of spiritual things much less write upon them. However, since this is not for print and my mind has dwelt for sometime on what part satan serves in God's Kingdom, I purpose to write what occupies my thoughts, the Lord will. I realize nothing can be done against His Holy will.

We read in Gen. 1:27, "So God created man in His own image, in the image of God created He him; male and female created He them." This creation was in the mind and purpose of God from everlasting. Before He created man, however, He created the whole world and the things in it. He rested on the seventh day. At this time He had not formed man, although His creation was finished. This proves man's insignificance to begin with. He needed no help then and He has needed none since. Sometime after the first sabbath day, "God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (The fact man was made from the dust of the ground proves again his insignificance.) God called this man, Adam, and He



placed him in the garden of Eden. "The Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

The world would tell us had Adam not eaten of the forbidden tree sin would not have entered into the world. I believe the tree was planted there for the specific purpose it served. For what other reason was it placed there? God planted the garden. "And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed." Gen. 2:8. God, of course, knew what would take place. A purpose of His never fails and everything serves a purpose.

God gave this command to Adam before He formed the woman whom He called Eve. And Eve was tempted by the serpent (satan), who was already in the garden, (for the purpose he served). Eve, according to scripture, tempted Adam and he did eat thereof. So all who were in the garden were guilty of sin, and God, who placed them there, was neither surprised nor disappointed at the trend of events. Certainly not; had He been He would not have let it transpire. He created the whole world and the fullness thereof. He made man in His own image and placed him over certain things in the world He created for Himself. Man governs these things until God restrains him. Man can go only as far as God purposed him to go. But had something gone amiss, or against, what God intended right at the first of His creation, how could we believe this scripture? "Remember the former things of

old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:" Isiah 46:9,10. God not only declared the end from the beginning, but He made no mistakes when He declared it. It was "very good in His sight" and He changed none of it. "For I am the Lord, I change not," etc. Mal. 3:6. "But He is in one mind and who can turn Him? and what His soul desireth, even that He doeth." Job 23:13. God is perfect in all His ways so He had no mistakes to correct. We cannot reckon man with God. Neither can man reckon with God. Everything God made was for a specific purpose and it serves that purpose to a jot and tittle. Adam and Eve served their purpose — to eat of the tree of the knowledge of good and evil and, "Be fruitful and multiply, and replenish the earth," etc. John the Baptist's purpose, among other things, was to foretell the coming of Jesus Christ. He also baptized him. God's children serve specific purposes known only by Him before He formed them. Jesus Christ was sent by the Father, from His eternal place in the bosom of the Holy One, to do the will of Him who sent Him. He, like all of God's creation could do not more than God's will. No man hath seen Him but all His creation performs His will. "No man hath seen God at any time; the only begotten Son, WHICH IS IN THE BOSOM OF THE FATHER, He hath declared Him." John 1:18.

Now what about satan? Do we believe for a moment that he works independently of God? Nothing works independently of God. No, not

even His blessed Son Jesus. He said, "I, of myself can do nothing." But, we read, "All things are possible with God." And, I believe that ALL creation which serves the will of God, whether it looks good or bad to mankind, is now, and always has been, embodied in that great Statue, the Supreme Godhead, our One and Only Lord Jesus Christ, our Creator and Redeemer. Our mind or brain sends out messages to various parts of our body. We know from experience they are not always controllable. The same as with our steps: "It is not within man that walketh to direct his steps." But when God sends satan out as a functioning part of His Holy body, he serves the purpose for which he was sent. As with everything else God created, he serves a good purpose for which he was sent. As with everything else God created, he serves a good purpose for Him. Satan has no more power of himself than puny man. He was created to do the very things he does and he can do no more. The Lord's people are tempted and they need be or they would not be. They feel the turmoil in their soul when the tempter strikes. They are found begging forgiveness and mercy when he lingers. They know no peace until the "thorn is removed from their flesh." How would we appreciate goodness had we never known evil; how would we know light if we had not seen darkness; how would we appreciate hearing the word of God had we not heard "false prophets"? Do we think for a moment that satan is a little two-horned creature working on his own, independently of God? Who created him but the God of ALL creation? Did He create something for which He had no

purpose? Do not all things He created serve a good purpose and a specific purpose? Satan tempts us to do evil and, being fallible and weak in the flesh, we obey him and sin abounds. When we realize what we have done we are penitnant and often found begging for mercy. We see ourselves vile and sinful. At this stage we realize from whence cometh our help. God sent His Son on earth to save sinners — the ones who know they are sinners. Man was made in God's image only in functioning parts. Not, in any sense of the word, by performance. God is perfect; His ways are righteous. Man is imperfect and his ways unrighteous. I believe ALL to whom God gave limited power is directly under His control and is part of His great, powerful and Holy Self, performing as He purposed them to perform from everlasting and will continue to do so until the end of time. "His mysteries are past finding out"; "His ways are as far above our ways as Heaven is from earth." His immensity and power are too much for man to comprehend.

I have been unable to express much of what I had in mind to say. The subject is too deep for my finite mind and my understanding of the scripture is very limited. What I have tried to say is that I believe just because we think of satan as an evil spirit — which he is — is no indication that he is not a part of the Whole and that he does not serve a good purpose for the Great I AM. From experience I learned of the scope of God's immense power. Anyone who has been down in the pit of despair and lifted out by His great Hand, could never doubt that He is a God of ALL power. I do believe He is



ALL THERE IS — EVERYTHING  
IN THAT GREAT BODY serving  
His purpose that HE DECLARED  
FROM THE BEGINNING.

Elizabeth C. Edwards  
417 S. Boylan Avenue,  
Raleigh, N. C. 27603  
June 1971

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KIND WORDS OF  
ENCOURAGEMENT

Dear Brother Adams,

I am sending you a renewal for  
the Landmark for Mrs. G. R.  
Holland for two years.

I am also sending a letter from a  
precious sister. We feel she is a  
sister even though she doesn't have  
her name on the church book down  
here. We feel it is written in the  
Lamb's Book of Life. I do not  
remember meeting this one, but I  
have had two precious letters from  
her. I am sending one and will send  
the other one later. I have her  
permission to send it to you, and if  
you think it is worthy of publication,  
you may publish it.

In love and fellowship,  
(Elder) W. Paul Lamm  
RFD 3, Box 41-A  
Kenly, N. C. 27542

Dear Mr. Lamm,

Why do I attempt to write to an  
Elder—a minister—and a precious  
jewel of God? Because until I write  
this letter, I cannot sleep. I learned  
today of your new affliction and I  
feel much sympathy and yet great  
admiration for your courage in  
fulfilling your duties under such  
stress, strain and strife here on this  
earth which is God's will. I am a  
nothing and a nobody, but I wish to  
be a friend in Jesus' name and for  
His sake. I am a daughter of Aaron  
Creech from Creech's Church and

am not worthy of being his daughter  
but this is God's will and I wish not to  
complain.

I first saw you when my husband  
and I visited Black Creek on one  
fourth Sunday and I was so im-  
pressed by this sweet humble man  
that was a servant of our Heavenly  
Father! I learned you were a poor  
and afflicted soul that had a great  
burden to bear.

Another fourth Sunday we at-  
tended church at Black Creek and  
you and your wife were leaving after  
the close of the services to go on a  
long trip south that would take you  
several days to make. Your wishes  
were to shake the hand of each  
person in the church before leaving  
and you came among the people to  
shake their hands. I was moved unto  
tears and wished to express to you  
that "God bless you and go with you  
on your trip. I inquired of some  
people sometime afterward as to  
whether you and your wife made the  
trip there and back successfully and  
was told that you did, which was a  
comfort to know.

There are many people that have  
visited you and brought to you kind  
words of encouragement and may I  
send mine in a letter? I have deep  
affection and great respect and  
admiration for you, a lamb of God. I  
have a sincere prayer in my heart  
for you and your family tonight.  
First, may God's will be done and  
reconcile you to it, comfort and  
console you; bless you and show His  
loving mercy to you in your af-  
fliction; lead, guide and direct your  
footsteps in the way He would have  
you go.

God be with you in your every  
hour of need and give you strength to  
endure the burden you must carry.

I hope I am your friend and well-

wisher in Jesus' name and for His sake.

Sincerely,  
Evelyn C. Phillips or  
Mrs. Harold C. Phillips,  
Route 1, Box 212  
Elm City, N.C.

#### A LETTER FROM DAD

Dearest little Girls of my heart:

Little Girls, yea, you are little and yet so big. You are mine and yet not mine. There is so little I can do for you—I want you to be well, but I have not the power to make or keep you well. I would have you happy, but it is not in my power to keep all the troubles away from you. I would have you to be content, to love and not to complain, but I have not that power to give you the gift—would keep you always mine, but that is not the law of life. You will soon be grown and go out to live your own lives and all I can do is to guide your young lives and pray that your Lord and Savior will see fit to give you to understand the truth and to live contentedly and soberly.

Today, Sunday, I am Officer of the Day, for the Office Chief Chemical Warfare Service. Not much to do, but answer the phone, make calls for the General, (and now he has left) receive mail, telegrams, etc. I just noticed a death notice of a person passing through.

My little Girls, you will grow up and unless war comes closer home, you will not know much of the horrors that are now taking place. I hope you will not have to know these things. I would shield you to the end, yet if you are called on to suffer and to face troubles and sorrows and trials, I would have you face them bravely, with your chin up, your heart and faith in the power of our

Savior. It is the Lord and He alone, to give you and your parents strength and faith and love. Your Daddy's prayful command to you is "Forward March!"—unflinchingly, with determination to go through the road set for you by your God.

My dears, I thought I was to write you a letter you could understand, read, pass up and go on—then I thought, the second page would be different from the first, but I do not direct my own pen. If you do not understand what I mean, just as He God, seems to direct this pen and to direct my thoughts and my mind. I may not be with you, I will not be with you always, but I want you to be able to look back and recall some of the things your Daddy told you and I do pray that I may be given to tell you right, to guide you in the right paths, the little guiding I can give.

Your Mother and Daddy love you and would give you anything in this world that God gives us to give, but know that it is God that gives, God must give us that we may give others. God gave Mother and Daddy you — Mildred and Saralyn — to keep and to nurture for a short spell of years. It is our pleasure to love you and to do for you and to give you such worldly things as are given us. Then we want and ask you to be sweet, to be happy, to be content, not to complain, to love others that you may be loved also — to live fair, to live clean and to uphold your name, just as your parents have tried to uphold your name and give you a clean and uncriticized name. My dears, it all sums up in the words, "I love you" and God bless you and guide and keep you always!

Love to two little girls,  
Mother and Daddy (A.D. Alston and Wife)



# *Zion's Landmark*

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"Remove not the ancient Landmark which thy fathers have set."

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**Editor**

ELDER T. FLOYD ADAMS  
Willow Springs, N. C. 27592

**Associate Editors**

ELDER J. M. MEWBORN  
Willow Springs, N. C. 27592

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**VOL. CIV**

**NO. 18**

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Second Class Postage Paid at  
Wilson, N. C. 27893

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**Wilson, N. C. 27893 August 1, 1971**

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**THE BLESSED HOPE**

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. 8:24, 25.

Those who have received pardon and peace through Christ Jesus and have been given a hope through the goodness and mercy of God the Father, have a treasure that cannot be compared to silver nor gold, nor any earthly material this world can give. Hope is the foundation of the believers in Christ. This hope is given when Jesus makes it known to them that He has satisfied the demands of the law. God gave Adam a law, the violation of which brought misery, condemnation, and death to all of his posterity. The violation of God's law by Adam was an offense to God. By this offense judgment came upon all men to condemnation. Paul said, "By the offence of one judgment came upon

all men to condemnation." Rom. 5:18.

God gave Moses a law, of which it is said, "The law came by Moses, but grace and truth came by Jesus Christ." Man is too vile and sinful to keep this law. The fulfillment of which was found only in Jesus Christ who kept it to a jot and tittle. He satisfied its full demand and brought in an everlasting righteousness to all the promised seed and redeemed them from the curse of the law, that they might receive the adoption of sons. It is the hope of every heir of salvation that they are embraced in this eternal inheritance which is laid up for those who are kept by the power of God through faith unto salvation. They have not yet come in possession of this inheritance, however, but it is based upon a hope until they are brought into the fullness of it.

It is because of this unforeseen inheritance that they are saved by hope. Paul said, "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. 8:24, 25. Those who have a hope in Jesus are waiting, with the hope that they will one day come into the full possession of this inheritance. It must be based upon a hope until they receive that which they have been hoping for.

It is true that they have received many promises that they will one day see and come into possession of this promised possession. Yet it must be by hope until they receive it. If you promise to give your child one hundred dollars one year from today this child (who believes your word to be true) will look forward to receiving the one hundred dollars at

the appointed time. The promise of the father or mother is a seal that the promise will be fulfilled; however, such a promise to the child can be broken, by death or other unforeseen reason, but not so with God. When God puts His seal with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory." See Eph. 1:13, 14.

The believers in Christ Jesus are those to whom the promise is made. They are sealed with the Holy Spirit of promise. This is the "earnest" of their inheritance. The word "earnest" implies two thoughts. First, it is a pledge or promise that they will receive a foretaste of this inheritance while they live here in this body of flesh. This foretaste is a taste of the love of God. Peter said, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If, so be ye have tasted that the Lord is gracious." I Peter 2:2, 3. This taste that the Lord is gracious is meted out to the subjects of His grace while they are tabernacled here in this body of clay.

The soul which dwells in this mortal body is not capacitated to receive this great inheritance as long as we remain in our present state. It would be too much. It must of necessity undergo a change which comes at the expiration of this life. Our past experiences teach us that when our souls are filled to overflowing with that great love of God it overpowers our natural senses. If our condition should remain in such a state of being we would not be able to carry on our natural business, nor could we work to provide a living for our families and we would be

adjudged insane by our fellowmen. As long as we live in the flesh the Lord deals this great love out to us sparingly, or, as Peter said, "If so be ye have tasted that the Lord is gracious."

Second: "The "earnest" of the inheritance is also a pledge that we will come into the full possession of this inheritance at the redemption of the purchased possession. This means that when Jesus comes to this world the second time He will change our vile bodies and fashion them like unto His glorious body. This body which is now a mortal body must put on immortality. Paul said, "This body is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory. It is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." I Cor. 15:42-44. At the second coming of Jesus Christ this body will be, actually be, adopted into the heavenly kingdom. In this life we receive the spirit of adoption; that is, the soul has already been adopted. This is also an "earnest" or pledge that the body will be adopted at the resurrection of the just. There is a waiting period for all the saints of God for their bodies to be adopted into the kingdom of heaven. Paul said, "even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Rom. 8:23. This means that all the saints of God, from Adam's day until the second coming of Christ are waiting for the adoption, to-wit, the redemption of their bodies. We believe in the salvation of the whole creature; that is, soul, body, and spirit. Paul said, "And, the very God of peace sanctify you wholly; and I



pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23.

This body has not as yet been changed from a natural body to a spiritual body. We are hoping for this change. We have not seen it. Neither have we come into possession of his inheritance. If we had we would not be hoping for it. Paul said, "For we are saved by hope, for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with for it." Rom. 8:24, 25. For further proof that we are waiting for this inheritance we will quote the words recorded in Holy Writ by Peter, "Bless be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter 3-5.

This lively hope (or living hope) of which Peter spake is given to the subjects of His grace by the resurrection of Jesus Christ from the dead. This an experience of a child of God. They, too, must be crucified with Christ before they receive this living hope. After they are crucified with Christ they live by faith until their hope is turned into sight. This was Paul's experience. He said, "I am crucified with Christ; nevertheless I live; yet, not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

Those who are crucified with Christ are made manifest by their faith in God. Their trust is in the true and living God. They no longer trust in their self-works, nor their self-righteousness. Nor any works that is performed by men. They have become dead to the law by the body of Christ. They trust in the Son of God who loved them and gave Himself for them. Those who do not have a hope are without an anchor. Those who have a hope have an anchor to their souls, which is sure and steadfast. They are anchored in Jesus Christ. See Heb. 6:19-20. Their hope will remain a hope until the redemption of the purchased possession, which is the redemption of their bodies.

I will close by again repeating the words of the Apostle. "We are saved by hope; but hope that is seen is not hope, for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

T. F. Adams

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#### IN MEMORIAM

Mrs. Sue Elizabeth Tyson Brown was the widow of deacon J.R. Brown. He left us on October 30, 1957. We hold precious memories of both of them. She was the daughter of Henry S. Tyson and Caroline Joyner Tyson, and was born in Pitt County April 7, 1886, as a pretty maiden. She married Joseph Robert Brown December 21, 1904. To their union were born five children: two sons and three daughters, John H. Brown, Rocky Mount; Joseph C. Brown, Pinetops; Susie M. Brown, Louisville, Ky.; Mrs. Gladys B. Smith, Grifton; Clara E. Brown, Pinetops; twelve grandchildren, eleven great-grandchildren, and the in-laws who loved her dearly. We feel that we know the extent of your loss, dear ones.

Brother and Sister Brown united with Autrey's Creek Primitive Baptist Church July 24, 1924. They were baptized by their pastor, Elder A.M. Crisp. They loved and

served their church in a Godly manner, or way. Their lives were examples to the flock and they were highly esteemed by all who knew them. They were blessed to set examples we all would desire to follow daily in our Lord Jesus Christ whom they loved. We feel the Saviour blessed them to serve in numerous deeds of kindness for the brethren.

She was blessed to have daughters who rendered all a mother could ask for. Clara and Susie, we are proud and grateful that you prepared for your mother on first weekends and helped get her to church meetings when her health permitted. It gave us a special joy to have you with us. We loved her dearly, but we must feel that God loved her more. She completed her earthly existence of 85 years of a good life. She looked so peaceful at rest. The Lord gives and He takes, in His own time and way. On March 31, 1971, we had to accept her death. Her earthly stay was fourteen years without her husband. She faced many stages in life in a most honorable, humble way. It is not possible to fully express our feelings in regards to these dear ones.

Funeral services were held in Autrey's Creek Primitive Baptist Church on a beautiful Sunday afternoon by Elder Henry Jones, of Rocky Mount, N.C. She was laid to rest in our church cemetery under a beautiful mound of flowers. There was a large host of friends to pay their last respects to a wonderful character. May God bless all her loved ones is our sincere prayer.

Written by request of Autrey's Creek Primitive Baptist Church.

By: Leona W. Manning  
1003 Burton St.  
Rocky Mount, N.C.  
J.B. Coker, Clerk

#### OBITUARY

God, according to His determinate counsel, removed from our midst Brother Tehlbert L. Williford. He was born on July 15, 1911 and departed this life on October 2, 1970. He was the son of William and Pearl Slaughter Williford. His father preceded him in death on October 13, 1912.

His only survivor includes his mother, Sister Pearl Williford, who resides in Angier, N.C.

Brother Williford united with the church of Angier on August 2, 1970, and was baptized the following day by his pastor, Elder T. F. Adams. May we that he was a faithful

member until death, always contending for the faith that was once delivered unto the saints. He was only with us a short while, but we feel that God loved him best.

We, the church of Angier, wish to extend our deepest sympathy to his mother, as well as all who were near and dear to his heart, feeling that their loss is his eternal gain. We feel, by an eye of faith, that he was possessed with a precious hope, which is an anchor of the soul, both sure and steadfast. This evidence causes us to believe that his soul and spirit are now resting in the paradise of God.

Therefore, be it resolved: that a copy of this obituary be given to the family, a copy recorded in the church record, and a copy sent to Zion's Landmark for publication.

Done by order of Angier Primitive Baptist Church, in conference, December 5, 1970.

Elder T. F. Adams, Moderator  
Brother D. T. Adcock, Clerk  
Sister Vada Cobb )  
Brother L. S. Prince)-Committee  
Brother R. L. Fish

#### ABBOTT'S CREEK ASSOCIATION

The Abbott's Creek Primitive Baptist Association will convene, the Lord willing, with Oak Grove Church, Davidson County, N. C., beginning on Friday before the fourth Sunday in August, 1971, and continuing through Sunday.

Oak Grove Church is located on Hwy. 150 between Spencer and Winston-Salem, near the little town of Churchland. Those coming from the West take 150 North off Interstate 85. Those coming from the East take U.S. 64 out of Lexington, N.C., to 150, turn South and go 9½ miles to church on the right hand side.

We invite all lovers of the truth to come and be with us.

Calvin Harward, Clerk  
RFD 7, Box 866  
Sanford, N.C.  
Telephone: 776-1806

#### LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held at the association ground or permanent meeting site by Surl Church beginning Saturday before the fifth Sunday in August, 1971. Elder Burch Wray was appointed to preach the introductory sermon, Elder L. P. Martin, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk



# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIV

AUGUST 15, 1971

NO 19

ISAIAH

Chapter 40

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:

The grass withereth, the flower fadeth: because the Spirit of the LORD bloweth upon it: surely the people is grass.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah. Behold your God!

Behold, the Lord GOD will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.

He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

## ASSOCIATE EDITOR

ELDER J. M. MEWBORN ...WILLOW SPRINGS, N. C. 27592

\$4.00 PER YEAR — 2 YEARS \$7.00  
TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### FAITH IS STRENGTH

My dear Sister Thomas:

Your very sweet letter was received and appreciated by both Carolyn and myself. We were glad to hear from you. Carolyn would have visited you while you were at Sister Norman's but it is hard to talk of the things closest to your heart when there is a mixed crowd — those who cannot understand the things that you would say. It would be such a pleasure to sit and talk with you when we could talk the things of the church to those who can and will understand our very heartthrobs.

I am so happy to have Carolyn with me for this little time. I hope that I may look back upon this time and live it again when I am alone and away from her and the girls.

Sister Thomas, I do not have much time to write you at present, or I may be stopped at any moment to do some task, but I want to say a few things about the Scriptures in Luke 17:11-19;

"And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village there met him ten men that were lepers which stood afar off: And they lifted up their voices and said, Jesus, Master have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priest, And it came to pass that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at his feet,

giving him thanks; and he was a Samaritan. And Jesus answering, said: Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, Go thy way; thy faith hath made thee whole."

One of them, when he saw that he was healed, turned back, and with a loud voice glorified God! Sister Thomas, where were the other nine? And again, why did even the one turn back and glorify God? The Lord hath said that He will not be without a witness. Ten were leprous, diseased and unclean, and had to stand afar off! They were without the camp; the priest had pronounced them unclean and sent them to dwell afar off without the camp. They knew that they were unclean, and they knew that they could not cleanse themselves. They cried unto Jesus to be made clean. Jesus told them to go unto the priest, and to show themselves unto the priest. In Leviticus we read the very definite instructions given the priest as he is to judge them clean or unclean. Certain tests are to be made; certain things are to be looked for; and certain periods of time are to be allowed before they are pronounced clean or unclean.

Now Jesus could have spoken the word and they would have been clean; they would have been whole, sound, and in their right minds. Why did He not do this? Why did He say to them, "Go and show myself to the priest?" Let us remember that Jesus came to fulfill the law, not to



destroy it. It was the law of the land, at that time, that the lepers should go and show themselves to the priest. Jesus came into the world and lived His years on the earth under the legal dispensation — not the gospel dispensation. Just before He died He told His disciples to ask what they would of the Father in His name, and it would be granted them. Yet, in His teachings, while He was with His disciples here on earth, He guided and directed them in the way; He kept them from the evils. It was not until Jesus had ascended unto heaven that the Holy Ghost came upon the disciples. It was not until Jesus had fulfilled the law in every jot and tittle, until He had conquered death and the grave, and until He had ascended unto heaven that the gospel dispensation was ushered in. So Jesus told the lepers to follow the law as given them by Moses. Only Jesus, however, could fulfill that law; yet He taught that law. (Read Matt. 8:2-4).

So Jesus told the lepers to go and show themselves unto the priest. They must have wondered at His instructions to them; they had already been to the priest and he had pronounced them unclean. Would they find any other verdict now? What they wanted was to be made clean; they wanted a miracle worked on them. Still they, in obedience, turned and started toward the priest.

Now, "as they went, they were cleansed." The blessing was given them; their malady was removed, they were made whole. Nine of them accepted the blessing and probably went on to the priest, were pronounced clean, and were set free. Nine of them accepted their blessing without a thought of the Sovereignty

from whence it came. But there was one, in whom we are interested. There was "one of them, when he saw that he was healed, turned back, and with a loud voice glorified God." This one saw that he was healed; he was made to know and to realize that deliverance had been given him. He had been given a way of escape; he had found a way of salvation that he had never before known. He saw the way of Life and he turned to enter therein! He saw that his sins had been forgiven; that his Redeemer liveth, and a hope sprang up in his breast. He first SAW, and he TURNED. Yes, he "turned back"; which means that he stopped going the way that he had been going, that he turned about face and that he proceeded again in the opposite direction, and that he again came to the feet of Jesus, his Redeemer. He heard the voice from behind him, saying, "this is the way, walk ye in it." Isaiah 30:21). He came to realize that the priest could do nothing for him; indeed, the priest had already failed to cure him and had pronounced him unclean; but here was a Priest indeed; a Priest who had spoken the word and he was made clean. He was healed. He wanted to seek this real Priest; one with power to heal and to remove the malady and to make him whole, even at the speaking of the word. It was this newly found Priest that he desired with all of his heart to worship and to praise and to give all the glory. So, he turned back, and with a loud voice glorified God! And he came to the feet of his Saviour and fell on his face before Him and glorified Him. He could not stand before his Saviour or look upon His face; but could only fall with his face on the ground. He could see only the

earth of which he was made; all the evils of his own nature. He could only plead at the feet of Jesus for mercy, for deliverance, and for life eternal.

Were there not ten cleansed? Where are the other nine? O, they never knew Jesus as a Saviour. They received His blessings and passed on without ever turning to look from whence cometh their help. The Lord sends temporal blessings on the unjust the same as on the just. It rains alike on all the peoples of this earth; the ground produces alike for us all; but there is the One, who knows the Saviour and omnipotence from on High and from whence all our blessings come. One "turned back", and he turned back to fall before his Saviour. And who was the one? He was a STRANGER. A stranger is one who is not a native of the land. He is one in a land not his own. He is a stranger and a so-journer, and a pilgrim. This land is not his home and he is a stranger in it. Jesus said that the foxes have holes, and man has his home, but the Son of Man hath not where to lay his head. Jesus was a stranger on this earth; this was not His home. He was a so-journer here. David said, "I am a stranger with thee; as was all of my fathers." David was not a stranger to Jesus, but a stranger with Jesus. They were both strangers in this world. David was with Jesus and they were both strangers, as was all of his fathers of old. The word "stranger" is used hundreds of times throughout the Scriptures referring to the child of Grace. So here, the one that turned back was the stranger among them. So long as this world is our home we are a stranger to the Lord; but if we are at home in the Spirit we are a

stranger with Jesus while in this world.

O, my dear Sister, where is our home? Is it here or is it with Jesus in Heaven? Even with the Christ who hath gone before us to prepare a place for us?

Jesus spoke a second time to this one who turned back. He said, "Arise, go in peace; Go thy way." And He tells him why, "the faith hath made thee whole." And who gave the faith to this one and not to the other nine? Was it not the same Jesus that told them all to go and show themselves to the priest? He hath said, "I will not leave Myself without a witness." And now this one is His witness. "I will not leave Myself without a witness." And now this one is His witness. "They faith", the faith that was given thee to see that thou wast made clean; and the faith that caused thee to realize that it was the Word of Jesus and not the word of the priest of the line of Aaron that had cleansed thee. It was the faith that spoke Life and power and movement into thy soul that hath made thee whole. O what power goes with His words "Arise, Go thy way."

We must and we shall go our ways. We shall walk the path set before us; and He has promised to give us strength sufficient for every task that comes before us because we must go our way. There is a reason for that MUST. The will of God is behind it. Suppose we were not able to accomplish all the tasks that came before us? Suppose that we fell by the way? Suppose that we did not walk the way set before us? Then, all the will of God; all the sovereignty of God would be upset, and we would not have a sovereign God and one who doeth all things according to His will and pleasure.



We might be lost after all; our hope and our surity would be gone. O, it is too impossible to think of. Then and therefore, we MUST be given the strength to accomplish and to overcome every trouble and obstacle that is set in our path, for "YE MUST through much tribulation enter the kingdom of God."

Sister Thomas, a lot might be said, but I must get busy on other things now. I do think of you often, and hope that our Lord may give you some sweet thoughts from time to time, and to make you to know that He is your Lord and Saviour and Redeemer and Advocate with the Father — even sitting at the right hand of the Father, making intercessions for us.

I do pray that the matter in our little church may be settled in the proper time, in peace and in love. I feel to say that human jealousies are at the bottom of it all. May He fill us with the love of the Spiritual things and empty us of our human selfness. May He be good unto Zion, and heal her and mold her in one bundle of love and confidence, ever looking unto Him, its Head, for all strength, courage and prayer.

Yours, in an humble hope and sweet fellowship,

Douglas, Carolyn and the Girls,

Georgia Military District  
Atlanta, Ga.

1 August 1950

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#### A VERY NICE LETTER

Dear Sister and Brother Adams in Christ:

To my surprise I just picked up a letter I had written to you before Easter! Laid it up and so it has been waiting for me to have time to send it.

The cold I mentioned being afflicted with in the April 9th letter has repeated on me as with many other victims and I am almost exhausted from coughing. So it seems better today as a couple of days rest has been my lot. But for three weeks I have been with my granddaughter, Carol, at Levettown, Pa. She was taken sick, improved, and then it was her delivery time and again I am great-grandma. I am home now and hope to be able to catch up with my chores.

It was good I had cared for garden and plants early for now I am enjoying some of the harvest of lettuce, scallions, radishes and spinach. I have to protect everything from deer, rabbits, and hedgehogs by putting out my car, baskets, and anything to heap up and change every few days.

In the meantime, I am called for jury duty. I had been informed that those over seventy would not have to serve, but when I asked our Judge about that, he told me there were only those over seventy left to serve on jury in Hunterdon County, so, does this not sound good to us oldsters to feel we can be depended on!

My May 15th copy of Zion's Landmark came in mail at 2:00 p.m. and I went to rest and have read its wonderful contents throughout. Every experience and writing was such a comfort for I have not even had time to meditate for so long. So, even though I live here alone, to be sure, I am never alone, but worldly duties after a time leave us hungry for the blessed truth. I really am enthused with Elder Mewborn's article and oft wonder how he gets time for research. It is so good to know a people who realize that, regardless of color or creed, God has

a people among every kindred, nation and tongue.

While at my granddaughter's I dreamed you, Elder Adams, and another pastor, perhaps Elder Prillaman, came to visit me and since then I have been thinking of you so much. It also seemed Sister Adams was in my presence. Now I do hope it is true and will not be only a dream; besides, I hope you are both in the best of health.

Have not heard of Sister Addis, either, of late, so must go out to her and learn of her whereabouts.

The friend from Hopewell, Lester Van Dyke, Elder Vaughn's brother-in-law and Helen Hoagland of Southampton have both passed away. Within the three weeks I was away, several of my friends in this vicinity have passed on. Someone has to move out to make room for generations coming in, for life goes on.

My new great granddaughter is named Cyndee Elaine Wilson, the eldest is Kimberly Ellen and middle one, John Arthur. They do not seem to make me feel any older or different, for each and everyone I love so deeply.

These lines I mean for my dear Mewborn family, too. How I do miss meeting with the saints of the Lord!

I had a very nice letter from Sister Priddy of West Virginia and owe so many I fear I shall have to give myself several months to catch up with answering. I have a hope my son, Fred, will visit Lambertville Memorial Day. His inlaws are not very well and, no doubt, his wife and he will feel it necessary to make a visit with them who just live a short distance from me. My brother, Leland and his wife, visit with me most every Sunday morning. They

are doing fine and going right up near their eighties.

Hope I can meet you all in my dreams here again and also in that day appointed by the grace of God in the promised land. God's love, mercy and grace ever abiding. Love, in the truth given to saints, and in Christ Jesus our Lord.

Sister Marion Mulholland  
Lambertville, N.J.

May 24, 1971

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### SALVATION BY GRACE

Dear Sister and Brother in Christ,

At the time being I am deeply thinking of you and your precious flock that you are dwelling amid and comforting so much, both at the altar and by publications.

I was so sorry to learn of your and our dear sister's passing. I just learned it by the obituaries in Zion's Landmark. She had entered the hospital the year Sister Addis and I visited with you. I missed walking to see her then but did walk on to see Sister Ogburn and Nora. Sister Fannie did like to talk of her experiences and she read several articles she had on hand to me. I so often wonder and feel how hard it would be to have to go on without our hope in Christ Jesus, our One and Only Redeemer.

It has been so long since I have felt the precious indwelling spirit that I love, which is life to me, that today rivers of tears streamed over my face and I was moved to set forth a few thoughts. I have often felt I would like to express my love to you and to let you know how favored I have been to know a people, a love, a truth that only a remnant of this old time-world is blessed to taste, handle, and feel.

Of course, going over the Red Sea



by dry land is a preparation of our Lord. "The preparation of the heart of man and the answer of the tongue is of God." Prov. 16:1. I shall never forget the last time Elder Vaughn spoke the truth when I was near to hear him. It was when he was upon his bed at home and Elder Dodson came to serve the church for Elder Vaughn. It was decided we all go to his home so he could be joined with us. While Elder Dodson spoke, Elder C. W. Vaughn was moved to repeat the above text and, as weak in body as he was, he was strengthened to make it so clear that the "preparation of the heart of man and the answer of the tongue is of God." And so let it ever be.

I do miss so much by being out of church, yet I am not always prepared in health and, at times, not prepared to go and come as I like, but in this I am aware of God's power and grace to fulfill my mission here. For, surely, we are told His grace is sufficient for our needs.

I am enjoying that good picture of you both right near, although I have not come to talking to it, as yet, for even though at times I yearn for a voice, or someone to converse about truth. I know that twice a month I am sure to be comforted and how very thankful I am for good eyesight and I hope a good understanding in truth.

I am trying to recuperate from a cold I ward off all winter until four days ago and now I hope I am on the mend. Anyway, I have some garden planted and felt I was going a bit ahead of season when Monday night we got our onion snow and just today the last has melted away from banks and hedgerows.

I am looking forth to seeing my

son, Fred, this weekend. He visits his wife's home and calls on me, too. It does seem a long time since Christmas when I saw him last.

I am wondering if Elder Rhodes, who wrote *Gospel Comments* is still living? I just read it and have found great comfort. It is wonderful to fellowship in truth, that salvation is by grace. Look to the world conflict and where does puny man induce salvation, or bring redemption. Only misery comes by men's promises; their greed and aggressiveness, flattery and lies. But, God speaks, all things into existence, therefore, it shall come to pass and as it comes to pass so shall it stand and who can say, "what does Thou, Lord," or stay His hand?

When conflict is within a single body as flesh against spirit and spirit against flesh, then who could look to a counsel of men to agree for peace to last among nations, wars and rumors of wars? Only could it be that we could look to God and rest from turmoil! Man is not created for that rest but to honor, and glorify God in His great and mighty power and grace. Just so, this is the meat and drink set before God's elect at the banqueting table and, surely, it is the only peace in the fellowship of the saints.

My son, Fred, has arrived and will spend an hour or so this day, perhaps a while tomorrow and returns to his home Sunday. So thankful to God for his safe journey and the love I have been given to know.

For this reason I shall close, forwarding my love to you dear precious kindred in Christ.

In hope of salvation by grace,  
Sister Marion H. Mulholland,  
Lambertville, N.J.

**PRAISES GOD**

Dear Elder and Sister Adams,

I would have written more the last time I wrote to you if I had had time, but I was running late with my supper. I had difficulty getting our check to the bank so I could pay our bills on the account of the weather conditions and all together, it put me late with my evening meal. We have had sleet and freezing rain here and since I have been so I could not get around to pay my bills, I put our Social Security check in the bank on checking account and now I write and pay with checks by mail. But Elder Adams, I think my health has started to improve some lately. I can now stand up and get about in the house with more ease and and I am not bothered with dizziness as badly as I was for a while. I can now hold out to walk to the store with more ease than I could last winter and summer, when I was weak and would sometimes have fainting spells and fall, but I gradually get better. My doctor says my heart is gradually getting stronger, and my blood-pressure is doing better. This is encouraging to me, the praise is God's and God's alone. It gives me some hope that I will again be able to attend my church at Willow Springs.

I have really been a shut-in. I could not go anywhere either by car or bus, I was so subject to these heart attacks, but thanks to the Good Lord that I am making some improvement.

I have one of Elder Wingfield's books. I have read one-half of it and I love it. I sent Elder Wingfield a donation to help him to finance the printing of his books and when he printed them, he sent me one. I really enjoy it.

I get nervous when I try to write

for I am not well yet, but I am better than I was. I feel thankful to God for what he has done for me both naturally and spiritually. I love you all and I feel thankful to God for what He has done for my poor soul.

Please remember me in your prayers and if you are ever in Durham, look me up. I would be most glad to see you and talk with you. From one who feels to be so weak, little and unworthy. I would so love to hear from all or any lovers of the truth.

A sister in hope,  
Mrs. Richard Smith,  
1104 Franklin St.,  
Durham, N.C. 27701

We are glad this Sister has improved in health. Editor.

**VISION TOLD**

Dear Brother Adams,

I hope this finds you and Sister Adams getting along fine.

I have, for the past several months, tried to write some of my feelings, and things I have had on my mind from time to time. For some reason today, more than ever, I have felt that I had to write to you and try to get some relief. I am such a poor one to put my feelings into words.

Almost two years ago on a Sunday afternoon I was watching television and the following vision came to me: As you know my type of work is heating and air conditioning. I was walking down a large hall behind a man in a long white coat. As I looked around, it was the most beautiful hospital I had ever seen. All the people were very friendly; talking one to the other and having a joyful time although they were in a hospital. I remember thinking that this would be a good place to work.



Then we passed through a door to the outside and walked down a narrow path. After we had walked for some time this man stopped and turned to his right. He held up his hands, pointing down the side of the hill. We were standing on top of this hill looking down. These words he spake to me, "These are my people. You will give them food and you will give them drink.

As I looked down this hill I saw it was covered with huge rock, and among these were sick and crippled people, and all were begging for help. I started to turn and ask where would I get food and water for these people when I realized I had a cup in one hand and bread in the other. I went down to the first man and lifted him up and gave him the bread and he did eat. Then the cup and he did drink. I went from one to the other, all the way down the hill and part of the way back. I saw others doing the same as I. Then I heard the most beautiful singing I have ever heard. I looked around where I stood and those that had been too weak to move were getting up and helping others. They were all looking at the top of the hill, and there was the brightest light on this path I have ever seen. I was singing and praising God as I had never done before.

I looked at my hands and I was still holding the cup and the bread. The cup was still full and the piece of bread was as large as it was before anyone had eaten of it. I knew that these people that were fed and given drink were the chosen lambs of God. The cup and the bread were His love and mercy to His chosen people, but why, of all people, was I chosen to administer to these people? Knowing what I am in the flesh I feel

that I am not worthy to even receive any blessings from above and, surely, not qualified to feed His people. The more I think about these things, the smaller I realize I am. How unfit I feel to be even to sit among the brethren and sisters that I feel have been so richly blessed; or, what can they even see in such a person as I, that they would even shake my hand and call me "Brother."

The good and the love that I can see in them makes me cry out at times, "God, have mercy on my soul." I do believe that the same God that provided the cup and the bread, I was blessed to serve to these people, is the same God that brought me among these people and made me willing to be God's little anything and be satisfied.

I get so low at times it seems all hope has gone, but there, for a short time, I was lifted up and blessed to feast in His great love and understanding for a sinner such as I. How great is it to be blessed to be among His chosen few!

Hoping to see you Sunday at the Raleigh church.

A little brother, in hope,  
if one at all,  
Hursel Dean  
1513 Westchester Road  
Raleigh, N.C. 27610  
July 5, 1971

#### ALL FOR GOD'S GLORY

Dear Brother and Sister Adams,

If one such as I may address you as Brother and Sister, it is through Christ our Lord. I feel that I have deceived you both, as well as the dear brethren and sisters here. But, for a little while, I have been lifted up out of my rut of corruption and have been made to rejoice. To me,

we had a wonderful meeting at Pilgram, and it was made a more wonderful one by the presence of you dear ones. It was so good to have you with us. It seems that I have personally known you all these years and I feel that, through Christ, I have.

I was reminded of the first time I was at Pilgrim. I knew no one, yet I knew them all, in a spiritual sense. I was made to feel very low when I realized that the church had weakened so; not in faith nor doctrine, but in physical strength. The full body of four churches were there when we first started visiting the Union Association, two of which are not in the Association now. So many have gone on to their eternal home. I am hurt to realize we were the only ones from our church the full three days. I am glad that Brother and Sister Boyd and Brother and Sister White were there on Saturday. Brother and Sister Boyd both are in very poor health.

But, even so, "where there are two or three gathered together in My name, behold I am one in the midst." And I know the number does not have anything to do with the Spirit and Love of God. I know troubles have kept some away, even us. I have said to my husband that if we did not take part we would know less of their troubles and more able to keep out of it; but I was made to wonder about that over the weekend. Maybe I am wrong in that. If God's people do not need each other in trouble, they do not need each other in peace. If I am one of the chosen, and I will say that sometimes I am very much in doubt as to whether I am a child of God or of that wicked one, but when I am in trouble, or cast down, my dear brothers and

sisters are the ones I want to see.

I know, whatever the trouble may be, it is for a good purpose and it is all in God's hand for He works all things after the counsel of His own will. He brings the droughts that we may hunger and thirst for the rains. He makes the way rough that we may rejoice in the smooth way. I never remember seeing a beautiful rose without thorns Christ said, "Ye may think I came to bring peace, yea, rather divisions."

God knows His business, and He does it well, and all for His glory and honor. He will not be left without a witness. He said, to Jeremiah, that the dry bones would walk, and He alone can make the rocks cry out. But why should He look on such as I? And if He makes them cry out they will cry out and no man can shut them up.

I am sorry, dear Brother and Sister, I did not mean to write all this. I only meant to say, in my weak way, that there are no words to express how we enjoyed your brief visit. I just wish it could have been so you could have visited in our home also. We knew, after your long trip, an additional 200 miles, round trip, in a pick-up truck, would not have been very comfortable. We had planned to ask our neighbors, Brother and Sister Johnson, to take you up in their car, but they were only to be there on Saturday. They really did enjoy the meeting, too.

I hope your return trip was a good one. I hope neither of you are disappointed in the Union Association and Correspondence. I hope God will enable us to visit with you sometime. Give our love to the Household of Faith, your way.

I desire always to be at my Brothers and Sisters feet, in the



spirit, begging for mercy.

Your little sister, through the  
blood of Christ,  
if one at all  
In Christian love,  
Dorothea Gilley  
Gilmer, Texas

#### A VERY NICE LETTER

Dear Brother,

If I may call you "Brother"! I feel so unworthy to call any of the brethren and sisters "my Brother or my Sister". I love all of them so much but I feel so unfit to be with them; yet, I have nowhere else to go. I do not get to go to church as I would love to do. I have to go as it is convenient for others to take me. I know the church members can go on without me, but what would I do without them whom I love so much? I have never been able to tell them how I feel and I do not suppose I ever will, but I feel that God knows I have had so much trouble in my life and I know that it is God who has taken me through it all.

I lost my oldest son and, in a few years, my husband was taken and I am, and have been, so lonely! I feel, at times, that no one cares for this poor sinner. All of my children are good to me but they do not take the place of my loved one, my bosom friend, who has gone on to that bright home above, I hope. If it were not for that little hope that I have I would have nothing to live for.

I am sorry I overlooked my renewal to the Landmark, on time, for I get so much out of that precious little book. It tells my feelings better than I can and I hope the Lord's will is that you may be enabled, Dear One, to keep it coming to us poor sinners for a long time to come. I am sending a money order for a year's

renewal and, I hope, if it be God's will, to be here to read it; if not, the Lord's will be done.

I would like for you to remember this poor sinner in your prayers.

Mrs. Charlie Allen  
RFD 4 Box 14  
Roxboro, N.C. 27573

#### THANKFUL FOR BLESSINGS

Dear Brother and Sister Adams,

Hope that you are both in as good health as usual. I am getting weaker, it seems to me, every day. Maybe the hot weather is one reason, I just do not know.

Mallie had a light stroke Monday A.M. after the first Sunday in June and was confined to bed but has gotten to where he can walk a little now. I could not go to Middle Creek the second Saturday or Sunday, but when I am able I never miss. So, I have just felt low and cast down and felt uneasy over Mallie; however, I pray to be submissive when the Lord calls him or myself. But, oh, the lonely days and hours the one that is left will have to spend! The Lord has blessed us abundantly and I feel we cannot complain. We have been blessed to live together fifty-seven years on January 11, 1971, so I feel that it is wonderful and I hope I am thankful for our blessings.

Brother Floyd, my memory is bad, but I have tried so hard to keep up with my Landmark this time and I am sending five dollars to renew it and just give the other dollar to some good cause. Thank you for keeping the Landmark coming to me.

A little sister, if one at all,  
Mrs. M.H. Carroll  
RFD 1  
Willow Spring, N.C. 27592

## *Zion's Landmark*

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"Remove not the ancient Landmark  
which thy fathers have set."

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### **Editor**

ELDER T. FLOYD ADAMS  
Willow Springs, N. C. 27592

### **Associate Editor**

ELDER J. M. MEWBORN  
Willow Springs, N. C. 27592

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**VOL. CIV**

**NO. 19**

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Second Class Postage Paid at  
Wilson, N. C. 27893

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**Wilson, N.C. 27983     August 15, 1971**

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### **CONCERNING GOOD AND EVIL**

"And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." Jer. 32:35.

Dear Elder Adams and Brother in Christ, I hope:

I would like to have your views on the above quoted scripture with reference to the doctrine of the predestination of all things both good and evil. I hope that I believe in a God of all wisdom and power, the one who created all things and created them for Himself after the counsel of His own will, the one who rules in the armies of Heaven and amongst the inhabitants of the earth, and the one who is the disposer of all things to His own glory and honor; but when I think about God having predestinated

from all eternity that man should commit all the evil and wicked deeds which he has and does commit, then this scripture is presented to my mind, and I have not yet been able to reconcile it with the doctrine of the predestination of all events.

Now I am not seeking any debate or controversy over or about this question, but knowing my weakness as I do, I sincerely desire all the enlightenment that the God of all wisdom may be pleased to grant to me even though it comes through some of His servants as the case was with Cornelius and the Apostle Peter.

L. N. Benton

Our inquirer says, "When I think about God having predestinated from all eternity that man should commit all the evil and wicked deeds which he has and does commit, then this scripture is presented to my mind, and I have not yet been able to reconcile it with the doctrine of the predestination of all things."

If I should say the children of Israel and the children of Judah committed an abomination by causing their sons and daughters to pass through the fire unto Molech, (it being such a notorious crime and such a display of wickedness:) that God never thought about it and was actually surprised and astonished that they should commit this evil deed, I doubt if our inquirer would accept my statement as being the truth.

I asked a man (several years ago) if he could explain to me the meaning of the 6th chapter of Genesis and the 6th and 7th verses, which read as follows: "And it repented the Lord that He had made man on the earth, and it grieved Him



at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them." The meaning or interpretation of this scripture seemed to be clear to him, and he proceeded to explain as follows: "When God made man, He did so much worse than He (God) thought He would do, that He was so disappointed in him that he regreted He ever made him, so He destroyed him from the face of the earth." I could not accept his version of this scripture as being true then, neither can I accept it now. To say that God was disappointed in men; would be contradictory to the testimony of John. "But Jesus did not commit Himself unto them, because He knew all men, And needed not that any should testify of man: for He knew what was in man." John 2:24, 25. David said, "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Psalms 139:4. The Lord said to Jeremiah, "Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jer. 1:5.

We cannot entertain the thought that anything could transpire or take place that was not foreknown by God. Job said, "Hell is naked before Him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds; and the cloud is not rent under them. He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the

waters with bounds, until the day and night come to an end. The pillars of Heaven tremble and are astonished at His reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His Spirit He hath garnished the Heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" ' Job 26:6 to 14.

The greatest inspired men could only give a faint description of the greatness of God. Isaiah said, "Who hath measured the waters in the hollow of His hand, and meted out Heaven with a spin, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in balance? Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and shewed to Him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beast thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." Isaiah 40:2 to 7.

The Apostle Paul, one of, if not the ablest inspired writer of the New Testament could only hint at the greatness of God. He said, "O the depth of the riches both of the wisdom and the knowledge how unsearchable are His judgments,

and His ways past finding out For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things to whom be glory for ever." Rom. 11:33 to 36.

With the above unequivocal testimony, given by the inspired prophets and apostles, we cannot entertain the thought that anything has or ever will take place, which is beyond the thought or control of God. The Lord spoke by the mouth of His prophet and said, "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:8, 9.

The advent of Jesus into the world, born of the virgin Mary, the purpose of His coming, to save His people from their sins, His suffering, His death, His resurrection and ascension was kept a secret from His chosen apostles until it was revealed to them by the Holy Ghost. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of His law." Deut. 29:29. It seemed good to the Lord to hide His secret until the appointed time to reveal it unto the chosen vessels of His mercy. Jesus said, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25.

God kept a secret from Abraham until the appointed time to reveal it.

God told Abraham to take His only son Isaac and offer him for a burnt offering. Abraham made all the necessary preparation to obey His words, yet when he stretched forth his hand to make the fatal stroke, "The angel of the Lord called unto him out of Heaven, Abraham, Abraham, And He said Lay not thine hand upon the lad." See Gen. 22:10, 11. It was not in the mind of God that Abraham should slay his son. The ram which was caught in the thicket by his horn was to be the sacrifice offering instead of his son. God had prearranged that the ram, and not Isaac should be the burnt offering. Yet, from natural observation, it appears that God changed His mind, but this cannot be true. Job said, "But He is in one mind, and who can turn Him? And what His soul desireth, even that He doeth." Job 23:13. God is immutable, ie, He is unchangeable. He spoke by the prophet Malachi, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6. One commentator said, "The Lord, though He never changes His will, nor repents of, or revokes His decrees, or alters His purpose; yet He sometimes wills a change and makes an alteration in the dispensation of His providence, according to His unchangeable will." This was true concerning what God said that Hezekiah should die and not live. Hezekiah was sick unto death; the Lord sent His prophet Isaiah to say unto him, "Set thine house in order for thou shalt die and not live." Hezekiah prayed unto the Lord. "He wept sore." The Lord heard his prayer. "Then came the word of the Lord to Isaiah saying, Go, and say to Hezekiah, thus saith the Lord, the God of David



thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years." Isaiah 38:4, 5. Did the Lord change His mind by saying to Hezekiah that he would not die, and then add fifteen years to his days? Most assuredly He did not. Who but God can put a prayer in the heart and answer it. True prayer is indicted into the soul by God. He answers that which is according to His will. Paul said, He that searcheth the heart, knoweth the mind of the Spirit, and He Jesus maketh intercession for us according to the will of God." In the book of Daniel we find recorded, "And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of Heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, what doest thou?" Dan. 4:35

An understanding of what is meant by some scriptures is determined by a knowledge of other scriptures. For instance, Jesus said to the foolish virgins, "I know you not." Matt. 25:12. Can it be said that Jesus did not know them? He did know them, but not in the sense in which He knew the wise virgins who took oil in their vessels. But He did not know them in the pardon and forgiveness of their sins. In the 3rd chapter of Amos, the Lord spoke by the mouth of His prophet to Israel, and said, "You only have I known of all the familiar of the earth." Amos 3:2. Could we say that the Lord did not know any people but Israel? He knows all people that have been or ever will be born into the world, for He declared the end from the beginning and from ancient times the things that are not yet done,

saying my counsel shall stand and I will do all my pleasure. They are all His by creation. But they are not all His people by regeneration. He knew Israel in a special sense. They are His chosen, redeemed family which was given to Him by the Father before the world began. When Jesus lifted up His eyes to Heaven, speaking to the Father, He said, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." John 17:6.

Now our text reads: "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." To me, it appears that the key to this verse is in the expression, "Which I commanded them not." By this He means it was not written in His law that they should do it. It was not in His mind to write it in His law. Had it been in His mind to write it into His law, would He not have ordered it? "Neither came it into my mind that they should do this abomination, to cause Judah to sin." God did not order it in the law which He gave to Moses. It was not in His mind to write it in His law that the children of Israel and the children of Judah should sacrifice their sons and daughters to pass through the fire unto Molech. He (God) did not command them to do it. "Which I commanded them not." That is, He did not command them through the law to do this thing, for the law that was given to Moses by God for the children of Israel was just and Holy.

It was good, so good in fact, that sinful man could not keep it. It was written in His law that they should sacrifice beast and birds, but not their sons and daughters. To accept the literal meaning of the clause, "Neither came it into my mind," is to deny the doctrine of foreknowledge and predestination. He says: "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me.

It would be far from the truth to say that God tempted the children of Israel and the children of Judah to commit this abomination, to cause their sons and their daughters to pass through the fire unto Molech. James said, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man; But every man is tempted, when he is drawn away of his own lust and enticed." James 1:13, 14. This is the work of Satan which works in man to do evil; yet this is no disappointment to God. An able writer put it this way: "God does not work in men to do evil. Satan works in them, yet God uses these things according to His predestination, to His own glory, displays a Holy sovereignty beyond the power of mortal man to comprehend." Man in himself is wretchedly vile; his will is prompted by evil intent. Psalm 51:5 says, "Behold I was shapen in iniquity; and in sin did my mother conceive me."

David said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalms 76:10. This was true of Joseph's brethren. The Lord restrained them from taking his life, as they had purposed. They did put

him into a pit. They later took him out and sold him to the Ishmalites for twenty pieces of silver. Joseph said to his brothers, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive." Gen. 50:20. It is good when the Lord reconciles us to feel the power of His sacred word, "Be still and know that I am God." Psalms 46:10.

T. F. Adams

Reprinted by Request

#### NEW RIVER ASSOCIATION

The One Hundred Seventy-Seventh annual session of the NEW RIVER PRIMITIVE BAPTIST ASSOCIATION will be held with Montgomery Church, Montgomery County, Virginia, the Lord willing, beginning on Friday before the second Sunday in September, 1971, and continuing through Sunday, being September 10, 11, 12. Montgomery Church is located on No. 460, four miles northwest of Christiansburg, Va., and three miles southeast of Blacksburg, Va.

We wish to invite our brethren, sisters, and friends. We especially invite our ministering brethren to come and worship with us in our services.

Gervase E. Duncan, Clerk  
Route 1  
Radford, Va. 24141  
Telephone 703-639-0296

#### MILL BRANCH UNION

The next session of the Mill Branch Union is appointed to be held, the Lord willing, with Mill Branch Church, Columbus County, North Carolina, the fifth Saturday and Sunday in August, 1971. Services are to commence at 11:00 A.M. on Saturday and at 10:30 A.M. on Sunday.

Those traveling South on U.S. 701, turn left at Sidney about ten miles South of Whiteville, N.C., and go 1½ miles to church or turn at Vinegar Hill on No. 701 and go about 2½ miles to church.

We invite the ministering brethren along with all other brethren, sisters and friends to visit and worship with us.

L.M. Vaught, Union Clerk  
RFD No. 2  
Loris, S. C.



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AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIV

SEPTEMBER 1, 1971

NO 20

ISAIAH  
Chapter 40

Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?

With whom took he counsel, and who instructed him, and taught him in that path of judgment, and taught him knowledge, and shewed to him the way of understanding?

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing.

And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto him?

The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

He that is so improverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

## ASSOCIATE EDITOR

ELDER J. M. MEWBORN ...WILLOW SPRINGS, N. C. 27592

\$4.00 PER YEAR — 2 YEARS \$7.00  
TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

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# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### THE UNPARDONABLE SIN

Dear Brother Adams,

I would like to ask you to explain the unpardonable sin, blasphemy against the Holy Ghost. I feel so little even to ask you to do this, but I would like to have your views.

With love, the least if one at all,

Frankie Grubb

RFD 2 Box 530

Lexington, N.C.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Matt. 12:31, 32

The question has many times been asked, "What is blasphemy against the Holy Ghost?" I believe the scriptures teach that it is to deny the work of the Holy Spirit of God. Jesus, by the Spirit and power of God, healed a man that had a withered hand. He opened the eyes of the blind, unstopped the deaf ears of the deaf, loosed the tongue of the dumb, and cleansed the leper (a natural affliction which was beyond the aid of the best and most skilled physicians). He also healed a man possessed with a devil. It is recorded in Matthew 12:22: "Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind

and dumb both spake and saw." "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Be-el-ze-bub, the prince of the devils." Math. 12:24.

It was the Pharisees who denied the work of the Holy Spirit in healing those who were possessed with devils, blind, deaf, and dumb that Jesus had reference to when He said, "But the blasphemy against the Holy Ghost shall not be forgiven unto men." This was not a sin which was committed in ignorance and unbelief. It was a willful sin. It was a sin against the light of their conscience. The Pharisees knew better when they said, "This fellow doth not cast out devils, but by Beezebub, the prince of devils." They knew that the devil did not have the power to cast out devils, nor open the eyes of the blind, unstop the deaf ears nor cause the dumb to speak, nor restore a withered hand.

If it is admitted that these Pharisees knew that the miracles which Jesus performed in healing natural diseases was done by a supreme power, or by the Holy Ghost, why then did they say that Jesus performed these miracles by Beelzebub, the prince of the devils? It was because of the hatred they had for Him. They considered Him low and cheap, just a carpenter's son, really beneath their consideration; and for Him to open the eyes of the blind and the ears of the deaf, and healing the sick was too much for them to accept from one so base and insignificant as they deemed Him to be; for He kept



company with the poor and needy, and He was poor Himself so far as riches of the world were concerned. They realized the miracles He was performing among the people would gain for Him the confidence of the people, and cause them to recognize the fact that He was a great man and endowed with great and marvelous power. This they resented for they wanted the esteem and admiration of the people themselves for their own achievements. So they came to hate Jesus more and more and to hate His followers — apostles and prophets. The people were amazed, and said, "Is this not the son of David?" Mat. 12:23. The common people received Him gladly. It is said, "Now when He was at Jerusalem at the Passover, in the feast day, many believed in His name when they saw the miracles which He did." Jno. 2:23.

To see the people leaving them and becoming followers of Jesus was highly displeasing to the Pharisees. They knew that their craft was becoming endangered. They lived and increased their wealth at the expense of the common people. There was a silversmith named Demetrius who made silver shrines for Diana and brought no small gain to the craftsmen. He called other workmen of like occupation, and said, "Sirs, ye know by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed,

whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians." The people became so angered that Paul quietly left for another country — Greece.

They also devoured widow's houses and for a pretence made long prayers to be heard of men. See Matt. 23:14. (This was not a prayer that was by faith, but as the scripture says, "To be heard of men.") They used expressions calculated to attract attention. Their determination was to prove themselves the equivalent of God in the eyes of men. Their desire was to be called Rabbi, which means great, master. They chose the chief seats in the synagogues and the uppermost rooms at the feast. They even went as far as to say that if any acknowledged that Jesus opened the eyes of the man that was born blind, they would cast him out of the synagogues. Read the 9th chapter of John.

Well did Jesus say, "woe unto you, Scribes and Pharisees, hypocrites, ye shall receive the greater damnation." These Pharisees sinned willfully when they said the miracles which Jesus did were done through Beelzebub, the prince of the devils. Their blasphemous words were not said through ignorance and unbelief. The miracles which Jesus did in healing natural diseases were open and could be seen by those in nature, as well as those of the Spirit.

Paul was once a blasphemer, a persecutor, and a Pharisee of the strictest sect, but he was not like those Pharisees who denied the power of the Holy Spirit by which Jesus performed miracles. The

motive which prompted those Pharisees to blaspheme was to dishonor Jesus that they might destroy His prestige and influence in order to promote their own interest, satisfy their greed for gain and hold the recognition of the people. Paul obtained through ignorance and unbelief. When Paul persecuted the saints by taking men and women and thrusting them into prison, it was not for worldly greed and gain. He thought he was performing a service which was to the honor and praise of God. He did what he did because of former teachings and God had not seen fit to open his eyes to the truth. He said, "I obtained mercy, because I did it ignorantly in unbelief." He said he profited in Jews' religion above many of his equals in his own nation, "Being more exceedingly zealous of the traditions of my fathers." Gal. 1:14. The difference between these Pharisees can be easily seen. The former did what they did in an effort to destroy the Son of Man and to promote their own interest, for they wanted to be called Rabbi, meaning God. But Paul did what he did through ignorance and unbelief, therefore, he received mercy.

Elder H.H. Lefferts (now deceased) said this, quote: "We know that this subject has been a matter of great concern to many of the Lord's dear children, because most of them have at some time in their souls' travels feared themselves to be guilty of the unpardonable sin. That great adversary of the soul's peace, the devil, loves to tease and torment the children of God, and his accusations against the brethren are never so poignant as when he can take the very scriptures of truth and hurl

them at the saints. Never is Satan so plausible as when he comes garbed as an angle of light, quoting passages from the sacred Book. But, while he quotes scripture at times, he always quotes it piecemeal; never having any regard for the context; and, while he often quotes it glibly, he never construes it correctly. Nevertheless, the pain which Satan causes by his gross misapplications of the Word are terribly acute and give rise to sore doubts and misgivings on the part of the harrassed believer. Now, we feel to say emphatically that where one has a fear lest they have committed the unpardonable sin, the presence of that very fear is itself an evidence that the unpardonable sin has not been committed. Those who are guilty of this unpardonable sin never have any such fear about it. The presence of the fear proves there exists also a reverence for God. Where reverence is there can be no blasphemy. A spiritually awakened soul is alive to sin; the unawakened soul is dead in sin. When dead in sin there is no fear of sin, indeed, no consciousness of sin at all. To be conscious of sin and to be in fear of it is evidence of spiritual life. We feel to say to our readers, especially to those who may have, at times, feared themselves guilty of the unpardonable sin, that if you were really committing this terrible sin you would not know it; you would be callous and hardened, and without feeling any pain about it. The fact that this fear of the sin is with you shows your conscience to have been made tender regarding the offensiveness of sin and this fear of the Lord is knowledge of life to depart from the snares of death. Jesus says in the Scripture quoted from Mat-



thew that a word spoken against the Son of Man shall be forgiven. This means that any offense which comes against Jesus shall be forgiven. All the sins which are chargeable to the second Person in the Trinity are forgiven; it does not matter at all what may be the character, or kind, of blasphemy, or sin, committed. If it be an offense against Jesus Christ it shall be forgiven. Jesus Christ is the Mediator between God and God's elect and is the elect's surety for all the debts they owe to divine justice. Almighty God has laid on His Son all the sins of His elect children. There is not one single sin which the elect of God have committed, or are committing at this present time, or that they may, or will, commit, but that Jesus Christ has atoned for the whole of them. He has washed away all the sins of His people in His own blood. This is because the sins of all God's chosen people come against the Son of Man, Jesus Christ. He is the Scapegoat for all of them and bears their sins, all of them, away into the land of forgetfulness whence they shall never return to be remembered anymore; never to be again charged to their account. On the other hand, the sins which come against the Holy Ghost are not forgiven. This is because there is no mediation provided in the will of God for these sins. These are the sins for which Jesus Christ was not made responsible." Unquote.

The very fact that you have the fear of God in your heart is evidence that you have been quickened by the Spirit of God and made alive to righteousness. Those who have been quickened by the Spirit of God and made alive to righteousness hate sin. Sin dwells in your flesh and you often feel that the life which you live

is far below the standard of the life that a child of God should live. Your soul will often cry out, as Paul did, and say, "O wretched man that I am." You have the will to live a goodly life and do those things which you feel would be pleasing in His sight but you are helpless to perform. What a comfort when the soul is distressed to find a witness like Paul, who said, "-So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Rom. 7:25

(Republished by request)

T. F. Adams

#### MILL BRANCH ASSOCIATION

The 1971 session of the Mill Branch Association is appointed to be held with Mount Pleasant Church, Lee County, S.C., beginning on Friday before the first Sunday in November, and will continue for three days (through Sunday), the Lord will. The association will be held at the Fireway Church, in Columbus County, N. C. Those coming into Tabor City, N. C., take Hwy. 904 from Tabor City for about 18 miles to church. Those coming by way of Wilmington, N. C., come U.S. 17 to Grissetown, N.C., take N. C. 904 about 10 miles to church.

We extend a hearty welcome to our brethren, sisters, and friends to meet with us in this session.

M. B. Paul, Clerk

#### LITTLE ZION ASSOCIATION

The Little Zion Association will meet, the Lord will, on the fourth Sunday in October, Friday Night and Saturday before in October, 1971, at Palestine Church, North Laurel, Mississippi, on Audobon Street, which is Old Highway No. 15.

Anyone interested in visiting will be welcome and accommodations will be provided by the church. They may write Mr. Granville Clark, Rt. 7, Box 420, Laurel, Miss., or the undersigned.

Stanley C. Phillips,  
Route 2, Box 146-A  
Quitman, Miss. 39355

## *Zion's Landmark*

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"Remove not the ancient Landmark  
which thy fathers have set."

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### **Editor**

ELDER T. FLOYD ADAMS  
Willow Springs, N. C. 27592

### **Associate Editor**

ELDER J. M. MEWBORN  
Willow Springs, N. C. 27592

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**VOL. CIV**

**NO. 20**

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Second Class Postage Paid at  
Wilson, N. C. 27893

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**Wilson, N. C. 27893 September 1, 1971**

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### **PERSEVERANCE OF THE SAINTS**

Mesilla Park, New Mexico  
November 20, 166  
Elder T. Floyd Adams  
Willow Springs, North Carolina  
Dear Brother Adams:

I will attempt to write you a few lines, as I have heard a lot about you. Wife and I visited Brother Jefferson's church located at Bakersfield, California, the last of October. We enjoyed the brethren and sisters very much and I thought we had a very good meeting. Brother Jefferson and Brother Landers did the preaching. Brother Landers of Coleman, Texas is our pastor at Dustin, Oklahoma. I live about 800 miles from church; I usually make it twice a year.

I have visited some of the Primitive Baptists in Northern North Carolina. While in California, Brother Jefferson suggested that I subscribe for your paper, and I did, or had him do it for me. I have read

your article many times trying to digest it. You said during the year 1948 that you became very interested in the soul of man. I, too, have been interested in the same thing from about that time. Brother Adams, I hope that I love the brethren; if I love not my brother, whom I have seen, how can I love God whom I have not seen?

The truths in the scriptures are composed of many facets, all of which have to do with Christ the Lord.

I believe that the Primitive Baptists, or what is called the Absoluters, believe in the predestination of all things or whatever comes to pass. This is not all that the scriptures teach. They teach the heirship, including the inheritance which is eternal life, election, salvation by grace, the final perseverance of the saints, believing that we are kept by the power of God ready to be revealed in the last time. I Peter 1:5. They teach that it is not in man to direct his steps, Jeremiah 10:23, and that there is but one way, and that is by the death, burial and resurrection of the Son of God; that we are quickened or made alive by the quickening power of God. It seems that when Adam fell or died all of his posterity died with him. Death reigned from Adam to Moses over those who had not sinned after the similitude of Adam's transgression; one man killeth, another maketh alive. "For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord," Romans 6:23. "The first man is of the earth, earthy: the second man is the Lord from heaven," I Cor. 15:47. The first man Adam was of the earth and was a natural and timely man



and was not alive until God breathed the breath of life into him. There was not one spiritual thing contained in him except he was given the spirit of natural life; there is no difference in anyone of Adam's posterity except what the Son of God makes. Before regeneration he was dead and without eternal life. First the Adam man is made alive or quickened, "And you hath he quickened, who were dead in trespasses and sins," Ephesians 2:1. Then follows the new birth, "Even when we were dead in sins, He hath quickened us together with Christ (by grace are ye saved)," Ephesians 2:5. Birth is not a production but a deliverance. Regardless of what is born, when the dead man is made alive and born again, not of the will of the flesh but of God, he is delivered from darkness into the marvelous light of the Son of God, then does he have eyes to see and ears to hear. Not many natural things that I know of can hear, see or understand before birth. Life always precedes birth.

Eternal life is an inheritance and comes through the Son of God by His death, burial and resurrection, He, Christ, being our elder brother and for the great love for his brethren gave His body or soul for a ransom that we might go free, and with one offering hath He perfected forever them that are sanctified or set apart. It is by grace (or unmerited favor) ye are saved through faith and "that not of yourselves; it is the gift of God; not of works, lest any man should boast, for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:8-10. We are heirs of God and joint heirs with Christ: "And if children then heirs:

heirs of God and joint heirs with Christ..." Romans 8:17.

How do we become an heir of grace? What happens and what is the difference before and after the new birth? This was a mystery to me until a few years ago. Please don't feel that I mean to boast for I don't believe that any man knows anything about the scriptures, that is, the spiritual side, except they be revealed to him, which is a gift. A many cannot take to himself very much honor for that which is given him. Christ was begotten even as we are, except He possessed two lives in the begetting, while we possess only one, and that is timely and natural. He was eternal life, as He was God even in the beginning. The Holy Ghos' overshadowed the virgin and caused life to begin in the virgin without knowing man. Is that more miraculous than for God to form man of the ground? I do not believe so. Christ was the firstborn among many brethren; Christ possessed two lives. So do the heirs of God, one natural and the other spiritual, or God; if Christ be not in you, then you are none of His and the apostle Paul said, "for I have the mind of Christ." Now, let us get to the regeneration of the Adam man and see what happened to him. He was dead and without hope, he had eyes and saw not, ears and heard not. He was dead, for the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. The Son quickeneth or makes alive the man who died in Adam, not some spirit. This life that the Son gives His brethren is not timely life but eternal life, which hath not beginning nor ending: "I give unto them eternal life and they shall never perish, neither shall any man

pluck them out of my hand." John 10:28.

This eternal life, or the Son of God which becomes a part of us in regeneration and is spirit and truth, makes us to become two even as Christ is two. The Son could say, "Of myself I can do nothing." Neither can His brethren, but through Christ we can do all things. The above statement explains how we are created in Christ Jesus and how we become one even as He and His Father are one. The Adam man after he is quickened or made alive, having not yet been born again, is in a waste howling wilderness and knows not whither he goeth; he cannot see, hear or understand but is aware that something has taken place with him. This is what seems to me is the travail of grace; now something else is going to happen to this live child: he is going to be born again, and not of the will of the flesh nor of the will of man, but this happens to this live child which has been born: he becomes a delivered babe in Christ. Now what happens, God has seen fit to call and qualify some of God's humble poor to preach Christ and Him crucified. How can he preach except he be sent and how can the newborn hear without a preacher? "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they hear without a preacher?" Romans 10:13-14. You know the rest, this newborn babe is also going to have a growth in grace and in the knowledge of the truth, which is Christ. He is also going to know that it is not of work which he has done but by the grace of God which passeth all understanding. We are at

this time heirs of God and joint heirs of Christ, and we have eternal life now — not going to have it in the resurrection. If any man eat of my flesh and drink of my blood he shall never die. Now what do we expect to receive in that inheritance that was prepared for them that love Him? We can only see this future by an eye of faith, that which we shall see and be glad. This man Adam which was dead and now is alive forever more. Let us talk about him for a little while. Christ was verily God and verily man, and so are we. The difference is that Christ was begotten of God and was not regenerated, for He was never dead—He was in the beginning with God and was God. This same thing that was in the beginning with God and was God, this same thing was made flesh and dwelt among us and we beheld the glory of Him as the ONLY begotten of the Father, full of grace and truth. Is the Adam man perfect after regeneration? Yes, how can this be? "If we say that we have no sin, we deceive ourselves, and the truth is not in us." I John 1:8. "If we say that we have not sinned, we make Him a liar, and His word is not in us." I John 1:10. This seems to take care of the matter, doesn't it? But listen, whomsoever is born of God does not commit sin for His seed remaineth in him and he cannot sin, for he is born of God. Does this contradict? No, it does not. In regeneration we do not make the natural perfect for this is the corrupt tree, but we have become two in one, even as Christ was, and you cannot any more separate the natural from the spiritual than you can separate your mother and father, which are in you. Your mother and father compose one in you and you bear the



characteristics of both, and so does the family of God. The natural man receiveth not the things of the spirit for they are foolishness unto him and the carnal mind is not subject to the laws of God, so they that are in the flesh cannot please Him. Romans 8:7. The apostle Paul said that he was carnal, sold under sin, not that he was once, but now at the same time he could say, with my mind I serve the law of God and with my flesh the law of sin which are in my members. Some will say he believes in sinless perfection. Yes and no. How is it then, the only thing that was done to this natural man was to make him alive. He was left with the same sinful nature that he had before. The difference is that he has been given the knowledge of sin. The elder, being Adam, shall serve the younger, which is Christ; the elder or the first is in subjection to the second. Blessed is the man to whom the Lord does not impute sin; blessed is the man whose sins are covered. If you will remember, Christ said, "be ye perfect even as your Father in heaven is perfect." He speaks and it stands fast; there are no conditions attached to this statement. Christ is our perfection; He is the way and the life, our faith, our all and in all.

I will not say more except I want to mention this soul business that you wrote about, as I was surprised that you believe that Adam possessed something that did not die. Take a concordance and run all the things that have reference to the soul — my soul, his soul, and just soul, and see what you find. It seems to me that you were away out on this article, but I want to say if what I have said to you is of the natural mind it is just hay and stubble. We can only follow

Christ and that is to be directed by the mind of Christ which is in us. If we walk after the flesh we shall die. When you search the scriptures you will find that the soul is the man that God formed of the ground, that is the man that Christ was talking about when He said ye must be born again. Why? In order that he could see the kingdom or enter into it. He was telling this man that he must be born naturally and spiritually, and he had already been born naturally. This last birth was the thing that was going to fix him so he could see and hear. Of course, except is not a condition. Brother Adams, I am aware that the scriptures say in two or three places in the New Testament, and it reads like this: soul, body and spirit. I would like for you to turn to Luke 12 and 4 and read; then turn to Matthew 10:28. The scriptures, I don't believe, contradict themselves. All though the Old Testament it speaks of the soul as being the man; if you will remember, Noah's family consisted of 8 souls; Abraham's family of so many souls. God breathed into Adam's nostrils the breath of life and he became a living soul. What was he before he became alive: A dead soul; now he was a soul, for soul and man are the same thing. As the first man Adam was of the earth, the second man Adam was the Lord from heaven. I do not want to deny the scriptures. The only thing that I can figure out is this, which I would not contend for. In the 16th century when King James had the scriptures translated into the English language, the people in those days were very religious. Then and now they believe that the soul is something spiritual, and when you translate from one language to

another it is hard to clear the meaning sometimes. If you will notice where Pontius Pilate said what should be written on the inscription was Jesus of Nazareth, the King of the Jews, and it was written in three different languages, and in the different books it does not say the same thing that was written. As the language was translated from the Hebrew, Greek and Latin, I assume that is what caused the difference.

Brother Adams, regardless of how much we try to prove something for which the basis is not true, as we might say for a beginner that 6 and 5 are 12, all the rules of math cannot prove that 6 and 5 are 12, but if we assume that it is right and try to prove it we will run into a lot of trouble. You say that when a man is b. n. again he becomes a trinity or three and that there are two parts that do not die, the spirit and the soul. The soul is the only thing that does die, the spirit of man or the natural life goes back to God who gave it. All life, whatever kind it may be so long as it is not eternal, ceases and returns to the giver. I notice that you wrote principally on Revelation. If you have a clear vision on Revelation you have more than I. I cannot be sure on anything I read as sometimes I have one idea and then another. You say when the soul and spirit are united in this body they will receive the full adoption. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." Romans 8:11. I am 68 years of age and this is the first I have ever run into an old Baptist that at least expressed themselves in the

way that you have. The world believes in the soul as being something spiritual; they also believe in a final judgment at the end of the world, when God will gather the sheep on the right and the goats on the left; they also believe that Christ has gone away to prepare some sort of dwelling place for them. They believe in some sort of burning place for the goats or for them who have done more bad than good, which they call hell, and they will not think much of anyone who says that the grave is hell, for they say if there is not a place like they believe, there should be one, for they derive pleasure from the thoughts of these people who have not lived the life they believe will usher them into some kind o heaven. Man is evil continually from his youth up and is nothing and less than nothing and altogether vanity. The Adam man, even though he has been regenerated, is the same, only he has a sin bearer, one who has gone to the grave for him and conquered both the grave and death for him and is at the right hand of God making intercession for him according to the will of God. If God delivered up His only Son for us, how can He not with Him freely give us all things. Who is He that condemneth, yea it is Christ that is risen. If God be for us who can be against us?

After reading what I have said to you and meditating on other scriptures, it causes me to be lost in wonderment; even if I was led to write continually I would never be able to treat on all of the wonderful works of God, as the books could not contain the half of it. How unsearchable are His judgments and His ways past finding out. Eye hath not seen nor ear heard, neither hath



it entered into the heart of man the things that God hath prepared for them that love Him. The natural or Adam man only knows those things that God has been pleased to reveal to him by the spirit that dwells in him. I do not know in what state I am whether in the spirit or the flesh. He only knows. No one hath seen the Father but the Son and to whom the Son reveals Him; the Son is our faith, many things happen to the heirs of Grace in this life for God is working in them. All men have not faith and that which is not of faith is sin or of the natural mind. By faith the walls of Jericho fell, and many other things came through faith. When I bring to mind David at the time the men went to see him pertaining to his going out to meet Goliath and what he had to say with reference to it, "I remember how God delivered me out of the mouth of the lion and the bear, and if God was with me in this thing he will still deliver." When we count up all of the experiences we have had down through this life, sometimes they cause us to have hope that God dwells with us and we with him; Christ is the anchor to our souls, both sure and steadfast that reaches within the vale where the forerunner Jesus hath gone.

There is another subject that I would like to pursue, and that is the forming of man and he being in the likeness of God and His image, how that He created Adam, male and female created He them. Eve was with Adam when he was created, then God took from him a portion and made Eve, and how they twain are one flesh and how that man will leave father and mother and cleave unto his wife, for she is bone of his bone and flesh of his flesh. We see

another bride that is on the same order and love is involved; in these things swell the key to the whole scriptures. One time this thing plagued me. I did not believe that the scriptures meant to convey that when we see man we see something that looks to the natural man as God. All scriptures are given by inspiration of God that we might be thoroughly furnished unto all good works. What are the good works? That which God is working within the family of God.

Brother Adams, I will bring this lengthy letter to a close, hoping that I have not said anything that might offend you, for I do not talk or write for that purpose. If I am in error I cannot help it. What more can I say to you than to you he hath said, if what I have said is according to thus sayeth the Lord and you have not been led into the mysteries of it, you will not be able to follow me in my thinking, and if I am in error you will be able to know it at once.

I hope I have fellowship for those who confess that they are sinners saved by the grace of God. O, to grace how great a debtor I am constrained to be.

James A. Bell  
(Con't Next Issue)

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#### IN APPRECIATION

I wish to take this opportunity to express to each of you, who sent in Landmarks in answer to the notice printed in the June 15th issue of Zion's Landmark, our heartfelt thanks. The response was most gratifying.

We received all the issues needed except the December 1, 1904 and the March 15, 1946. We are still hoping to get these so, please, keep looking for these two issues.

T. F. Adams

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#### BEAR CREEK ASSOCIATION

The One Hundred and Thirty-Ninth Annual session of the Bear Creek Association will convene, the Lord willing, with the Church at

Harward's Chapel in Stanley County, N.C., beginning Friday before the first Sunday in October, and continuing through Sunday.

From Oakboro, N.C., go to Aquadale, N.C., turn left after you cross railroad for about one mile. Turn right to church. From Albemarle take Aquadale Road about six miles to sign to church.

For further information contact: Elder C.D. Whitley, Route 1, Oakboro, N.C. Telephone: 485-3228.

W.C. Edwards, Assoc. Clerk  
300 Peggy Lane  
Matthews, N.C.

#### SEVEN MILE ASSOCIATION

The Seven Mile Association, the Lord willing, will convene Friday before the Third Sunday in September, 1971, with Harnett Church, Sampson County, N.C., and will continue through Sunday. Harnett Church is located about fifteen miles East of Dunn, N.C. Follow Hwy. 421 to N. C. 242. Turn South (toward Salemburg, N.C.) for about two miles. Church is  $\frac{1}{4}$  mile off N.C. 242. Watch for pointers.

We invite the ministering brethren along with all our brethren, sisters and friends to meet with us.

C. W. Wood, Assoc. Clerk,  
RFD No. 1, Box 425  
Spring Lake, N.C. 28390

#### NOTICE OF THE YELLOW RIVER ASSOCIATION

The Yellow River Association will convene, the Lord willing, on the fourth Sunday, Friday and Saturday before in September, 1971, at Mt. Zion Church, Clarke County, Georgia. Mt. Zion Church is located about (6) six miles West of Athens, Ga., on Highways 78 and 29. Watch for sign and church building on South side of Highway.

We invite all lovers of the truth and especially our ministering brethren to meet with us.

W. L. Mobley, Assn. Clerk  
RFD 1, Box 440  
Buford, Ga. 30518

#### LITTLE RIVER ASSOCIATION

The One-Hundred and Forty-Second session of the Little River Association will be held with the Church at Fellowship, Johnston County, N.C., the 24th, 25th and 26th of September, 1971. Elder W. D. Barbour was chosen to preach the introductory sermon and Elder T. Allen Johnson, alternate.

The church is located about three-quarters of a mile south of N. C. Highway 210. Those coming by way of Angier, follow Highway 210 about eight miles to Johnson's Crossroads and turn right to church. Those coming by way of Smithfield or Benson, go about two miles west from the intersection of N. C. Highways 210 and 50 to Johnson's Crossroads, turn left to church. Watch for markers at Johnson's Crossroads.

A cordial invitation is extended to all lovers of the truth to come and be with us during this session of our association.

Thomas R. Whitley, Assoc. Clerk

#### LOWER MAYO ASSOCIATION

The Lower Mayo Association will convene, the Lord will, on Friday before the first Sunday in October, and will continue three days, Oct. 1, 2 & 3, 1971, with the Church at Pleasant Grove. Pleasant Grove Church is located in Patrick County, Va., about three miles East of Hwy. 58. Those coming from East and South take your nearest Route to No. 220 Hwy. Follow No. 220 to junction of 704 at exit to Madison, N.C. Follow 704 to Sandy Ridge, N.C., and continue on 704 to Virginia Line Road. Turn right, follow to next Blacktop road, turn right to church. From North and West, take No. 87 out of Mt. Airy, N.C., to Junction of 704. Follow 704 across No. 8 to Virginia Line Road and turn left and proceed as above. You may also take No 8 out of Stuart, Va., and follow to Junction of 704, turn left on 704, proceed to Virginia Line Road, turn left and proceed as above.

An invitation is extended to all our corresponding brethren, ministering brethren, and friends to meet with us. If further information is desired, contact the undersigned.

Sam L. Gilbert  
(Phone A.C. 919 767-0917)  
Post Office Box 4391  
Winston-Salem, N.C. 27105

#### WHITE OAK ASSOCIATION

The White Oak Association is appointed to be held, the Lord willing, at the Church at Maple Hill, Pender County, N.C., beginning at 11:00 a.m. on Saturday before the third Sunday in October, and will continue through Monday, October 18th. The association is being entertained or sponsored by Southwest Church, but is being held with the Church at Maple Hill for convenience.

Those coming from the North will follow Hwy. 53 to Maple Hill, turn left on Hwy. 50,



three-tenths mile to association. Those coming from the South on Hwy. 53 turn right on Hwy. 50, three-tenths mile to association. Those coming from western points, use Hwy. 50 by way of Kenansville and Chinquapin, N.C.

We extend a cordial invitation to all lovers of the truth to come and worship with us in our association.

M. M. Gray, Clerk

#### **RESOLUTION OF RESPECT**

On May 14, 1971 God reached down in our midst and took from us a dearly beloved sister, Martha Jane (Mattie) Lee. She was 83 years, ten months, and two days old. She leaves behind, to mourn her death, four loving children, a brother, several grandchildren, and a host of relatives and friends.

Sister Lee united with the Church at Bethsaida, in Harnett County, N.C., on Saturday before the first Sunday in September, 1919. She remained a true and devoted member, attending church regularly as long as her health permitted. She was held in high esteem by the church and all who knew her.

First, be it resolved that the Church at Bethsaida bow in humble submission to the will of God. Second, that a copy of this resolution of respect be sent to the bereaved family, and third, a copy be sent to Zion's Landmark for publication and a copy be spread on our church book.

Done by the order of the church in conference on Saturday, June 5, 1971, and approved in conference July 3, 1971.

T. B. Barefoot

Elder W. C. Noles, Committee

Cleo Noles, Committee

#### **OBITUARY**

Our hearts are saddened to report the loss of a sister that all of us loved. Sister Rosa Norville passed away April 28, 1971. Elder Henry C. Jones was in Queen's Anne Cemetery, Fountain, N.C. Surviving are three sons: Hardy Norville, Wiley W. Norville and Elmer Lee Norville, all of the home.

She joined Otter's Creek Church April 6, 1957. She spoke to me the following words at the hospital in her last days, "I love Otter's Creek. I love every one there. I have enjoyed going to church. I'm old now; it's time for me to go on. God has some young ones to look after. God has been good to me and I will worship Him with my last breath." This she did. The last breath finishes all that is done in

this life or world, if I am correct. We believe that she is in a much better place now. I believe she is an angel. Through the goodness of God, we feel you preach your own funeral. She preached a good one.

Resolved that a copy of this obituary be kept for our church record, one sent to her family, and a copy forwarded to Zion's Landmark for publication.

Written at the request of Otter's Creek Primitive Baptist Church, the first Saturday in July, 1971.

Sister Laura Lewis

Brother J.C. Edwards

Elder Joe Sawyer, Moderator

Joe B. Coker, Clerk

#### **BLACK CREEK ASSOCIATION**

The next session of the Black Creek Association is appointed to be held at the Goldsboro Church, Wayne County, N.C., beginning on Friday before the second Sunday in October, and to continue through Sunday, being October 8, 9, & 10th, 1971. Correspondents, ministers and brethren, please take notice that the setting of our association has been changed from the fourth weekend in October to the second weekend in October. The association is being entertained or sponsored by New Chapel Church but for convenience and the availability of more parking space, the association is being held with Goldsboro Church.

Those coming from the South and West take 70 Bypass East at Goldsboro to 117 Bypass. Go North on 117 Bypass toward Wilson, about one mile to J. J. Hanes Company on right and turn to left. Church is located on left side of this road about three-fourths mile after turning off 117 Bypass. Those coming from East turn off 70 Bypass to right onto 117 Bypass. From here follow directions given above for those coming from South and West. Those coming from North take 117 Bypass South at Goldsboro to J. J. Hanes Company on left and turn right at this point and continue on to church.

We extend a warm welcome to our brethren, sisters and friends to come to our association.

Elder J. B. Williams, Moderator

C. A. Creech, Clerk

Elder W. T. Barham, Asst. Clerk

#### **IN MEMORY OF**

#### **ELDER CHARLIE THOMAS**

It is with a feeling of unworthiness that I attempt to write a few words in memory of

our brother and minister.

Elder Charlie Thomas was born August 13, 1885, and passed from this life May 31, 1971. In writing this letter I am made to think of two worlds which Brother Thomas so often spoke. Brother Thomas was blessed to walk in a manner that was pleasing unto his brethren. We feel that if there were more like Elder Thomas, we wouldn't need any jails, judges, nor courts. However, we would not dwell on the goodness of Brother Thomas, but we would tell of his hope if we could. Brother Thomas never varied in his preaching and ministry of extolling the greatness of God while abasing the weakness of man. He had a hope that when his journey was over here that he would be at rest, and that there was nothing he could do to make it so. He firmly believed it all is a gift from God.

We believe Elder Thomas is enjoying the fullness of his hope. He would often say he hoped he would be blessed to get to church, and while speaking would say it is now a reality. We believe he is now in the reality of his hope, that his eternal heavenly home was made bright and fair in his last moments. We extend to his wife and all that were dear to him by the ties of nature our sincere sympathy.

Therefore, be it resolved, that one copy of this obituary be given to the family, a copy to Zion's Landmark for publication, and one be recorded on our church book. Done by order of Surl Church, Person Co., N. C., in conference July 10, 1971.

Elder L. P. Martin, Moderator  
Charlie Blalock, Clerk

#### OBITUARY

We, the members of Mebane Primitive Baptist Church, desire to bow in humble submission to the will of our Heavenly Father, who called from our midst our beloved brother, Willie A. Hawkins, on April 11, 1971.

He was born on February 20, 1886, the son of Rainey Thomas Hawkins and Margaret Corrina Compton Hawkins. He was married to Eva Pittard on November 28, 1912, who preceeded him in death on June 26, 1945. To this union were born seven children: three boys, Allen, James and Thomas Hawkins; four girls, Rebecca (Mrs. Tom Rideout), Margaret, Katie Lee, and Mary Jane.

Brother Hawkins was received into the fellowship of Mebane Church by letter, as a member and deacon, on July 10, 1926. He was a faithful member and deacon as long as his

health permitted.

His funeral was conducted at Mebane Church by his pastor, Elder Burch Wray. His body was laid to rest beside his wife in Oakwood Cemetery of Mebane, there to await the second coming of Jesus. The church at Mebane extends to his family and loved ones our deepest sympathy. We shall surely miss him but feel that our loss is his eternal gain.

Be it resolved that a copy of this obituary be sent to the family, one sent to Zions Landmark for publication, and one be made a part of the church record. Written by order of the church in conference, June 5, 1971.

Elder Burch Wray,  
Moderator  
E. Leon Gilliam, Deacon

#### IN MEMORY OF ELDER A. B. BARHAM

Elder Barham was called as pastor of Helena Primitive Baptist Church on January 4, 1964, and was blessed by the Grace of God to serve us faithfully until May 1, 1971. The death angel called him home on Wednesday night, May 19, 1971, in a Burlington Hospital following a short illness.

We mourn greatly at the loss of our dear pastor whom we loved so much, but God loved him best. The Lord just let us have his kind and loving care for seven years and four months and then called him home where there is no troubles, sufferings, sickness, or pain to sleep while awaiting the resurrection morning. We, at Helena Church, have heard him say so many times that he loved to think of the resurrection which was so sweet to him and we would not call him back to this troublesome world, if we could; we would only say, "Sleep on, dear One."

When the time came for him to go in the stand he would say, "Is it that time? Well, Brethren, Sisters and Friends, I would feel better if I had someone to go with me; for, I love you all so much that I want you to have the best," and we feel that he really meant it for he was so glad to see the other Elders come and visit with us. He would often tell us to ask the preaching brethren to be with him. We had so much love for him and believe he had the same for all of us.

His body was laid to rest in Pine Hill Cemetery in Burlington May 21, 1971, beneath an array of flowers which proved the esteem in which he was held while he was blessed to live amongst us. Our dear Brother will come from the grave with the redeemed family of God, not the same mortal body but will come



forth an immortal body, when the soul and spirit will be reunited with the body before that just and great God. Blessed be the name of the Lord.

We would extend our deepest sympathy to his bereaved family and say that he is not dead but sleepeth. By request of the church, it was agreed that one copy to be placed on our church record, one given to his family and one be published in Zion's Landmark.

Done by order of Helena Church in conference July 31, 1971.

Signed: Sisters: Ann Ashley  
Lela Pennington  
Carrie Monk

### IN PRECIOUS MEMORY OF ELDER A.B. BARHAM

In the year of 1900, on May 6th, Athel Birch Barham was born to the late Joel Jackson Barham and Minnie Lemonn Barham. He grew to manhood and in the year of 1922, he was married to Sister Sudie Roser. To this union four sons were born: Richard, of Burlington, Don of Gastonia, William of Salisbury, and Robert of Durham.

Elder Barham held his membership with Oak Forest Church where he lived humbly among his brethren until death. We believe God called him to preach the grand and glorious truth that we have heard him proclaim so many times. He would come and go with a heavy heart and bowed head. He often expressed himself as being just an empty blank, but we saw him so many times as he was on that Saturday night. We saw him stand for the last time here on God's creation, crying aloud that glorious doctrine of salvation by the Grace of God; and that it was not in man that walketh to direct his steps, but by the Will of Almighty God who sent him.

So often when he was behind the bookboard, preaching this wonderful truth, there seemed to be one of the brightest lights shining around and about him and he appeared so unafraid. Many times we would hear him say that he wished there was someone here to preach for us for he wanted the church to have the best. We, the members, friends, and visitors of Stories Creek Church felt that was what we had in Brother Barham.

Eler Barham was a man who stood for, and craved, peace within the church and among his brethren. We feel to say that he fought a good fight and feel he has gone to that eternal rest to be with all the saints of God, when He comes again to bring forth these bodies from the grave to sing praise forever and ever.

Elder Barham was taken sick on the third Saturday night in May, 1971, and departed this life the following Wednesday night, May 19, 1971, making his stay on earth 71 years, 13 days. He is survived by his wife, Sister Sudie Barham, and four sons; also, three sisters, Mrs. Ida Mae Fulton of Winston-Salem, Mrs. Lee Purdue of Graham, and Mrs. J.C. Winchester of Morganton; three brothers: J. T. Barham of Statesville, Brother W. A. Barham of Burlington, and J. G. Barham of Hickory; seven grandchildren and one great-grandchild.

Brother Barham's funeral was held at James Street Primitive Baptist Church by Elder L.P. Martin and Elder Hugh Wray. Burial was in the Pine Hill Cemetery to await the call of his heavenly Father to bring forth his body to be with Him forever.

Therefore, be it resolved that a copy be sent to the family, a copy to Zion's Landmark for publication and a copy retained for the records of Stories Creek Church.

Done by order of the church on July, 1971.  
Wallace Oakley  
Everett Oakley

### A MEMORIAL FOR BROTHER STEPHEN ISAAC FOUNTAIN

Our loving heavenly Father was pleased to remove from the stage of action our dear brother, "Steve" Fountain, as he was known far and near. He was 81 years, 2 months, and 16 days old. The third child of Hosea Nixon and Laura Ann Brown Fountain, he was born February 8, 1890, in Duplin County, N.C. His departure from this life came at 6:00 a.m. April 24, 1971, in Duplin General Hospital after a long illness. God blessed him with six sisters and three brothers. Both parents and all his brothers and sisters preceded him in death except four. Those surviving are: Mrs. Sudie Bryan, Mrs. Louzetta Murphy, Mrs. Tempie Powell, and Louis Fountain.

Brother "Steve" was married to Myrtie Bryan in December, 1915. This union was blessed with one child which died in infancy. His dear, afflicted companion passed away April 23, 1966, after a lengthy illness.

His afflictions kept him from living alone at home after her death. He made his home with Mrs. Sudie and John Bryan's family. They all loved him dearly and were always ready to lend a helping hand toward making life happy and comfortable as long as he lived. There were other nieces and nephews who helped during his hospital sickness.

He and his wife loved the doctrine,

Salvation by Grace, and manifested a strong faith. They attended church meetings regularly for years, contributing to the church welfare, and were always ready to help those in need. He offered his body before the people at Sand Hill Primitive Baptist Church on March 12, 1961. Deacons put it before the church, and he was gladly received by all members present. By request, his name was recorded with the church at Muddy Creek. He was baptized that afternoon by Elder L. L. Yopp at Floyd Pond. Many of the brethren, sisters, and friends were present for the baptismal service. He manifested the love and faith of a devoted, precious brother in his home church and all others as long as health permitted his attendance. All during his sickness when his mind was rational, his love and interest in the doctrine, welfare of the church, and her members continued to be the theme of his conversation. He enjoyed the visits and conversations of people very much.

His funeral was held at Muddy Creek Church on Sunday, April 25, 1971, at 3:00 p.m. Elder Harmon Brown conducted it. The large congregation of people present was a manifestation of the love which people held for him.

"We Shall Sleep, But Not Forever," "Robed and Ready" — hymns he loved — were sung by those dear to him. His body was laid to rest beside his wife in the Nickie Fountain Family Cemetery. Many beautiful flowers much more than covered his grave.

We miss him so much at church. We know his family misses him most of all. Yet, none of us could wish him back in his condition. We would say, "Sleep on, dear Brother Steve, Sleep on. May we all be together in that heavenly home some day is our humble hope."

I love and cherish his memory and the association I had with him in, and outside of, the church. Written by the request of his sister, Mrs. Sudie Bryan, and the John Bryan family.

Arlene Horne Brown  
Rt. 1, Box 309  
Richlands, N.C. 28574

#### INDIGENT FUND

Lloyd Jones, Seagrove, N.C.	1.00	Mrs. Mollie Seay, Forest City, N.C.	2.00
Mrs. J. H. Coe, High Point, N.C.	1.00	Mrs. Paul T. Jennelle, Christianburg, Va.	3.00
Mrs. J. H. Owens, Danville, Va.	1.00	Stella P. Dalton, Danville, Va.	1.00
Elder Claude S. Brown, Winston-Salem, N.C.	5.00	Mrs. R. V. Johnson, Fuquay-Varina, N.C.	1.00
Mrs. Terrance Jones, Apex, N.C.	3.00	Mrs. E. L. Futral, Burgaw, N.C.	1.00
Mrs. Dewey C. Dean, Alexandria, Va.	6.00	Mrs. J. S. Hoard, Alexandria, Va.	6.00
		Elder P. E. Weisinger, Grapeland, Tex.	1.00
		Mrs. H. L. Fornes, Greenville, N.C.	1.00
		Mrs. Hettie Holmes, Dunn, N.C.	1.00
		Mrs. O. G. Yeatts, Danville, Va.	1.00
		J. W. Allen, Roxboro, N. C.	1.00
		W. N. Creech, Fayetteville, N.C.	2.00
		Mrs. Gladys Robinson, Rocky Mount, N.C.	1.00
		Mrs. W. C. Garrett, Statham, Ga.	1.00
		Elder Hawkins, Timberlake, N.C.	.50
		R. Tom Hawkins, Mebane, N.C.	2.00
		Mrs. Mary B. Green, Toast, N.C.	2.00
		Mrs. M. H. Carroll, Willow Spring, N.C.	1.00
		Elder C. C. Pulliam, Eden, N.C.	5.00
		Hilda Moseley, Martinsville, Va.	1.00
		Mrs. J. S. Gourley, McLeansville, N.C.	2.00
		Mrs. Vercelle Fleming, Danielsville, Ga.	1.00
		Dewey B. Rakes, Stuart, Va.	3.00
		C. R. Bradsher, Roxboro, N.C.	1.00
		E. H. Washington, Butner, N.C.	1.00
		Wayne Moore, Hurdle Mills, N.C.	1.00
		Mrs. R. E. Clayton, Willow Spring, N.C.	1.00
		Mrs. Pauline Puckett, Mount Airy, N. C.	3.00
		J. C. Oaley, South Hill, Va.	6.00
		Guy Owens, Roxboro, N.C.	3.00
		Richard B. Barham, Burlington, N.C.	1.00
		C. B. Brooks, Marshville, N. C.	1.00
		Elder Lonnie Hayes, Burlington, N.C.	2.00
		Mrs. Shirley Terry, Hillsborough, N.C.	3.00
		Mrs. Eula Thompson, Hillsborough, N. C.	3.00
		Mrs. Lessie Baucom, Monroe, N. C.	5.00
		Mrs. C. D. Oakley, Woodsdale, N.C.	1.00
		Mrs. Annie W. Grinstead, Timberlake, N. C.	1.00
		Mrs. Walter W. Clayton, Roxboro, N. C.	1.00
		W. P. Spivey, Willow Spring, N. C.	1.00
		F. C. Prillaman, Collinsville, Va.	1.00
		Mrs. Walter Naylor, Dunn, N. C.	1.00
		C. L. Allen, Winston-Salem, N. C.	3.00
		R. S. Parrish, Colfax,	3.00
		Ben Salter, Atlantic, N. C.	1.00
		Mrs. T. M. Parrish, Benson, N. C.	1.00
		Mrs. Lizzie Williamson, Wilson, N. C.	2.00
		Mrs. J. C. Smith, Winston-Salem, N. C.	6.00
		Alder W. Brown, Fayetteville, N.C.	4.00
		Mrs. Howard West, Goldsboro, N.C.	3.00
		Layton Barbour, Angier, N.C.	1.00
		Mrs. Paul Rohrbough, Newport News, Va.	1.00
		E. T. Jones, Fuquay-Varina, N. C.	2.00
		Mrs. John Fluegel, Peoria, Ill.	2.00
		James G. Howland, Morehead City, N. C.	3.00
		Frankie Grubb, Lexington, N. C.	1.00



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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OLD SCHOOL BAPTIST

AT

117 NORTH GOLDSBORO STREET

WILSON, NORTH CAROLINA 27893

VOL. CIV

SEPTEMBER 15, 1971

NO. 21

ISAIAH

Chapter 40

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

That bringeth the princes to nothing: he maketh the judges of the earth as vanity.

Yea, they shall not be planted: yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

To whom then will ye liken me, or shall I be equal? saith the Holy One.

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, by that he is strong in power; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

## ASSOCIATE EDITOR

ELDER J. M. MEWBORN ...WILLOW SPRINGS, N. C. 27592

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### PREDESTINATION

(Republished by current request)

A question is somewhat stirred among Baptist's concerning the extent of predestination. Some hold that it reaches to every event relating to the affairs of our lives, comprehending all things good and bad, in themselves considered; and these hold that the Lord has unlimited and absolute control over all wicked men and devils, and that no event however wicked in itself transpires contrary to the purpose of God, or defeats His purpose; but that every thing, good or bad, is worked according to God's will; "Who works all things after the counsel of His own will." They feel that if any spirit or event is not absolutely under the control of the Lord it might defeat His purpose.

Others hold that the Lord works in His people all their good works, but they make a distinction between the good works that the Lord predestinated to be done in His people, and the evil works which men do who are not led by the Spirit of God.

To my mind it is true that God works in His people both to will and to do of His good pleasure, and ordains peace for them because He has wrought all their works in them. But to my mind it is also true that every event is absolutely under the power of God, whether it be good or evil in itself, and it is absolutely certain beforehand that everything will transpire according to the purpose of God, and that men, even wicked men meaning

it for evil, do those things which God determined before to be done, not only what He would do in or by righteous men, but also whatever would be done by wicked men. To purpose that wicked men shall do wicked things, in accordance with their wicked principles, and as manifesting what is in them, God, however, not working in them to do those things, but Satan working in them, yet God using those things according to His predestination to His own glory, displays a holy sovereignty beyond the power of mortal man to comprehend, yet it must be true. For He makes the wrath of man to praise Him, and then restrains the remainder of wrath. But He works in His people both to will and to do according to His own good pleasure. In that sense those whom or all that He foreknew He did predestinate to be conformed to the image of His Son.

I see no need for Baptist's to dispute here, nor elsewhere. We all believe in the righteous, unlimited and eternal supremacy of God over all, and that He is IN all His people. God means it all for good, though men mean it for

If God has shown those deep things to some and not to others, let not the strong despise the weak. My brother, if the Lord has shown you more than He has shown to others, He will also give you love, charity, and meekness enough to bear with others that have not seen so much. If the Lord has not shown these things to you, surely you ought to wait patiently and not blame others.



You may all be sure that the Lord  
will do right.

P. D. Gold

(Editor of Zion's Landmark  
1871-1920)

(Taken from Zion's Landmark,  
April 15, 1885)

# THOUGHTS OF ELDER BARHAM AND ELDER HILL

Just a few thoughts of the passing  
of one of the dearest friends I have  
ever had. For over thirty years I  
could go to him with my troubles and  
sorrows. He always had a good word  
or thought to comfort my lonely soul.  
He was never in too much hurry to  
hear me. If it were to talk or cry, he  
listened. Oh! I do not know how I  
could have come this far without his  
help.

He came to me in the passing of  
my Daddy who was so precious to  
me. I felt that I could not go on and  
he would say: "Don't worry, he is  
out of this world of trouble and  
sorrow and I feel that surely he is at  
rest." When my precious husband  
was taken, it was still worse with  
me. I was taking this still worse. I  
was sure I was going to lose my  
mind completely. He did not come to  
see me as often as when my  
husband was with me, but he did call  
so often on the phone and would say,  
"Do not worry, you will get over  
your trouble some day." He would  
see that I had a way to go to church.  
Oh, I do miss him so much! So many  
times I have needed his able  
counsel. It was never too cold nor too  
hot if he thought he could render a  
needed service to any of God's little  
children. If he could not go, he would  
call. He and his wife and my  
husband and I have traveled many  
miles to associations and other  
meetings. He was our pastor at

Burlington Church when I offered to  
the church. I will never forget that  
wonderful day when he and Elder  
Hill baptized my husband and me.  
We were both baptized at the same  
time with our arms locked. If I ever  
shouted, I did when I came up out of  
the water. I felt that if he had turned  
me loose, I could have arisen and  
flown out of this world. I do not feel  
that I will ever find anyone who will  
mean any more to me than Elder  
Barham as a Father in Israel.  
Please do not get me wrong for it  
was not the man I loved so dearly,  
but it was the love of Christ in him  
that was so evident that I loved so  
dearly, both in Elder Barham and  
Elder Hill.

The last time I saw Elder Hill  
alive, we were at Bunker Hill  
Church. In the closing of the ser-  
vices, he was standing at the book  
board, the tears flowing down his  
cheeks. He was such a good  
moderator. I do miss him so much, I  
feel that he is asleep in a sweet,  
peaceful sleep, never to worry  
anymore. I would not call him back  
in this old world of trouble.

Oh! if I could feel the surety of  
the welfare of my poor soul as I do  
these two Elders, I could say: Roll  
ye wheels of time and bring the  
joyful day.

Written by an unworthy sinner,  
saved by grace if saved at all.

Sallie E. Hawkins,  
1548 Albright Ave.  
Burlington, N.C.

The following obituary or  
memorial of Elder George W. Hill  
was written by Elder A. B. Barham  
prior to Elder Barham's death on  
May 19, 1971. The memorial of Elder  
Hill together with the memorial for  
Elder Barham by Elder Dagenhart

were both adopted by the Salem Association in conference on June 19, 1971. We feel that both of them are well written, and we are publishing for the benefit of the Landmark subscribers and readers.

Editor

### MEMORIAL TO ELDER GEORGE W. HILL

On the 22nd day of June, 1897, a man child named George was born to the late Joel and Mary Hill of Pilot Mountain, Surry County, North Carolina. He grew up to manhood under the guiding hand of his saintly parents.

In the year 1925 he was drafted into the service of his Lord whom he served with humble boldness. His counsel was with wisdom; his advice was worthy of consideration. He had a good report from without and within. He stood firmly in the doctrine of predestination of all things, salvation by grace, and the resurrection of the bodies of all men. These principles were first with him in the presence of friend or foe. He loved his brethren at home and abroad. Their welfare was his concern.

Elder Hill served the Salem Association for thirty-two years as Moderator without fame or favor, but with a heart of love and fellowship. His services were often requested from the mountains to the East Coast. He never refused his service in visiting the sick or burying the dead, no matter how hot or cold the weather, or poor the people were in material things of this life.

At the time Brother Hill was called from this life, he had the pastoral care of four churches in the Salem Association, who loved him

for Christ's sake.

We feel to say that our dear brother, pastor and moderator has fallen asleep in his Lord, which Brother Hill so sweetly declared is the way, the truth, and the life. We have not lost him, but just separated in the body for awhile until the fulfilling of time when his Lord shall call the body from the grave and bring it forth with the likeness of His body to forever be with Him in that world of love that has no end.

It was on the morning of November 21, 1970, that Elder G. W. Hill was discharged from the trials of this world by the Captain of his salvation, saying, "Well done, my servant; enter into the joys of everlasting peace." He apparently fell asleep without pain or fear to await the awakening day. He leaves to mourn his passing his dear companion, Sister Ada Fulk Hill, who has so faithfully stood by him — a support to him in the trials of this life. Also, two noble sons, George, Jr., and Frank T. Hill; a lovely daughter, Mary Ann Hill Oakley. They all loved their Daddy very much. Also, one sister, Mrs. Daisie Dezern, three brothers, Elder Troy Hill, Mr. Brady Hill, and Mr. Ed Hill, and many other relatives and friends.

We trust that it is the will of Him that brings light out of darkness and maketh the storm calm to comfort the hearts of all who feel the passing of Brother Hill so keenly. May the thought of the resurrection of our bodies remove the sorrow from our hearts, that we be made to say, "Roll on, ye wheels of time, and bring that joyful day."

The funeral of Elder Hill was by Elder T. F. Adams and Elder L. P. Martin, Brother Hill was laid to rest



at Bunker Hill Cemetery beneath a beautiful mound of flowers to await in peace the Day of all days.

Humbly submitted,  
A. B. Barham  
Burlington, N.C.

## MEMORIAL TO ELDER

A. B. BARHAM

Wherein, it has pleased almighty God to call from our midst our dearly beloved and highly esteemed brother, A. B. Barham, one of God's humble servants. People from the East Coast to the West Coast mourn the loss of Elder Barham. He was a faithful and useful servant of the most high God, and to His people, whom Elder Barham was made to love. He always stood ready to lend a helping hand to the needy.

Brother Barham leaves to mourn his passing, his dear wife, Sister Sudie Barham, also, four sons, three brothers, seven grandchildren, and one great-grandchild. In addition are the great host of brethren and sisters of the churches he served all over this land and country who mourn his death. He was a friend to everybody and was loved by all who knew him.

Elder Barham was blessed to serve faithfully as Clerk of the Salem Association for many years.

Brother Barham departed this life on May 19, 1971, at 9:30 P.M. His funeral was conducted by Elder L. P. Martin and Elder H. D. Wray on Friday, May 21, 1971.

May we all be given to bow in humble submission to the will of Him that works all things after the counsel of His own will, for this God makes no mistakes.

**“Thou rest of the weary and hope of  
the lonely  
Lord Jesus, my Saviour, I come unto**

thee:

O' give me thy welcome, and let me  
come gladly,  
And bless with forgiveness so rich  
and so free.

I come heavy laden my sins they are  
many,  
But thou hast procured a full pardon  
for me;  
Thy grace is sufficient for all and for  
any  
That look for salvation and succour  
in thee.

Deliver from coldness, and let me  
live nearer,  
Thy praise and thy glory that I may  
show forth;  
Give sweetness and love that will  
make thyself dearer,  
That I may rejoice in thy infinite  
glory.

And so let me rest in thyself, my  
dear saviour,  
And prove the almighty succour and  
save;  
To me give rich grace, that in all my  
behaviour  
I more of thy meekness and  
lowliness have.

For He came to earth to save,  
Conquered death, hell and the grave.  
And ascended up above,  
Where all is joy, peace and love.

In the resurrection morn,  
He will come to earth again  
To carry His jewels " " ,  
For ever with Him to reign.

In love, joy, peace and gladness,  
All around the throne of God,  
To behold His smiling face,  
With Him in His blessed abode."

H. F. Dagenhart  
Burlington, N.C.

## AN APPRECIATION

Dear Elder Adams,

I would like to express my appreciation for yours and Sister Adams' kind, sweet words in my time of sorrow. I know God's will is done in all things, and I and everyone must be made to stand still and see His salvation. It does us good to see His salvation, but we can't see it all the time. I have had several strokes in the last eighteen months. I stay at home alone. Please remember me in prayer. I love you very much.

I am enclosing a song, or a memorial, to my dear wife. If you wish to have it published I would be grateful. I wrote it myself, and it is true.

I hope you can come to our association.

Yours in hope,  
N. E. Stanley  
Box 93  
Hardy, Ky. 41531  
July 19, 1971

A MEMORIAL TO  
MRS. FANNY E. STANLEY  
WHO DEPARTED THIS LIFE  
OCTOBER 14, 1970

(Sung in the tune of 233, Goble Hymn Book)

Come, my children, friends, and  
loved ones,  
While I tell you why I mourn.  
I have lost a dear companion,  
And with grief I write these lines.

## CHORUS

Then weep not for her,  
Then weep not for her,  
For she's gone across death's chilly river,  
And we soon will follow her.  
She is sleeping but not forever,  
She will awake when Jesus calls.  
She has just crossed death's chilly river,

And we will soon follow her.

She was a kind and loving companion,  
To this poor, unworthy one.  
She was blessed with love and kindness,  
And prayed God her soul to bless.

She prayed God to bless her children,  
And give them free grace each day.  
When she thought I was sleeping,  
She prayed God to give me faith.

She would say these are my loved ones,  
Please have mercy on them all.  
She is gone, just gone before us,  
Waiting for our calls to come.

God, the Lord predestinated,  
That she go just when she did.  
He just called her while she was sleeping,  
She was tired and needed rest.

She believed in God's predestination,  
And she loved His church below.  
She believed and had hope that  
God's free grace had saved her,  
And in it she fell asleep.

In this world she left a poor companion,  
With a broken heart to mourn.  
To my family, friends, and loved ones,  
I am waiting for my call.

I believe to us God did give her,  
And He took her as He willed.  
From this world of sin and trouble,  
I am tired and want to go.

Written January 19, 1971  
by her husband, N. E. Stanley,  
who loved her very much—



# THOUGHTS ON CREATION

Dearly Beloved in our Lord:

With so many thoughts of you dear ones and how gracious our Father in heaven is to His creation and of sinners! Yes, to raise them up, to cast them down, to the breaking down of strongholds from time to time: A governor to our souls is given us to intercede for us in our weaknesses. Today-Good Friday there be many sad feelings for the precious Lord our Redeemer, who was ordained the great High Priest, forever, after the order of Melchisedec, to the shedding of His precious blood for the weakness of man, inherited of our earthy father, Adam. Like not to any of the kings of all ages, generations or nations, for those kings who fell by sword and armies were laid to rest with their fathers. Our dearly beloved Lord Jesus had but one mind and thus to be about His Father's business from His early walk in life; thus, to be persecuted, crucified, both in walk and upon the cross, laid in Joseph's new tomb until the stone was rolled away. Walking among his elect number, created in Him before the world was, for forty days and ascended in a cloud to meet and be seated at the right hand of His Majesty on High.

Every tablet of God's plan is fulfilled to a jot and tittle and each passing day of my little life I feel I am given light which leads and comforts me to the extent of feeling I have been so favored. Oh, nay, not in nor of any merit of this lowly worm of the dust, but by God's mercy, love and truth, which is of he Holy Ghost through Christ Jesus our Lord and Mediator between God and man. All is measured to be even as God meted out the waters in the hollow of His

hand. The water, a foundation, to bear up the ship or spirit ordained to be fulfilled from stem to stern or the beginning to end to fulfill all glory, honor and praise to the King eternal, who rules both in heaven and earth and throughout all principalities. For He, the Great I Am, the Alpha and the Omega, the first, the last, never ending eternity.

The God in power, allwise, eternal and glorious; for in the beginning, heaven and earth, sun, moon, and stars named in heaven, so shall it be in earth named and divided as Winter and Summer, two season-fall and springs are two more-four seasons in all. Twelve months named in earth as it is in heaven, even the great Mazzaroths-imaginary lines in heaven as the zodiac is in earth.

The twelve sons of Jacob, of the lineage of Abraham and the promise to His seed. Isaac, the child of grace, in the appointed season, again the seed of promise by the Holy Ghost, born of a virgin and His Father is God. This promise ordained, meted out in God's plan before the world was. Christ born of woman is God and man, and to seek in the house of Jacob, there are so many measures like four Mothers, two sisters as mothers or wives, and only one woman, child and only one Father of this one tribe of which Joseph, the eleventh son, and Dinah, the daughter, the eleventh child and seventh of her mother-Leah.

A marriage right in the house of Jacob. Only by jealousy, Joseph was carried away and Dinah was defiled, married and widowed. These measurements are to meet out in truth the power of God. That was in the beginning, that was with God and that was God. The word was

made flesh. The power of the word is God-Jehovah. His love to perfecting, Christ, through the Holy Ghost, for it is the crystal clear stream that flows down from God to man and the Tree of Life in the street of it and on either side, and the leaves are for the healing of the nations. What leaves? In Isaiah it gives light by the two leaved gates, gate of heaven and heaven with power.

These lines I have written as given and subjected to error only in the weakness of flesh; for be there any light it must be over and above me.

Humbly submitted,  
Marion H. Mulholland  
R. F. D. No. 2, Box 184  
Lambertville, N. J. 08530

#### CONCERNING PRAYER

My dear Carolyn,

We are all so full of this life and this flesh and the lusts and idols of this world! If of this world, we have hours and days and weeks again to fall below and to wonder where He has gone. I feel that He has wonderfully blessed me with His manifested presence a few moments here and again there; but still so very little. We see Him through the lattice work, a glimpse here and there, but most of the time that is very indistinct.

Carolyn, I am not contrary about prayer; I wish I could offer prayer; maybe the Lord will give it to me some day. Like other things, I cannot offer prayer in words of my own; it seems that anything I could say would be of myself and thus be mockery; maybe I will be enabled to forget self that the mouth may speak out of the abundance of the heart; and I hope His Holy Spirit may govern and fill the heart. I do feel

that it is the right for us to plead those things that He has promised in His word. You know, however, how I have felt in regard to prayer; to me prayer is given; sometimes when it overtakes me completely, I feel that is God given and that out of His mercy and out of His impotence and and steadfastness, it will surely be answered. First, He makes us hunger for what He intends to give; He prepares us to receive; He brings us to cry for it, to cry from the desert and the dry land where no water is and when received it is most eagerly grasped and cherished. But I do feel, in a way that I cannot explain, that there is a duty toward another prayer. It is in obedience that we bow our heads in reverence and speak the murmurings of our hearts; many receive comfort from one's prayer as much, sometimes more, than from one's preaching. But that I do not know how to do, yet it does seem that I ought and that I could. But I fear that I speak in error and out of myself, and I feel that I would speak in mockery.

Elder Vaughn said he once could get no further than "O Lord —" That was only once with him, but I feel that I could get no further than "O Lord, Thou knoweth my heart, that I know not how to pray—" I can do better on paper than I can speaking, I believe. Again, is it self that is in my way? Self has always been in my way; all of my life it has been in my way; in every sense of the word, it has ever been in front of me instead of behind me. When I was in grammar school, I could not say a poem before the class because self jumped right out and stood exactly in front of me, so squarely in front that I could not see anyone or anything except self.



Self gets in the pill when I try to swallow it; it kicks back to the front of my mouth faster than I can push it back and swallow, regardless of how hard I try. Some say that is so foolish: Yes, no one says it more than I think it. Someone helped me once when I was of school age by telling me that I was only thinking of myself as being important, feeling that everyone was looking at my hand and my feet and at me in general. I was not that important, no one cared that much what I did with my hands, or my feet, or how my voice sounded; why not go on and realize that you are not so important as to make any difference.

Well I tried my best to believe what they said was so and it did help me some. Also I swallowed a pill once or twice and got by with it. I try often to give myself that same lecture; sometimes it helps a little but sometimes none. Today when I come before a crowd or an audience, I feel so self-conscious! And it gets off with me. I am inclined to stand back and let the other fellow take the credit, give the orders etc. Today, I received orders assigning me to a board to investigate a fire in one of the buildings here: I was sort of dreading and wondering whom I could look to for more information about making a survey than I know: the same information is available to me that is available to anyone else. What is the difference? Some shove in, while others hesitate. Self gets out in front of me and I cannot see anything else, because it is so close and so directly in front of me.

Well, this is not the letter, I thought to have written. My love to you and the girls.

Lovingly,  
Douglas

#### THE PERFECT WORK OF GOD

Dear Brother and Sister Adams,

I thought I would write you a few lines and tell you, we of the Union Primitive Baptist Association, surely did enjoy your visit with us. It is a wonderful blessing when brethren, who are separated by so many miles, can visit and dwell together in such peace and harmony and can feel the love that flows from breast to breast. With natural men this would be next to impossible but when God works in the hearts and minds of His people according to His good pleasure, then man can not take any credit for it, for it is the perfect work of God.

I know that I am a poor man and do not have a fine house like some do, but I hope you felt welcome in my home. I hope that, at another time appointed of God, you will visit us again.

We do not know whether or not we are a part of those who were chosen in Jesus Christ before the world began but we do have a hope of eternal life through the finished work of Jesus Christ. We believe that all that the Savior died for on the cross have been redeemed. The Apostle Paul says in Heb. 10:14: "For by one offering He hath perfected forever them that are sanctified." Paul also says in I Cor. 1:30: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption." I believe, in my heart, that we believe in the same living, true God, who worketh all things after the counsel of His own will.

Let us rejoice in that we are made to sit together in heavenly places in Christ Jesus. I believe these heavenly places are where brethren are brought together to hear and

Speak the truth as it is in Christ Jesus. May the God of love and grace bless you both with all spiritual blessings, if it be His will, is our prayer.

Your brother and sister, I hope, in sweet fellowship and love,

U.V. Wallace and wife, Opal  
3514 Oscar Ave.  
Fort Worth, Texas  
July 2, 1971

#### ONLY THROUGH CHRIST

Dear Elder Adams,

I am Elder Claude C. Pulliam's son and all of us in my home enjoy reading Zion's Landmark. However, I am not a member of the Primitive Baptist Church, but I hope I am a believer. The church has been, and is, established in the heart of God's people. I do live in the hope of becoming a member of the church someday when it pleases the good Lord to bring this about at His own time; but I feel too unworthy to be called a child of God. My hope gets mighty little at times. If I could just lay this burden aside how easy it might be! At least that is the way I feel, in nature, sometimes. Satan makes me feel that I have been deceived in it all. I am just a poor pilgrim and a stranger in this world.

Saint Mark said, "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." St. Mark 5:19. I want to tell the dream I had about fifteen years ago. I was in a crowd of people and I was on the right hand side of Jesus. He had the prettiest white robe I have ever seen. I have thought at times how sweet the name of Jesus sounds to this little one and I can praise Him for what

He has done for me. Only through Jesus Christ, and not through and good thing I have done, I hope to have that blessed inheritance to eternal life.

Elder Adams, I hope, at God's time, you will remember this poor little lamb, if I be such, in your prayers and one who is unworthy to write. I am sending \$5.00 for two year's renewal to the Landmark. I am donating \$5.00, also. If you have any more copies of "What We Believe and Why", please send me one of them.

A little brother in hope,  
Daniel R. Pulliam  
RFD Box 7-A-1  
Eden, N.C. 27288

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#### BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Creeches' the fifth Sunday and Saturday before in Oct., 1971. Creeches' Church is located about twenty-five miles west of Wilson, N. C., about ¼ mile off N.C. 42 Highway to the left, and about one mile East of N.C. 39 Highway. Elder W. T. Barham was appointed to preach the introductory sermon, Elder J. B. Williams, his alternate. We wish to invite our brethren, sisters, and friends, and a special invitation is extended to our ministering brethren.

J. B. Williams, Clerk  
225 Braswell St.  
Rocky Mount, N. C. 27801

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#### NOTE OF APPRECIATION

I would like to take this opportunity to thank each of you for sending me back issues or copies of Zion's Landmark which I requested through the Zion's Landmark last summer. It is impossible to send each of you a personal letter or expression of appreciation, and I ask that you accept this notice as a means of my personal acknowledgement.

T. F. Adams



# *Zion's Landmark*

"Remove not the ancient Landmark which thy fathers have set."

## **Editor**

ELDER T. FLOYD ADAMS  
Willow Springs, N. C. 27592

## **Associate Editor**

ELDER J. M. MEWBORN  
Willow Springs, N. C. 27592

VOL. CIV NO. 21

Second Class Postage Paid at  
Wilson, N. C. 27893

Wilson, N.C. 27893 September 15, 1971

## **PERSEVERANCE OF THE SAINTS**

(Con't From Last Issue)

Dear Brother Adams:

On November 20, 1966, I read an article in the *Zion's Landmark* almost like the one that I received this morning with reference to the soul, and of that date I replied to that article, but I decided not to mail it to you as I have no mind to cause ill feelings with any one; but God's humble poor all over this country read your paper and it seems that someone enjoyed what you had to say and wanted more which I believe is not as the scriptures teach. I notice, that in two places, the words — soul, body, and spirit are used. I can tell by what you have to say that you are a Bible student and have ability to write and put together words as do all writers.

The world religionist believe just what you do about the soul and that is enough to condemn the ideas that

you have offered. The world believes in Sunday Schools, but when you call their hand on it and tell them that there is not anything in the scriptures that justifies Sunday Schools, they say that even if it does not, they still believe that it is right because they believe that it is in man to direct his steps and man should help Him. Without boasting, I have a fair knowledge of the scriptures as to what it says, however, I am aware more than anyone else that I could be wrong as to its spiritual teachings, but my prayer is that I may be taught in the scriptures, for the truth is all that makes us free. Naturally, or spiritually, a little leaven leaveneth the whole lump.

You can see by my writings that I am not a scholar, or a writer, and I do not profess to be; neither am I a preacher. I write this to you with much fear and trembling, for to offend one of God's little ones it would be better that he had a millstone tied about his neck and was cast into the sea. I have never heard you preach, nor have I ever had the pleasure of meeting you, but you have been recommended to me very highly. I have met most of the outstanding brethren in the United States in my travels. I perceive that back in the country where you are, a lot of religion prevails among some churches. Not that many noble are called. The Apostle Paul said that he came not to them with excellency of speech or of man's wisdom, but in the power and demonstration of the spirit. He did not care to know anything among them except Christ and Him crucified. The scriptures were given to God's people for their learning and I do not believe that the Holy Ghost leads us into error but we

are led astray of our own lust, which I believe refers to the flesh, or the natural man.

I will not write too lengthy as I am mailing you the letter that I wrote you last November. I believe you want that which you write to be the truth, so you search the scriptures and after you have read what my views are, write me and let me know if you still hold to what you have written and if those articles will hold water. I am familiar with all of the scriptures that you bring to bear and I do not see them as you do. I have reference to the soul. I believe only two places in the whole scriptures refer to soul, body, and spirit. One is in Paul's writing and one in Matthew's. All the rest show very clearly that he is speaking of the man of the dust when He speaks of the soul, or souls. You will find, according to your views, that maybe one out of ten may be construed to mean something else. Do you believe the thing formed of the dust died and was made alive through Christ? Have you ever read of a dead spirit, or have you ever read where one was made alive?

You hath He quickened who WERE dead. Do you suppose that He was talking to some spirit or, as you believe, some soul which had never been dead? You remember they spoke of Christ in this manner: Thy soul shall not remain in hell neither shall His flesh see corruption; and a body hast thou prepared me. He, Christ, offered His body for His brethren that they might live. All of the offerings under the law were types of the body that should come and take away sin forever. You remember when they referred to bulls and goats, in reality, he offered His body, not His

blood. That is the way they took the life of all they offered — by bleeding them to death. Do you believe that if they had taken all of His blood and His body had not gone to the grave and come forth, there would have been any resurrection of our bodies? I do not, and when He says; "Without the shedding of blood there is no remission for sin," He is saying that if there had been no body prepared, there would no flesh be saved, for the offering of a body, from Abel to Christ, was a type of Him that was to come in the end of the world.

That world was from Adam to Christ and the world wherein dwelleth righteousness is that new world — that world where we need no light by day nor by night, for that light is within us that causes us to move and have our being. I speak of the family of God. I do not have any mind to offend you but I do not know how to say the things that are on my mind in any way other than the way I am saying them. As I told you, I am not a very good writer. I recall, some place in the scripture where it says, "—Because I tell you the truth you seek to take my life." The truth is as a straight line. It does not deviate to the left nor to the right, but to the shortest distance from one point to the other.

Please let me hear from you. I did not mail the first letter as I feared that it might offend, but when I read another such writing I could not refrain from mailing it to you.

Yours in numble hope,  
James A. Bell  
Mesilla Park, N. M.  
September 19, 1967

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Dear Brother Bell

It is not for the lack of



appreciation that I have delayed in answering your letter but I have been hindered in many ways. I have read and reread your letter several times. It appears that the essential difference with reference to our views is that you believe that when the body dies the soul of man dies also; all of which goes back to dust.

Before attempting to answer your letter, may I say that you have not in any way offended me. It has always been my pleasure to exchange views with no intention of leaving an impression on any that I have been endowed with any superior knowledge of same over my brethren. These thoughts (which I have previously written) are to be accepted only as far as they are supported by the Word of God. According to my understanding, the scripture set forth a distinction between the soul, body, and Spirit. Paul made a distinction by saying, "And the very God of peace sanctify you wholly; and I pray God your whole Spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23. If I should write at length I do not know that I could clarify my statements any better than what I have stated in my previous editorials.

May I assure you that if there is a difference in our opinion with reference to any portion of God's sacred Word, it is a friendly difference so far as I am concerned.

If what I have said with reference to the soul, body and Spirit is not the truth, then it remains to be seen that what I have written is false. When asked by my brethren to give my views upon any portion of the scripture, I do so with much fear and trembling. You stated on page nine

of your letter, quote: "I am sixty-eight years of age and this is the first time I have ever run into an old Baptist that at least expressed themselves in the way you have." Unquote.

I am seventy-six years of age and I have never heard any man say before that the soul of man is what God formed out of the dust of the earth; and that the soul is the only thing that does die. In Genesis it is recorded, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2-7.

I believe that there is a separation of soul and body at the expiration of this mortal life. This is evidently true because of what was said at the death of Rachel. Genesis 35-18 reads as follows: "And it came to pass as her soul was in departing, for she died." Elder Sylvester Hassell said, in his Church History, page 258, that Elder John Gill was perhaps the most learned, able, sound, upright, and humble Baptist minister since the days of the Apostle Paul. With reference to the death of Rachel, he said this, quote: "And it came to pass as her soul was in departing for she died." Gen. 35-18. In childbirth; she had most passionately desired children, without which she could not live with ease and peace of mind, and now she dies by having one (see Gen. 30:1) and by this account of her death it appears that death is the separation and disunion of soul and body; that at death the soul departs from the body; that the soul does not die with it but goes elsewhere, and lives in a separate state, and never dies, it goes into another world, a world of spirits, even to God who gave it."

Eccl. 12-9. Unquote. See Elder Gill's Commentary, Volume (1), page 185. Elder Gill's Commentary contains (6 Volumes.

Matthew Henry was also an able expounder of the scripture. Elder Sylvester Hassell said this of him, quote: Matthew Henry (1662-1714) an English nonconformist minister, preached through the whole Bible, in expository sermons, more than once; and his exposition of the Bible, though not scientific or critical is said to be still the most practical, devotional and spiritual of all English commentaries." Unquote: see Hassell's Church History (page 547). The words of Matthew Henry are in substance the same of what was written by Elder John Gill, quote: Rachel had passionately said, "Give me children or else I die" and now that she had (for this was her second) she died. Her dying is here called the departing of her soul, note, the death of the body is but the departure of the soul to the world of spirits." Unquote: see Matthew Henry's Commentary, Volume (1), page 207.

It may be truly said that these men were not inspired like the Apostles and Prophets, yet if their teaching conforms to the law and the prophets as well as Jesus Christ and His Apostles, how can they be denied? It is most certain that the souls of God's humble poor are quickened by the Spirit of God here in this time world. We have the testimony of David. "The law of the Lord is sure, making wise the simple." Psalms 19-7. Again He said, "He restoreth my soul: He leadeth me in the paths of righteousness for His name said." Psalm 23-3.

Jesus said to His disciples, "And

fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10-28. Is this not sufficient to prove that the soul cannot be destroyed by men even if they kill the body?

To the lawyer who tempted Jesus by saying, "Master, which is the great commandment of the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22-36, 37. The soul of Mary, the Mother of Jesus, rejoice in soul and Spirit. "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Luke 1-46, 47.

Paul said, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father." Rom. 8-15. Is it not clear to see that it is the sons of God whom Jesus redeemed from under the law that received the spirit of adoption? The spirit of adoption is not the full adoption, but an earnest or pledge that the body will be adopted at the resurrection of the dead. To this the Apostle adds, "For we know that the whole creation groaneth and travaileth in pain together until now. Not only they but ourselves, also, which have the first fruits of the Spirit, even we ourselves waiting for the adoption, to wit, the redemption of our body." Rom. 8-22, 23. To this I will add, that all the saints of God, from Adam's day until the end of time, are waiting for the adoption of their body, at which time, when Jesus will appear the second time, and as Paul said, for our conversation is in heaven from whence we also look for the



Saviour, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself.

I will again repeat the words of the Apostle Paul, which I stated in my previous Editorial, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. 8-11. Once more I will add, if the soul dies when the body dies, how could John say that he saw the souls of them that were slain, under the altar. If their souls were dead how could they cry with a loud voice? "Saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6-10.

Once more I wish to make my point clear on the Spirit of adoption. Paul said, "Now I say, that an heir, as long as he is a child, differeth nothing from a servant, though he be Lord of the Father. Even so we, when we were children, were in bondage, under the elements of the world. "But when the fulness of the time was come God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying Abba Father. Wherefore thou are no more an servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:1-7. To illustrate this, a man may have many slaves or servants. If he chooses to adopt one or more they become his sons (not by birth) but

by adoption. They become an heir. They have all the rights and privileges the same if they were his sons by birth. These adopted sons of God are no more servants but sons. Jesus said, "And the servant abideth not in the house forever, but the son abideth ever. If the son therefore shall make you free, ye shall be free indeed." Jno. 8:35, 36. These sons of God fell in the ruin of Adam. They were in bondage. Even though they were the sons of God, yet when they were in bondage or under the law, they were not manifest Sons of God. They were servants under the beggarly elements of the world. The purpose of Jesus (who was made of a woman) made under the law came to redeem them from under the law that they might receive the adoption of sons, and because ye are sons (by adoption) God hath sent forth the spirit of his sons in their hearts crying, Abba Father.

May we observe that those whom Jesus redeemed from under the law could not say, Abba Father (that is to say, my Father) until they received the spirit of adoption.

As before stated, the spirit of adoption is not the full adoption. It is an earnest or pledge that these sons of God will receive the full adoption at the resurrection of the just, at which time their bodies will be adopted. As Paul said, "We wait for the adoption, to-wit: the redemption of our bodies.

By the permissive will of God men can kill the body, but not the soul. It is only those things that are mortal and material that man can kill. The soul is immortal and immaterial, therefore it is out of the reach of man. God only can destroy the soul. May I again repeat the words of Jesus, "And fear not them

which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

If what I have written is convincing may the Lord be praised. If it is not, may I assure you that I have the highest regards for you in my opinion. I love my brethren even though we may differ on some points of God's sacred Word. If you ever come to North Carolina again, we would appreciate having you visit us in our churches and home. We welcome your reply.

Yours in hope,  
T. F. Adams  
October 19, 1967

#### BLACK RIVER UNION

The next session of the Black River Union is appointed to be held, the Lord willing, with Seven Mile Church the fifth Saturday and Sunday in October, 1971. The church is located about five miles South from Newton Grove, N.C., one mile from McLamb's Crossroad.

Elder J. M. Mewborn was chosen to preach the introductory sermon. We wish to invite all lovers of the truth to meet with us, especially our ministering brethren.

Alonzo Barefoot, Clerk

#### WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at Sealevel, the Lord willing, the fifth Saturday and Sunday in October, 1971. Sealevel Church is located on 70 Highway about thirty miles East of Beaufort, N.C.

Elder Sam Gilbert was chosen to preach the introductory sermon. A cordial invitation is extended to all believers in the doctrine of Salvation by Grace to come and visit with us with a special invitation given to our ministering brethren.

H. A. Young, Union Clerk

#### LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Flat River Church, beginning on Saturday before the fifth Sunday in October, 1971. Elder Jack Hawkins was chosen to preach the introductory sermon,

Elder Burch Wray, his alternate.

All lovers of the truth are invited to meet with us, especially our ministering brethren.

Clyde Satterfield,  
Union Clerk

#### UNION NOTICE

The Angier Union will convene with the Church at Willow Springs, the Lord willing, the fifth Sunday and Saturday before, in October. Elder T. Floyd Adams is appointed to preach the introductory sermon and Elder T. Allen Johnson is appointed as alternate.

All lovers of the truth are invited to meet with us. All ministers of like faith and order are heartily invited to come and be with us. The church is located about ½ mile east of Willow Spring, on Highway No. 42.

E. T. Jones, Clerk  
RFD 3  
Fuquay-Varina, N. C. 27526

#### UNION MEETING IN CALIFORNIA

The Predestinarian Old School Baptist Union of California will convene, the Lord will, with the Little Flock Church in Bakerfield, California, 425-30th St. at the Odd Fellow's Hall, beginning Friday, continuing Saturday and Sunday, November 5, 6, 7.

For information telephone 213-331-5210.  
W. B. Wilson

#### MANAGEMENT AND CIRCULATION STATEMENT OF OWNERSHIP,

Date of Filing: Sept. 29, 1971. Title of Publication: Zions Landmark. Frequency of Issue: Semi-monthly. Location of known office of Publication: 117 N. Goldsboro St., Wilson, N. C. Location of the headquarters or general business offices of the publishers: Willow Springs, N. C.

Publisher: Elder T. F. Adams. Editor: Elder T. F. Adams. Managing Editor: Elder T. F. Adams. Owner: Elder T. F. Adams, Willow Springs, N.C. 27592

A. Total No. Copies Printed	1904
B. Paid Circulation	
1. To Term Subscribers by mail, carrier delivery or by other means	1854
2. Sales through agents, news dealers, or otherwise.	None
C. Free Distribution	50
D. Total No. of Copies Distributed	1904

Elder T. F. Adams



# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

A

117 NORTH GOLD STREET

WILSON, NORTH CAROLINA 27893

VOL. CIV

OCTOBER 1, 1971

NO. 22

## ISAIAH Chapter 40

Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the end of the earth, fainteth not, neither is weary? there is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall:

But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint.

## CHAPTER 41

Keep silence before me, O islands: and let the people renew their strength: let them come near, then let them speak: let us come near together to judgment.

Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

## ASSOCIATE EDITOR

ELDER J. M. MEWBORN ...WILLOW SPRINGS, N. C. 27592

**\$4.00 PER YEAR — 2 YEARS \$7.00**  
**TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00**

**POSTMASTER: Please forward change of address orders on form 3579 to Elder T. F. Adams, Willow Springs, N. C. 27592.**

SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### **MY STRENGTH MADE PERFECT IN WEAKNESS**

My dear Sister Thomas:

I am so sorry that you have had to be sick. I have thought of you so many times and, yet, it seems that I have not been able to write. We do feel that the Lord has perfect knowledge and knows just what is best for us and, yet, when we are in affliction of body, we cannot always feel joy in the presence of "the thorn." Paul prayed thrice that the thorn be removed. But the answer of the Lord was: No, Paul, this thorn must remain in your side; My Grace is sufficient for you; you shall go in My strength, and you shall find My strength all-sufficient when your strength is all gone! My strength is made perfect in weakness! II Cor. 12.

Sister Thomas, when we are strong in this flesh and in self-will, we do not cry unto the Lord; we do not feel that urgent need and that necessity for Him. It is when we are in prison, and in afflictions, and in the furnace, that all our own strength is gone; all our self-will is broken, and when we are facing death—spiritual death—then we are enabled to cry and plead and beg for His mercy and our very life!

"When I am weak, then am I strong." When I am weak in my self strength, and when my self-will is broken, and all my fair designs torn asunder, then am I strong in Thee—in faith. Have we praised our Lord for our thorns? Have we praised the Lord for our very afflictions? Have we praised Him for casting us in

prison, and for our chastenings? Let us well remember this: "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye be without chastisements whereof all are partakers, then ye are bastards and not sons." Heb. 12. Let us consider one or two examples.

Suppose Paul had not been arrested by the Lord and cast down, blind? Then he would have gone on persecuting the little ones of the Lord, and ended in eternal death. Suppose Paul had been spared his thorn; that is, suppose he had never been beaten for the Lord's sake, suppose he had never been cast into prison; suppose he had never been carried before Caesar for preaching Christ's truth; suppose he had been allowed to go on in his merry way as he had started? Was it not a mercy of the Lord, that the thorn was cast into Paul's side, and he arrested and made to know the Lord of Glory? Suppose Joseph had never been ill treated by his brother? suppose he had never been sold into Egypt, even accused falsely and thrown into prison? Could he have known the mercy of the Lord in saving him and his brothers alive? Suppose that certain man that the good Samaritan was sent to had not been arrested by the thieves and robbed of all his wordly riches and strength and left half-dead? Suppose the Lord had not sent the thieves, and allowed the man to go on to Jericho, the City of Death? Was not the thorn indeed a blessing? Did it not turn the man again to the Lord of Life instead of



allowing him to go on to death? One more: Suppose Jesus had not come down; then we could never have been raised. Suppose Jesus had not suffered the thorn of humiliation, the wounds in His hands and feet and the piercing of His side, the very crucifying of the flesh, then you and I would have had to die for our own sins. Jesus passed through afflictions and sufferings in the body. Those who follow after Him must follow through afflictions and sufferings of this body. Suppose Jesus had not commanded you to follow Him — then you might be free from the afflictions for His sake, but you would be walking the path that leads unto death eternally. Every son that He loveth, He chasteneth. If we follow Him we follow through sufferings in this body; but we follow that Way that leadeth unto Life eternal!

Now the thorn hurts the flesh, and weakens the flesh, and, as the flesh is made weak, the spirit is made strong. When we beg the Lord for patience and for understanding and true knowledge from on high, we are in fact begging for trials and burdens; for, indeed, we learn patience and all the graces only through trials blessed by our Savior to us. Now, when we realize this truth, that we are actually asking for trials and burdens, the flesh shrinks back, and our cry becomes, O Lord, be merciful unto me! What else can we cry for and groan after except for mercy? The publican stood afar off and smote upon his breast, too cast down to raise his eyes unto heaven but his cry: O Lord, be merciful unto me, a sinner!

I have spoken of prayer as crying. When we are weak in body natural tears do easily come into our

eyes. The tear is a droplet of water. It is salty; it is seasoned with the salt of the earth (grace). Through trials and through tears we are given the understandings of our Lord, the Light of the Savior. As light passes through droplets of water it is bent and turned and broken and casts a rainbow upon the heavens behind that mist. So, as the Light of our Lord shines through our tears, a blessing of beauty is cast upon our hearts behind those tears. As His understanding is given we find peace and we feel a desire to praise Him for the trial or the thorn that brought it all about. May His Light ever shine upon the trials and cast a blessing upon our souls. It is the trials that "break" His Light into rays of understanding upon our souls. Without the droplets of water there would be no rainbow. Without the trials — the thorn — there would be no true understanding. Show us that our tears make our rainbows! Show us that our trials make our blessings!

I do hope that you are feeling much stronger by this time. In the words of Paul, who bore the thorn, and found sufficiency in His Grace, I would say, May the peace of God, which passeth all understanding, keep your heart and mind through Christ Jesus.

Yours in a little hope of  
His Grace,  
A. D. Alston  
FEC CML School  
APO 47  
San Francisco, Calif.  
April 28, 1952

#### MESSANGER OF PEACE

Last night when I retired, being so tired from the long hot day, I thought how blest to relax and forget

in sweet sleep all the perplexing things of life. I soon began to realize the sleep and rest were not coming forth as usual, but, instead, aching and hurting such as I had not realized for a long while. The latter began and I turned one way and another but no rest nor relaxation! Nothing but pain. Finally, the wandering mind was called to remember former days of peace, quiet, and contentment, ease of mind and body; basking in a kind Saviour's protection. I just crawled out of my bed of misery and, feebly, approached a halting child this messenger of blissful peace. I knew He was looking. I realized He was the same Savior, the gentle loving Father; but me, I was so crippled and insignificant, not worthy of His notice. To me the petition to Him sounded weak and strange but to Him a sigh, a groan is enough if our looking to Him is of faith.

The next thing I realized, after going back to bed, was that the light of day had dawned. It was so marvelous, so very great to know He had, indeed, visited me with his sweet presence of rest and ease. I lay for a short while and meditated on His gracious answer to so feeble a petition from a poor worm of the dust.

How I do, more and more, realize it is not the form of pretty words, not the loud and boisterous babble that many call prayer, but simple petitions from the broken, crippled, undone sinner, the one who is not worthy to lift his eye. Such is the prayer of faith. Last night, as I made my feeble sounding request to Him, He seemed so high, so far away, I felt in my poor suffering body so low and beneath, yet, in a moment, He relieved my pain and sent the

desired sleep. What wonderful love. How precious is his soul-cheering presence.

I remember, in my request last night, that if He saw not fit to ease my pain, then, Oh, let me with patience bear it looking to Him with the wisdom learned that all things work together for good to them that love Him. Praise His sweet and Holy Name forever.

Mrs. Isaac Jones

Richlands, N. C.

June 9, 1971

### CONCERNING DOUBT

My dear Sister Thomas:

I trust that you are feeling well these days, and I hope that you have some pleasant thoughts these days. I have desired to answer your letter for sometime, but have been pretty busy. It seems that my time is more and more filled as the months go by.

Your name makes me think of the disciple, Thomas. He has often been referred to as "doubting Thomas." I used to think of his doubting as a kind of fault, or weakness, but have since learned that he is no weaker than any of the rest of the disciples, or any of us. In other words, are we not all Thomases? How can we believe unless it be made personal to us? Except we see our very own sins to have driven the nails into His hands, and our very own wickednesses to have thrust the sword into His side, and our very own evil thoughts to have put the crown of thorns on His head? All of our sins to have crucified Him on the cross?

In John 20:25 Thomas said, "Except I see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not



believe." Except I see Him, and feel Him, and put my hands on Him, crucified, I will not believe! Do we believe on another's word? If we did, would it not be from man? (Remember, while Jesus was on earth, He had not yet sent the Holy Ghost, rather, He was the Redeemer and the Teacher, the Minister and All.) Would Thomas not have a perfect right then, to want his Teacher to show him directly? Did not the other disciples also SEE CHRIST? He appeared to Mary at the tomb; He appeared to Peter and James and John on the seashore where they had returned to their old work of fishermen; He appeared to two disciples as they walked to the village Emmaus; He appeared to the group of disciples that were assembled in the closed room, when Thomas was not present. Not just Thomas, but all then and all now, and all that ever will be called, will doubt and will have to be shown personally. And, they must not only be shown, not only see, but they must feel, personally, the wounds of Christ, the stripes and the bruises, the blood and the water that flowed from His side. Indeed, these dealings must be personal and felt in the very heart of the sinner. He must feel that his very own sins have laid the stripes and made the wounds, and that those stripes and wounds were for his own sins before there is a personal comfort and a feeling of a personal salvation and atonement. It may have long been in your heart, and I may have heard of it all my life; you may have told me of its reality a thousand times, and I have thought to know it, but what does it profit me?

In Job 42:5, "I have heard of thee by the hearing of the ear, but now

mine eye seeth thee; wherefore I abhor myself in dust and ashes." Thomas had heard by the hearing of the ear, but now he saw for himself, and answered his Lord, "My Lord and my Master", as much as to say, O Lord, I do now believe!

When Jesus came to Jacob's well and asked the woman of Samaria for water to drink, she doubted (John 4) "Why doth thou, a Jew, ask water of me, a Samaritan woman?" Jesus answered "If thou knewest the gift of God (the nature of it, the life in it, and how it must be given and revealed) and who it is that sayeth unto thee, Give me to drink, thou wouldest have asked of Him (instead of doubting), and He would have given thee living water." Then note her second answer, for she doubted again. When did she cease to doubt? Not until Jesus had told her "All that ever she did", and that it was Jesus with whom she spoke; only when Jesus appeared to her, personally, and made Himself known to her. She went back and told the Samaritans. They, too, doubted! They all doubted, but they came unto Him and were made to see, and in verse 42 said, "Now we believe, not because of thy sayings, for we have heard Him ourselves, and know that this is indeed the Christ, the Savior of the world." Were these Samaritans not Thomases?

Again, in Gal. 6:4: "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Every man must prove his own experiences, must see for himself, must be taught for himself; that he may have rejoicing and comfort in himself. We cannot draw comfort from another's comfort or another's experience. We cannot see the Lord

except through our own eyes, or unless He appear within our own heart. Jer. 31:34, and Heb. 8:11: "They shall teach no more each man his neighbor, and every man his brother, saying know ye the Lord: For they shall all know me, from the least of them unto the greatest of them — I will forgive their iniquity and I will remember their sin no more." Then, again, in John 14:26, "The Holy Ghost, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." God, the Spirit, is the Teacher, and no man can teach the love of God. No man can learn from another, no man can see for another; no man can put his finger into the nail prints, or thrust his hand into His side for Thomas except Thomas! "Thomas, because thou hath seen me, thou hath believed; Blessed are they that have not seen and yet have believed."

While here on earth Jesus did His own teaching; Thomas had to see Jesus in person. After the resurrection of Christ the Holy Ghost was sent to teach His chosen people to see Christ and Him crucified by an eye of faith in the Spirit. For God is a Spirit, and seeketh those to worship Him, that worship in Spirit and in Truth. Every man on earth is a Thomas, and remains a Thomas until the Holy Ghost teaches and ministers to him; and until all his sins are brought before him and condemn him and finally he is shown a crucified Christ who died for his sins and redeemed him, personally, Even, until, by an eye of faith, he sees and feels the nail prints and the wound in the side of Jesus to be those made by his very own sins. Even more, he doubts again. Just as soon as the

Holy Ghost, God the Spirit, leaves him for a moment, (the Holy Spirit never leaves His little ones really, but because of our sins faintness we lose sight of Him. We lose the "feeling presence" of the Spirit) he falls again into doubt (Peter did). He cannot believe except as supported by the Holy Spirit.

O, my dear Brother Thomas, how glad I am that your experiences were left on record for our comfort! I think we should rather love Thomas. His experience is our experience; he is an elder brother

Sister Thomas, my time is up and I must run to my work. May the Lord, in His mercy, keep us all, and lead us by the hand into that path and that way that is acceptable in His sight.

Yours in His love and fellowship  
Douglas Alston, Atlanta, Ga.,  
April 18, 1950

#### LONGS TO BE IN THEIR MIDST

Dear Brother Adams

I have been wanting to write you for sometime, but seems like the time was not meant for me to write until now. I realize that God controls every thing in Heaven and on earth and when the time comes for us to obey, we will find the way. I feel so alone at times and not worthy of the things with which God has blessed me. I long to be with the Old Baptist and be in their midst and at their services like I used to be. I moved to Richmond, Va. last year and have inquired around the neighborhood here where I live as to the location of a Primitive Baptist Church close to me. No one seems to know. If you could tell me, or find out, just where one is located and let me know, it would make me so happy. I would like to go and be with them for I feel



they are God's little ones. I do not feel I'm good enough to be among the Old Baptist but I do long to be in their midst. I used to attend Tabor City Primitive Baptist Church with my parents and enjoyed it so much.

I would appreciate it very much if you will have the enclosed obituary of my dear father, Robert Nelson Radford, published in the Landmark.

Brother Adams, you will find enclosed \$4.00. Will you please send me the Landmark as I do enjoy reading them. I have some old ones that belonged to my dear father, and I have read them over many times and they are an inspiration to me. I am sending a piece my dear father wrote. Please publish this article in his memory. He hoped for a better life not long before he passed from this life. If you see fit I hope I can see it in the Landmark soon, as well as the obituary of my dear father. Hope you and yours are well. Pray for me if given a mind to and if it is the Lord's will.

A sister in hope  
Mrs. Percy R. Horton  
10400 Midlothian Pike  
Richmond, Va. 23235

### HOPE FOR A BETTER LIFE

Dear Brother Adams,

You will find enclosed five dollars. You have been so kind to send the Landmark to me. It is all I have to read and meditate on because I cannot get out to church anymore. I saw you at our association at Tabor City. I came home, went to the hospital and had my left leg taken off the 17th of November and I have been in a wheelchair since. I do enjoy reading the good old Landmark. That is all I

have now for I cannot go to church anymore. I do hope some of the brethren and sisters will have a mind to write to me. Please put this in the Landmark for me soon. I was seventy-eight years old June 9, 1968; therefore, I am now seventy-nine years old. I will not be here much longer according to the laws of nature. I hope to see this in the Landmark soon, that others may know my condition.

Tell Brother Mewborn that I remember what he told me at our association. I have known him from a boy. To me he is a good preacher when he is blessed by the Lord to preach the doctrine of salvation by the grace of God, as well as a lot more I love to hear when I am blessed to that end. Remember me when things go well with you. In hope of a better life after this one is over.

Your brother in the Lord is my hope,

R. N. Radford  
Rt. 1, Box 718  
Hope Mills, N. C.

The memory of Brother Robert Radford continues precious in the hearts of those who knew him. He was made to bear his afflictions in much humbleness in his latter years. — Editor

### THE GIVER OF ALL GIFTS

My dear Sister Thomas:

It has been some little time since I have written to you. Nor is it because I have not been thinking of you, but, as so often, we do fail to put our thoughts into words. My time has been pretty well taken but, more than that, my thoughts have been disturbed. I have moved around and

had my duties switched so often, as is always the case in a place like this. Also, I am in quarters with five other men who have no sympathy with what I believe, nor do they know the Savior that I worship. These things are to try our faith and to prove our love. David said, "Thou preparest a table before me in the presence of mine enemies." All of these distracting things about me are just some part of those enemies; yet, in spite of it all, I do sometimes feed on the "crumbs of mercy" from that table and receive sweet visitations from His hand which keep me alive and looking unto Him, the Giver of all gifts.

The Lord prepares the table for us. He places all of the blessing and, also, all of the burdens upon that table. He knows that we need trials, as well as encouragements, so He places on that table just such things — both trials and burdens and afflictions and sorrows and, also, the strength to bear them, and the love and mercy and sweet "kisses" of His love. Job said, "He knoweth the way that I take—", that is, He knoweth every step that everyone of us will ever take, and He knoweth all of the trials and blessings that we will ever receive, and He knows our pits and where we stumble and fall. Then should He not know best what food we must have: Should He not be the One to say what trials we must have to make us strong enough to keep going down our path? Yes, in perfect wisdom, He sets this table with just exactly those things that we, individually, must have for our own good and keeping and persevering. Oh no, not all of the foods on that table are pleasant to the flesh; some are very bitter and very sour and are the wormwood and the gall, but

we must needs have them, too. So the table is prepared and set and fixed and prearranged before us. It was prepared before man was created, even, and certainly before we breathed the breath of this life. But, I think here, David meant that it was "in front of" him, and in his immediate presence and that he was facing it and had to partake of what was on it, there being no "backing away" or turning to any other table. His path is so fixed and prepared and set — and so is yours and mine. You and I, today, are exactly and precisely in the place where He has seen us from before the foundation of this world. We are under the precise trials and burdens and blessings, and under the exact conditions and circumstances that we were predestinated to be in at this particular time. May we never think that we have been left and that He has forgotten us and we are off the path and that we must do something of ourselves to get back on that path.

"Thou preparest a table before me, in the presence of mine enemies." Thou preparest my individual table — and every one is different — we surely have an individual "diet," so to speak, to bring us to the City of Life in the end. And the table is prepared in the presence of mine enemies. Now, who are mine enemies: And must I eat before them: When our Savior, Jesus, was baptized by John, He was immediately taken upon the mount and tempted of the devil for forty days. Every bit of faith that you ever have shall be tried and proven; the devil will contest every blessing that you have, try to tear down every thing that you may be given to believe. Yes, we must have our blessings and



our sorrows, too, in the presence of our enemies.

This body of flesh, this tabernacle of clay, is our first and foremost enemy. The flesh is always contesting and working in direct opposition to the spirit born in your soul, born of the Holy Spirit of God. There is the source of all the warfare within us; they are in direct opposition with each other. All of my doubts and fears and apprehensions are enemies for me. My ignorance and my unbelief and my denyings are all my enemies, yet all of these have their being in this big enemy, the flesh of this body. The men about me, that live so closely with me here, the men that are ever cursing and speaking in vulgar terms, they, too, are my enemies; enemies to my little spirit and hope. They keep me disturbed and they keep me from writing and from reading and thinking on the things that I would read and write about and have to dwell on my mind. But, again, it is the flesh of man that is the source of all of this. Another enemy that I have over here is the land of no churches, no brethren, no one anywhere nor at any time that I can sit down with in love and peace and commune with. That is a great enemy before me to be shut up from my brethren. Yet, there is food on my table for just that enemy: I have the love of my brethren and I do commune with them through letters and prayers and heart throbs. Love knows no distance, and I can love my brethren from Canada to Georgia while I am in Korea just as much as while I am in Virginia. The Lord gives me something that I cannot describe which makes a sufficient compensation. He, also, gives me to know and to feel that I

am just exactly where I must be, and under just exactly the circumstances, and in exactly the situation that He has looked upon and seen to be good from before the foundation of the world. This is not pleasant to my taste, not pleasant to this flesh, but there is something that sweetens all; He gives me, from time to time, crumbs of His mercy, and makes a bitter thing sweet indeed.

There are many enemies before which our table is set and prepared, but everyone of them is there for a purpose; and in spite of every enemy the table is set and is prepared. That is to say, that no amount of enemies can ever triumph over the little one of our Lord; no enemy of whatever size can ever cause that table to be removed or taken away, that the trembling soul should be left to perish eternally. The table is prepared; it is there, it is sure, it is before me, it is certain! Regardless of the presence of mine enemies — every one of them — my table is before me, and I can feel sure that it will remain, even in the presence of, and in spite of, mine enemies.

"Thou preparest a table before me, in the presence of mine enemies" and this is just one of the things that Thou hast done for me. Thou hast poured Thy oil of Grace upon my head; Thou hast filled my cup to overflowing with love and hope and a promise of Thy salvation!

I must close, this is just a thought. I hope you will turn it over in your heart and enlarge on it. Consider your own table, what is on it, and why the Lord, in faithfulness, hast had need of it being there. Who are your enemies? It is well that we

try to recognize them and be aware of their presence and, as we are enabled, to avoid them. There are so many of them, yet, in spite of all of them, the table is prepared and fixed and set and sure, and it stands! May we glory in these things; may we feel the certainty of all things as in His hand — even the hands of our loving and merciful Savior and Redeemer.

Yours in love and an humble  
hope of His salvation,  
Douglas Alston  
21st Trans Med Port  
APO 59  
San Francisco, Calif.  
21 March 1951

#### GOD HEARS YOUR CRY

As I pen these few lines I am thinking of the lonely, in particular, or the downcast; mainly the widow, orphan, or any who may often desire the companionship of one who could be trusted to hear their sad story of heartache, misery, and grief. This writer remembers times when she could relate her griefs to one who sympathized and seemed to be willing to listen and I would be so relieved that I could go on my way with light heart and renewed strength for sometime.

I was younger those days but loneliness such as cannot be described would take me at times that I mourned as the lonesome dove. How I did love these birds that I could hear from the big forest as I hoed the long hot rows of corn or peanuts. They seemed to really feel as I felt and their sweet lonely call was company of it's gracious kind; not in human voice but the voice of the sweet dove.

Later years came on and the trials became more fierce;

responsibility which I had never known about must be faced and met. Poverty stricken on every hand, so it seemed to me, was it pride that made me dread to beg? Maybe. So I learned to accept the sweet language of my mother as she often would say, "What can't be cured must be endured." How true these dear words of hers came back to me from the past. Another saying of hers which has truly been bread gathered which was cast upon the waters in days long gone: "He that's got has to got to lose, but he that has not has nothing to lose." These and many other worthy lessons which she taught me have come to my understanding by the same trials through which she learned them. So, by the same, have I learned to accept life as it is laid out for me. When I am made at times to press forward toward the mark of the high calling of God, I do leap for joy that soon, very soon, these trials will be no more but the greatly desired rest and peace with God, the Father, God, the Son, and Holy Spirit, the precious hope be turned into sight. Oh, gloriosu sight to see Him as He is, be like Him and be satisfied!

To those lonely ones I would say that you, who seek for refuge in the arms of Jesus, He is as close by as you are. No need to long for the neighbor to hear your pitiful complaint. They may have theirs, too, but Jesus is in you, the hope of heaven and immortal glory. Look to Him; He lives, He hears your cry. He understands your problems. He strengthens you for each trial, so when you feel like hunting someone to tell your trials to, I am a witness, you have no further to go than right where you are to unload all your complaints to the only one who knows



what your need is and if it be trial or affliction, old age in loneliness unexpressed, let your request be made known unto God. Trustingly submit beneath His feet. Happiness, joy, peace and love beyond comprehension and comparison are there.

Humbly submitted,  
Mrs. Isaac Jones  
Richlands, N. C.  
June, 1971

### THE LORD'S RETURN

Dear Brother and Sister Adams,

As I so often think of you both and Brother J. M. and family, this is the sweet name of Jesus our Lord." Hope these lines may find you calmly relaxed in dear, sweet love and tender mercy from His great, bountiful storehouse, knowing that our time here is shortening with each fleeting moment. Oh, to be gathered together more in that sweet fellowship but, since we have not these precious and fond privileges often as we would like, it is encouraging when blessed to cast our eye heavenward where congregations never break up and Sabbaths never end.

Oh! There none shall have that unworthy feeling, for dressed in the perfect robe of righteousness, all things here are left on earth; nothing shall molest or interfere with His saints' song of eternal praise in glory begun here in this time world to be complete there with Him forever, world without end. So, by hope and faith encouraged, we press on waiting, longing, looking for His return with merciful arms to bear us home to be there with him forever. Until then may we be enabled to truly say, "Thy kingdom come. Thy

will be done on earth as in heaven."

I love you truly.

Humbly yours, in His  
fear and love,  
Mrs. Isaac Jones  
RFD 1, Box 302  
Richlands, N.C. 28574  
July 10, 1971

### BEING OBEDIENT AND SUBMISSIVE

My darling little Girl:

So you termed yourself in your letter of the 29th, a Little Child having been told: "All right in a minute." You wait a minute or what seems to you and to me several minutes and finally cry out in impatience, "But Daddy, how long is a minute? How long must I have to wait?" There is something very sweet, something that touches the heart in that.

Surely when I came here, I thought that I could not stand it; the burden was unbearable, but we can stand when we think: "Surely we must fall." It is the strength of the Lord and Savior, that enables us to thus stand. What else could we do? can we fall? Is there any way in which we can fall, even if we try? No. The Lord said you must stand and thus I shall enable you to stand and cause you to stand and you shall stand! After my first two months of total bitterness, I found some degree of reconciliation; some degree of submission; some little bit of obedience to the will of God. At that time I was told in an impression of some sort, something like this: "You will go back in the proper time; you will look back on this and admit that it was not so long, not too long, after all." Something said in a way to me, "There will be a time when you shall return, but first you must learn

obedience and submission." In some way, I felt that his or some such trial, was to come to me, even when I was on the mountain top at Army Cml. Center. I had been relieved of a great burden, and knowing that I might not have been, that I deserved no such relief, I was filled with thankfulness and made "sick of love" for Him, even to the earnest desire and longing that I might reach out with my hands and touch Him, grasp Him fully; yea, to embrace Him; my very soul yearned to reach Him as I feel did weeping Mary at the Tomb when He said to her "Mary"! But as Mary was denied such, so was I; yet how very sweet was that 3rd. Chapter of Songs of Solomon. How much those words meant to me! How I felt my hands dripping with sweet smelling myrrh! I opened to Him, opened wide; but He was gone! gone! gone out of reach and out of sight. But even then, I seemed to be told, "You are granted this prayer, but you will not learn of the Lord by being always given your desires, even though you see His goodness. There is a bigger burden to come and at that time you will be denied, and you will learn through denial in that time. Now you see His love, remember it and know that he afflicts in faithfulness His love and promises to you! We reply, Yes Lord, I will remember and I will try to be obedient and submissive. Peter answered that way once. He said, Lord, I am ready to go with Thee, even in to death! The Lord had to show us our weakness and make us know that it is in His strength that we are obedient and submissive. My dear, I feel in some way that until you and I, yes, both of us, learn the lesson obedience and submission to

His will, He will not move us together again. It has been for that reason that I could not at the time of transfer, strongly ask much less demand, that I be given some other assignment, I am not afraid of man, so much, but I am afraid of the Lord and of being disobedient to His will and being made to really suffer from it and in it. However, it was the Lord that gave me such a feeling, it was His goodness that tempered my trial and your trial. He is kind to His and will tempr the cold winds to the shorn lambs. For that reason also, I have not been able to write a letter of request for transfer. I have been shown that I could be sent to New Mexico; to a desert land, where no water is; where His Spirit is not. O my dear, I have wanted to be submissive and obedient — for He has made me to fear His command! He has said: "I am God, ALMIGHTY, ETERNAL, OMNIPOTENT, SOVEREIGN, KNOWING ALL THINGS AND EVER PRESENT WITHOUT REGARD TO SPACE! I AM GOD OMNIPOTENT WHO REIGHNETH!

What little babes we are! What helpless infants, crying to a Saviour! O Father, you said it would be before long; but how long must it be? We cry a child's petition. The child has but one cry; one cry must express all of his needs and all of his wants. We know that if we were granted all that we cry for, we would never learn self-denial, never learn anything of obedience, anything of submission to the will of our Father. All we can cry for or say: "Lord, enable us to wait, enable us to know obedience and submission, yet as soon as we can know enough of these things, do haste to bring us again together. (Con't Next Issue)



# *Zion's Landmark*

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"Remove not the ancient Landmark  
which thy fathers have set."

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**Editor**

ELDER T. FLOYD ADAMS  
Willow Springs, N. C. 27592

**Associate Editor**

ELDER J. M. MEWBORN  
Willow Springs, N. C. 27592

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**VOL. CIV**

**NO. 22**

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Second Class Postage Paid at  
Wilson, N. C. 27893

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**Wilson, N.C. 27893 October 1, 1971**

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**THE PRESENCE OF GOD**

"Stay me with flagons, comfort me with apples: for I am sick of love." Song of Solomon 2-1-5.

Those who have tasted that the Lord is gracious are not satisfied with one token of the love of God. They yearn for His repeated visits, that their souls might more often enjoy these communion. When you are hungry and are favored to partake of the delicious food, you are satisfied for while you feel refreshed, if one meal is sufficient and would last, you would not care for another. I am reminded of a brother who said, "My wife prepared me a good breakfast. I ate until I was full and satisfied. She said, My dear, what do you want me to fix or cook for your dinner. I replied, and said, "If I should always feel as I do now, I shall not want any dinner."

That which is true in nature is also true in grace. When you are favored to have this sweet com-

munion and feel the presence of the Holy Spirit of God, you are satisfied. There isn't anything more that you could wish or want. This was David's experience when he felt the presence of the Holy Spirit. He was lifted up and spake with full assurance. "The Lord is my shepherd and I shall not want." Psalms 23-1. He was feasting upon the goodness, love and mercy of God. This was true of the disciples who followed Jesus. They were not in want. They were feasting. Jesus was present with them. John's disciples could not understand this. They were fasting instead of feasting. They approached Jesus with these words. "Why do we and the Pharisees fast oft, but thy disciples fast not. "And Jesus said unto them, can the children of the bridechamber fast as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them and then shall they fast." Matt. 9-14, 15.

Solomon was speaking the desire of the church, who felt lonely and desolate in the absence of him who was so near and dear to her. She was thirsty and hungry for another manifestation of his love. She expressed her longing desire by saying, "Stay with me flagons and comfort me with apples." Flagons are vessels having a spout and lid, from which wine is poured out. Wine is stimulating to the body. The gospel is food and drink to these who hunger and thirst after righteousness.

Wine is good to the taste. The gospel is sweet. It is music to the ear and soothing to the soul. It binds up the broken hearted and strengthen the feeble knees. She expresses the desire of her heart, saying, "Stay

me with flagons." Not just one, but many of them. "Comfort me with apples." Not one apple, that is, words that will bring joy and comfort to her soul. The words that bring joy, are fitly spoken. Solomon said, "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25-11. An apple is an emblem of love. For one to send or throw an apple to another is a manifestation of love. Therefore she said, "comfort me with apples," that is continue to give me renewed evidence that you love me. "Let him kiss me with the kisses of his mouth: for thy love is better than wine. Because of the savour of thy good ointment thy name is as ointment poured forth, therefore do the virgins love thee." S.S. 1-2, 3.

Those who love the Lord are not satisfied with one taste of his love. They hunger and thirst for more. Those who hunger and thirst for righteousness are the blessed of the Lord. Jesus said in his sermon on the mount, "Blessed are they that do hunger and thirst after righteousness for they shall be filled. David was filled with love when he said, "My cup runneth over, surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever." Surely this was a time of feasting. David was upon the mountain top. His soul was filled to overflowing. It is not stated but I have often wondered if he thought he would ever again be plunged into the deep and feel to be forsaken. The time in which he felt the presence of the Holy Spirit were days of prosperity. Those are joyful days to those who have tasted that the Lord is gracious. In the day of adversity we feel lonely and forsaken. This

was David's experience. He said, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" Psalms, 7-7, 8, 9. Adversity is set over against the days of prosperity. Solomon said, "In the day of prosperity be joyful, but in the day of adversity consider: God hath set the one over against the other, to the end that man should find nothing after him." Eccl. 7-14.

It was not in the day of prosperity that David remembered the wonderful work of God. It was in the day of adversity. "And I said, this is my infirmity, but I will remember the years of the right hand of the most High. I will remember thy wonders of old." Psalms 77-10, 11. Each year brings a change of seasons. The winter months are often cold and dreary. The tender plants are often covered with snow and ice. When the spring season began to dawn they take root downward. The plants began to grow and bring forth fruit upward. How true in the life and experience of the chosen vessels of God's mercy.

I have heard many say that they went down more often than they went up. This cannot be true. You go up as many times as you go down. The difference is this, you stay down much longer than the length of time that you stay up. I am speaking from my own experience. Those who have been so highly favored to taste the love, goodness and mercy of God, will surely cry unto the Lord when their soul is enshrowded with darkness. This darkness of the soul, is not to be compared with darkness which we see when the sun goes



down. It is a darkness that can be felt. See Ex. 10-21.

When David was in a horrible pit and miry clay he waited patiently upon the Lord, I have often wondered how he could be so patient to wait upon the Lord, suddenly, the words of Paul, came into my mind. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into his grace, wherein we stand and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulations worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5-1 to 5.

The tribulation which David had to endure is the answer as to why he waited patiently upon the Lord. He said, I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, and of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praises unto our God; many shall see it, and fear, and shall trust in the Lord." Psalms 40-1, 2, 3.

The Lord is good, He is merciful, He hears the cries of his weak and feeble children. He administrates to their needs. Perhaps He does not come each and every time when you cry, but like a true mother, she comes to her child in time of need. Even so Jesus comes in time of need. This is verified by Paul, who said, "But my God shall supply all your needs according to his riches in glory by Christ Jesus." Phil. 4-19. Once more, I will add, it is not the

whims and whines that is prompted by the flesh that the Lord hears and comes. It is the trouble soul searching for God by faith, that He comes and administers to their need. Love is the moving cause of God coming to the chosen vessels of his mercy. They believe in God. They cry unto him by faith.

In some respects I have deviated from the subject. Stay me with flagons. Comfort me with apples: for I am sick of love. S. S. 1-5. By flagons are meant vessels of wine, which portray in type and shadows the gospel. Wine stimulates the body. The gospel is food and drink for the hungry and thirsty. The apples portray in type and shadows the love of God. This is the desire and yearning of the bride of Christ. She seeks his love and favor. Nothing can be so soothing and satisfying than to feel the presence of Jesus; especially in time of trouble. She said, "I am sick of love." This is not to be understood that she is sick of love because her lover had manifested so much love to her, but rather for the like of it. The repeated manifestation of the love of her husband to her, was what her soul so much desired. She fully expressed it by saying, "Stay me with flagons, comfort me with apples."

Reprinted by request.  
T. F. Adams

#### OBITUARY

Sister Cora Kimbro Rice was born in Caswell County, N.C., July 25, 1884, and passed away April 24, 1971. She was the daughter of the late Mildred Florence and Alex Kimbro of Caswell County, and was married to the late Brother Levi Rice. To this union were born seven children, two of which preceded her in death. Living are three

daughters: Mrs. Viola Carter, Kernersville, N.C., Mrs. John D. Morris, Burlington, N.C., and Mrs. R. L. Mann with whom she made her home; two sons: Clyde Rice, Hartsville, S.C., Brady Rice, Graham, N.C., 16 grandchildren and 27 great-grandchildren.

Sister Cora offered to the church at Burlington August 7, 1938, and was baptized September 4, 1938, by her pastor, Elder A. B. Barham of Burlington Church. She was faithful to her church as long as she was able to attend her meetings. She was blessed with a host of friends. May we, the church, together with all who loved her, be blessed to say, "Sleep on, dear Sister, until the blessed Son of God will awaken you with His likeness and you will forever be with Him." Her funeral was held at Rich & Thompson Funeral Home by Messrs. W. G. Smith and Philip Bomberger.

Be it resolved that a copy of the obituary be sent to Zion's Landmark for publication, a copy sent to the family, and a copy placed in the church book.

Done in order of the Church at Burlington, in conference, May 1, 1971.

Elder Hugh Wray—Moderator  
 Brother Robert Hawkins, Clerk  
 Written by: Brother Marvin Rice  
 Brother Otis Cobb

#### OBITUARY

My dear father, Robert Nelson Radford, passed from this life April 17, 1970. He was 79 years of age. He was born June 9, 1890, in Greene County, N.C. He joined the church at Little Vine the fourth Sunday in May, 1925, and was baptized by Elder J. W. Wyatt, Johnston County, N.C. He was a member of Tabor City Primitive Baptist Church, Mill Branch Association, for many years.

He was married to Zora Radford, April 24, 1912, who passed from this life September 24, 1967. They were married fifty-five years and five months on the day which she died. To them were born nine children, five of whom are still living, one son and four daughters. He was a good husband and a loving father. He strongly believed in the Old Baptist doctrine and had the brethren in his home many times. It made him happy to be in their midst. He was confined to a wheelchair the last year of his life and read his Bible and the Landmark. He received much comfort and joy from them. He always talked of his hope for a better life and was humble and kind in his afflicted condition. I have heard him say, so

many times, "You are saved by faith through grace alone, not by works least any man should boast." He believed the doctrine of salvation by the grace of God.

He leaves, to mourn him, four daughters and one son: Mrs. Frank Rockwell, Clarendon, N.C., Mrs. Percy R. Horton, Richmond, Va., Mrs. Elbert Mills, Tabor City, N.C., Mrs. John P. Krug, Eleensburg, Pa., and Nelson D. Radford of Hope Mills, N.C.; two brothers and two sisters and 17 grandchildren, a host of friends and relatives.

His daughter

Mrs. Percy R. Horton,  
 10400 Midlothian Pike  
 Richmond, Va. 23235

#### OBITUARY

On May 22, 1971, Brother Jesse A. Little's work on earth was finished, so the Lord called him Home. He was born September 7, 1896. His funeral was conducted May 24, 1971, at Crooked Creek Primitive Baptist Church by Elders W. C. Edwards and C. S. Mills.

"Preacher Jesse," as he was called by friends, was married August 29, 1915, to the former Veda Edwards. To this union were born thirteen children, of which twelve are living. He often spoke of them in his sermons and would mention the fact that his children were not closely related to his belief; but would also say that this belief was not taught to him by his parents and he did not have the power to teach it to his children. All of his acquaintances knew that he strongly believed in salvation by grace. He joined Crooked Creek Primitive Baptist Church the fourth Sunday in April, 1955. Soon after being baptized he was liberated to speak to the church. He was not as well blessed to deliver a sermon as some Elders, but was greatly blessed to read and understand the word of God. He never waived in his belief. During this time of life he seemed to be satisfied to be liberated to speak and not be ordained.

We believe that Brother Little's name is written in the Lamb's Book of Life. While his body is sleeping beneath the clay, we feel his soul and spirit are resting in the Paradise of God. When Jesus comes back to gather His jewels, we believe he will hear Jesus say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Written by his friends

and neighbors,

Mr. and Mrs. George W. Brooks

RFD 3, Box 644,

Monroe, N.C. 28110



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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

*PRIMITIVE OR OLD SCHOOL BAPTIST*

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117 NORTH GOLDENROD STREET

WILSON, NORTH CAROLINA 27893

**VOL. CIV**

**OCTOBER 15, 1971**

**NO. 23**

## ISAIAH CHAPTER 41

Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

He pursued them, and passed safely; even by the way that he had not gone with his feet.

Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.

The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

They helped every one his neighbour; and every one said to his brother, Be of good courage.

So the carpenter encouraged the gold-smith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.

But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

## EDITOR

ELDER T. FLOYD ADAMS.....WILLOW SPRINGS, N. C. 27592

## ASSOCIATE EDITOR

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# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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**LOVE FOR SUCH DEAR PEOPLE**  
Dear Brother and Sister Adams,

I feel too unworthy to call such dear people as I feel you both to be, to call you Brother and Sister, but, if I am what I claim to be, we are brothers and sisters for Christ's sake. I could not sleep and you both were on my mind for I had a desire to get up and write to you. Hope both of you are well and enjoying attending your church meetings.

The good Lord willing, I will write of a few occurrences that have taken place with me. It may not mean anything to you, Dear Ones, but it is very precious to me. God has been so good to me all the days of my life, but why? I do not know of anything good I have ever done! I have always been a beggar. When I was very young I would go with my parents to church and would find the tears streaming down my face. I felt like everyone could see that I was nothing but full of sin. I so often wondered when I died, if I would go to torment, for I had heard people say if you did not do good that you would die and go to torment and burn forever. I was made to beg the good Lord to show me the right way to go! I was not fit to live or to die.

Brother Adams, if I am not deceived, there has been a love in my breast for the dear children of God that no one on earth could put there, for I long to be with these loved ones even though we are far apart. I now hate the things I used to love and love the things I then hated. Does that make any sense to you?

Brother, I was brought up in a

Primitive Baptist home and I have always had a different feeling toward them than I had for other people. I hope that it is not wrong. Even when I was too young to know what it was all about I would beg my parents to take me with them to church. Sometimes they would and I would sit in the back of the church to keep them from seeing me cry, for if they saw me crying they would ask me why I was crying and what was the matter with me, and if I were sick? I would say, "No." I hardly knew what to tell them, for I really did not know myself. I only knew I wanted to be like they were, for they seemed so happy. I felt if I died I would surely go to torment in the condition I felt to be in. I heard my people say that if you do things that you ought not to do that is where you would go. I felt to be the meanest thing alive, even though I had not done anything really bad. I just felt to be so full of sin that those good people could see through me and know how bad I was.

I was always asking the good Lord to have mercy on me. I felt like crying most of my time and did a lot of it. My young days were spent wondering what would become of me if I died then, and I am still wondering if I have a better place waiting for me. I can only hope so!

The young people used to ask me to go with them to Sunday School, and I did a few times, but each time I went I felt like someone was watching me. I was ashamed to tell them I did not think it was right to go. The crowd would laugh at me



and ask why I did like I did, and would laugh when I told them I felt that I had committed a crime by going. I would try to pray to the Lord to show me the way to go, and then, sometimes, I would feel a little better, but not for long. I am still begging for mercy on my poor soul and I still have so many doubts and fears, but I do have a little hope that maybe the good Lord and gracious Lord has a home for me beyond this life. But the hope gets mighty small and it seems almost gone sometimes. I feel like the black sheep of my family. Why could not I be sweet and good like others? The other children seemed so happy, but not I!

Brother Adams, I hope I will be made reconciled to my lot and to whatever is in store for me in this world by the good Lord. I had a good husband but he belonged to another denomination. He was good to everyone and loved by all who knew him. He would want me to go with him to his church and I did a few times. Each time I went I would feel so guilty and I feared I would smother before I would get out of the church. I would tell him I did not feel like I was doing the right thing and it would seem to hurt him. So I would go again. I did not get to go to the church I wanted to attend, much of the time, for we lived in the city and both of us worked, so most of my time I would stay at home. He did not like to miss his church meetings so I would stay at home and prepare dinner. The last time I went with him to his service I felt like the walls were closing in on me. I begged the Lord to let me live to get out of there and I would never go again and I did not. It felt like a heavy weight was lifted off my heart.

I hope I did not do wrong by not going with him. I would feel so dirty and unclean when I went. That has been twelve years ago and he has been gone from this sinful world for nine and one-half years. I hope he forgave me for not going with him. It was not because I did not love him. I would try to hide my sinful self, but it seemed like I was being watched. I tried to make a good home for my companion and my children. How sinful I felt and I am still begging to the Father to have mercy on this worm of the dust!

I often thought I would ask the good people at the church for a home with them, but when the time would come I would not for I knew I was not fit to be among them. I felt that they would say "No," and that I was such a sinner they did not need me. This went on for over twenty years. I would try to stop going to church, but I would get in such a fix I would think I was going to die. I knew I was not fit to die. I was so miserable I would cry out in my sleep. They would ask me what was wrong and I would say, "Nothing." I really did not know what to say. All I knew was that I was a sinner and the chief of sinners.

After my husband was taken away from me I did not see how I could go on living, for I missed him so much, but I could not die until God's time. One day a few months after he was taken away, I had been so blue all day and spent most of the day begging the Lord to have mercy on me for I felt so alone; I thought I did not have a friend on earth, and worst of all not one in heaven. As I lay on my bed that night for hours, thinking how alone and unhappy I was, I must have fallen asleep about 2:30 o'clock in the morning for I

dreamed I saw the brightest light I had ever seen in my room. It was so bright I could not look at it and I turned my eyes toward my window and, standing on my draperies at the window, was the Lord Jesus Christ, smiling down at me, with His arms outstretched. In a soft voice He said, "You are never alone." I awoke, so happy I tried to thank Him, but I was afraid to move for fear it was not so. After that dream I never felt alone for didn't He say He would never leave nor forsake us? Oh, how I hope I am in that number, but I only hope, for I know I am a sinner. One of the worst ones I am and if saved at all it is by His grace and glory, and nothing I have ever done.

Brother Adams, when I started this I did not mean to go on like this. Forgive me for all the mistakes for I am full of them. Hope to meet with you all before too long. Love to you both from an unworthy sinner in hope of a better home one sweet day.

Mary Clifton  
702 Kemper Road  
Danville, Va. 24541  
July 19, 1971

#### A BEAUTIFUL DREAM

Dear Brother Adams,

It is a beautiful day here and I hope it is even more beautiful where you are. Brother Adams, I had a beautiful dream last night and somehow I just want to tell you about it. I was in a kitchen — I do not know where — and was frying fat meat. I had a large iron pan on the stove and the meat was getting crisp and brown. I ran out the door and across the yard into a road that led into the most beautiful trees I have ever seen. The limbs were just high enough to stand under. I ran right into my husband and he caught me

in his arms. Standing behind him was my brother-in-law, who passed away several years ago. A large crowd of people were out in the woods behind him. I did not know any of them, except my husband and my brother-in-law, who said, "Don't be afraid, nothing can harm you."

We came out into the road and my husband still had his arm around me. He said: "Come on and I will show you the rainbow." He reached over and kissed me on the cheek. We walked down the road and on pass the house. All the others following some distance behind us. The road curved back among the beautiful trees. We walked through the woods and came to an opening. He said: "There is the rainbow." I said, "There are two rainbows, but they are not very plain." They seemed to be a few yards long and very dim as if a fog was over them. Then I said, "Oh, look at the signs of the zodiac." There were the twelve signs of the zodiac in the very brightest colors and every conceivable color, flashing straight up, one over the top of the other. Each one had writing underneath it. I said, "Let me see what mine says." It read, in bright letters, "The harvest is ripe. It is time for the reaping, gather them in." I awoke and lay there for awhile. Then I said, "Brother Gardner! Oh, I wonder how he is! Has he passed away or is he better?" I did not know, but felt so anxious!

I turned and wanted to tell my husband that something had happened to Brother Gardner, but I could not speak a word. I lay there for awhile longer, then the tears began to run down my face. I wiped them away and more kept coming. I said: "Something is wrong with



Brother Gardner or someone else dear to me, for I am crying."

After a time, I went back to sleep and when I awoke this morning I had a wonderful peace of mind! Somehow, all day this dream has been a blessing to me, but I listen for news all the time for I have never failed to get an answer to my dreams soon or late, except the one about the numbers.

Yesterday, when Sister Ollie Neal called me, she talked a little and I asked her if she were alright. I said, "You do not sound as if you feel good." Then she told me that Brother Gardner had suffered a heart attack and those numbers just seemed to be spoken through me as if someone else had spoken them. I still have faith that they will be made known to me when the time is right.

I hope you and Sister Adams, Brother Fish and his wife can be with us at Sardis the fourth Sunday. We feel to be so alone without our dear Pastor.

A little one with nothing  
but a hope,  
Irene Newman  
R. F. D. 2  
Stokesdale, N.C. 27357

#### THE NEW BIRTH

Dear Elder and Sister Adams,

I am sorry that I am late in sending money for my Landmark. I was out of town — sick, but the good Lord enabled me to get back to my natural home on this earth. I am 87 years old. I cannot thank God enough! Even if every breath could say, "Thank you", I feel I am almost finished traveling on this old earth, almost gone my last mile, sometimes up and sometimes down. I still live in hope of eternal life. I

have been brought a long ways, yet in no way am I worried nor tired. My sickness does not worry me, I just say, "The more I toil and suffer here, the sweeter rest will be." I am so glad I have already died a death in this old body of sin. I will not have to die this death again. I was shown so plainly. I saw myself dead and buried. I was walking around my grave, praising my Lord. It was shown to me and I was to know the meaning of being born again, or what is sometimes called the new birth. Oh, I am so glad I was given a precious hope of being born again in Christ, my Redeemer. Old things passed away; behold, all things are become new.

Up, haste to calvary  
My soul a journey take;  
To view our Emanuel Lord 'twixt  
earth and sky  
Without the city gate.

Behold His bloody cross,  
I'd bow and kiss the ground.  
T'was there my pride and woe I lost,  
A ready pardon found.

Lord, tune anew my strings  
Now on the willow, dry,  
Take all my thoughts from earthly  
things,  
Bind them to calvary.

For glorious is the place  
Though tis through the gates there,  
Lord,  
I'll sing Thy love and redeeming  
Grace,  
And for Thy blessing wait.

Remember me in your prayers.

Mrs. James Cummings  
418 17th St., SE  
Washington, D. C. 20003

## BEING OBEDIENT AND SUBMISSIVE

(Con't From Last Issue)

My dear, we are rather impatient children. I have been in the service now for a little over a year; I was at Army Cml. Center six months; so I have been here only a little more than six months and what have we any right to expect? We must admit that the Lord has been with us: what reason have we to expect a return just yet? Yes, that makes sense, yet our wants are so before us and again the little child would with pleading in voice and tears in his eyes, cry, "Father, how much longer must it be?"

O, but are not we glad that we have known Him, known of His love and His kindnesses and mercies? In a way we want to give way to tears and cry, How much longer must it be? Then again we turn to realize that this is not so bad, by comparison; we realize that it could be bad indeed and anguish of soul. We have health, we have no mental sickness, we have some degree of spiritual health, we only cry to get back together because we have been given a love one for the other! Suppose He in His goodness, had not given us love-natural love, spiritual love, church love that we are crying to be together again at the church. I add the last because it has its part. We could be together here or in New Mexico or in some dry land, but O Lord, bring us not to the dry lands, show us where Thy sheep lie down at noon by the walls of water, that we may come and lie down there with them and find rest and peace to our souls.

I guess that was the stopping place; I had a job that stopped me

and kept me busy over an hour and it is about quitting time for this day. I have another stop: one enlisted man to be sworn in and reinlisted for a period of three years. Now it is quitting time. The paid bills were read and I will post them to my book. Thank you. The pictures of the two lovely girls were also received. Guess I will have to write them a letter about it, since it said from Mildred and Saralyn. Don't tell anyone, but Saralyn's picture does not do her justice. Yet, I am glad to have them along with me. Saralyn is a prettier girl than that. Her hair is standing out too much and her smile is a forced one. She is too sweet a girl for that to do her justice. But really I am glad to have them with me; glad to be able to look up and see them looking at me and to have company. Your picture is also on my desk.

Well I must go, guess I have said about enough anyway, if I continue I will have to start a new subject; that would be bad! All my love to you and the girls. This is a beautiful prayer at the end of your letter, for faith, courage, patience, obedience, submission, to wait His time for all things with us.

Daddy Douglas

(Maj. A. D. Alston)

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### AN EXPRESSION OF LOVE

Dear Elder and Sister Adams,

When you were visiting us it was our desire and intention to visit you this year, but we have learned long ago that we are not always able to do according to our desires, therefore, they are not always fulfilled. What I am saying is, the way does not seem clear for us to go to see you this year.

Elaine and I did visit Elder and Sister Jefferson during my vacation and we also visited Brother Tom



Simpson and wife. We spent a week of our vacation close by Lake Isabella. We visited them every day. We enjoyed being with them. An expression of love is felt when you walk into their home. We are looking for them to be with us this fourth Sunday which is our meeting time at Seclusia Church.

We recently received a letter from Elder U. V. Wallace. It is a good letter and has the doctrine that I have a little hope in. I cannot help but have a love for Elder Wallace even though I have never met him in person. He answered our request favorably to be at the union meeting the first Sunday in November, therefore his plans are to be with us at that time. Elder Wallace spoke of how very much they enjoyed your visiting them in Texas.

We hope you feel that you have already received an invitation to be with us for our three days meeting and it does not have to be renewed. May it be the will of our God that you can be with us this year for this meeting.

All things work together for good to them that love God, to them who are the called according to His purpose. I hope that I will ever be mindful of how weak this sinner is and how powerful our God is who has called a people according to His purpose to do His will. I believe God's grace has been revealed to His chosen people and all things work together for good to them for whom He did foreknow. He also did predestinate. With a little hope I am sometimes made to rejoice in reading these dear scriptures.

We were very glad to hear Elder Powell Wheat preach with good liberty the last two meetings in Bakersfield. Remember us to Elder

J. M. Mewborn, I hope the God of mercy and love will keep you and us.

Most unworthy,  
Walter B. Wilson,  
520 S. Astell Ave.  
W. Covina, Calif. 91790

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### ENJOYS LANDMARK

Dear Brother Floyd,

I enjoy the Landmark. It tells my travels and experiences along the way better than I can. Not everyone is gifted to write his or her experience on paper.

A little feeling one,  
Mrs. D. M. Denny  
Carthage, N.C.

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### RENEWAL TO LANDMARK

Dear Brother and Sister Adams,

Enclosed is four dollars. Please renew my subscription to Zion's Landmark. I enjoy reading it so much, especially the experiences of my dear brethren and sisters. It is like visiting with them.

I hope all of your family are well. Come to see us at Bethel Church whenever you can.

With Love,  
Estelle Langdon  
Route 2  
Angier, N.C. 27501  
August 9, 1971

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### PRAISES GOD

Dear Elder and Sister Adams,

I would have written more the last time I wrote to you, if I had had the time, but I was running late, because of weather conditions. We have had very bad weather here since I have been in such poor health, however, Elder Adams, I think my health has made some improvement lately. I can now get

about over the house with more ease and have less dizziness. Last summer and winter, I had fainting spells, but I am gradually getting better. My doctor said my blood pressure is down and my heart is stronger. This is encouraging to me. The praise is all due to God alone. It gives me a little hope that the Lord will see fit to enable me to go back to my church again. Through it all my health was such that I could not get on a car or bus or go anywhere, riding or walking, but thanks to the All-wise and merciful Father, I am some better now. I can ride to town or to the store or walk two or three blocks without any ill effect.

I do not know how to find words to tell you how I have missed being with all of you at Willow Springs Church and hearing the good news from a far country as I used to do.

I have one of Elder Winfield's books. He sent it to me and I have read most of it. I do love it and my Landmark. I sent Elder Winfield some money to help him print the book and when he had them printed, he sent me one.

I get nervous now when writing, because I am not well yet, but I am much better than I was last summer and fall. I do feel thankful to God for what He has done for me, both naturally and spiritually. He has improved my natural body and I hope and believe He has saved my poor soul from sin and eternal destruction.

Remember me, Elder Adams, in your prayers and if you are ever in Durham, look me up. I would be most glad to see you and Sister Adams.

From one that feels to be so

weak, so little and so unworthy,  
Your sister in Christ, I hope,  
Mrs. Richard Smith  
Durham, N.C.

#### POETRY OF ELDER THOMAS C. HART

Several weeks ago a few poems composed by the late Elder Thomas C. Hart came, unexpectedly, to us. These poems, heretofore, had not been known to exist by us, although many people clearly remember this able minister of the Gospel who was blest with the unusual gift of preaching in poetry or verse. The editor remembers when he visited in the Little River Association approximately fifty years ago. He was blind in his latter years, used a cane, and wore dark glasses.

He was born January 31, 1842; ordained to the ministry in 1893, and died in 1926. He was a Confederate soldier, and, being wounded, he occupied the last months of the Civil War in prison. I also understand that he taught school in Greene County, N.C., where he lived the greater portion of his life. His membership was at Mewborn's Church.

His poems, the Lord willing, will follow in this issue and the following two issues. Ed.

#### The PUBLICAN AND PHARISEE

Two men went into the Temple to pray,  
The Pharisee said prayers three times a day;  
We read that the Publican was in so much distress,  
He expressed his feelings by smiting his breast.

Another young man came running to Christ,  
As if to make a sacrifice;



Saying, Master, I'll follow Thee,  
No matter what Thy lot may be.

What our Master said to him,  
Must have made him feel quite slim;  
The foxes and birds hath a place, He  
said,  
But I've nowhere to lay my head.

I left my Father and came to spill,  
My cleansing blood and do His will;  
In covenant contract I did agree,  
That all her sins should fall on me.

Sacrifices thou would'st not,  
But, Oh, Father, it was my lot,  
To bow the Heavens and come down  
To receive the thorny crown.

And the spear which pierced the side  
From which flowed the cleansing  
tide;  
All this I've done for I must atone;  
For my bride the world has never  
known.

—Elder Thomas Hart

#### HIS MISSION

I came down from Heaven not to do  
mine own will,  
But was sent of My Father, a  
Heavenly Mission to fill;  
We know the bride can never be lost;  
He sent me to redeem her and I've  
paid all the cost.

She must have tribulation, in me is  
peace,  
To my bride who is made to feel less  
than the least;  
Be of good cheer, I've overcome the  
world,  
He sent me from Heaven and I must  
carry home the pearl.

The hour is come, even is now,  
For the Heavens and earth to my  
Father must bow;

The dead in sin must be quickened to  
life;  
God's Holy Spirit ends all strife.

The hour is coming in the which,  
They must all arise, both poor and  
rich;  
And go to the place prepared by God,  
Before the formation of this earthly  
clod.

As the shepherd divideth his sheep  
from the goats,  
I will say to my bride in Heavenly  
notes;  
Come, my blest, and go with me,  
To the place prepared by my  
Father's decree.

The ones on the left must depart, we  
know,  
Into the place of eternal misery and  
woe;  
Where they never, no, never, can see  
God's face,  
Or dwell with the people saved by  
grace.

—Elder Thomas Hart

#### LESS THAN THE LEAST

To deny ourselves and take the  
cross,  
We must count all things of earth but  
dross;  
And to live to Christ and Him alone,  
We cannot by the world be known.

The foxes and birds have a place, He  
said,  
But I've nowhere to lay my head:  
I left the Father and came to spill  
My cleansing blood and do His will.

Yea, from me flowed the crimson  
tide,  
And that alone for my lovely bride,  
In covenant contract I did agree  
That all her sins should fall on me.

Sacrifices thou would'st not,  
But Oh Father, it is my lot  
To bow the heavens and come down,  
To receive the thorny crown.

And the spear that pierced the side,  
From which flows the cleansing tide  
All this I've done, for I must atone  
For my sheep the world has never  
known.

Thine eyes Oh Father, alone did'st  
see  
My substance from eternity,  
And in Thy book thou did'st record  
Thy children's names, Almighty  
Lord.

Thine they were, thou gavest them  
me,  
Which is the record of the trinity.  
When as yet not one was made.  
Not even earth's foundation laid.

Jesus paid it all, and all to Him we  
owe,  
Then may we ever follow, as  
pilgrims here below.  
For He is Captain, and High Priest  
Of all who feel less than the least.

T. C. Hart,  
La Grange, N.C.

#### TO THE BRIDE

(Composed and dictated by Elder  
Thomas Hart)

Let us speak of the bride;  
Tell how she's been tried,  
In her welfare while here below;  
Sometimes we can't, we feel as very  
faint;  
When the bride is overwhelmed with  
woe.

When she feels forsaken and by  
trouble is o'er taken  
In her pilgrimage here upon earth;  
To her advocate she'll go, who can

soothe every woe  
And turn her sighing to mirth.  
Oh! Let us praise in sweetest of  
ways,  
The One who has lifted her up;  
And loosened her tongue to the song  
that is sung,  
Of Jesus who drank all the cup.

That song she will sing in the praises  
she brings,  
An offering she lays at His feet;  
Oh! What a blessed thought, that  
with blood He has bought,  
The bride who at His table shall eat.  
Christ died and arose and the way  
did disclose,  
To lift her from the vortex or flood;  
His choice He made and her debt He  
has paid,  
Which alone could be done by His  
blood.

He opened the road to that blessed  
abode,  
That leads to bright mansions  
above;  
Where the bride may rejoice that He  
made her His choice,  
And accepted her through mercy  
and love.

She will sing of His love when she's  
carried above,  
To the place prepared for the blest;  
Where the song Free Grace will fill  
Heaven's space,  
And the bride be forever at rest.

#### MORN OF LIFE

Our morn of life has past, and  
evening's come at last,  
While it brings sad thoughts of a  
once happy day;  
The flowers may bloom o'er the sad,  
silent tomb,  
But cannot awake the cold clay.

Yet there's one hope left to cheer us  
While wandering in this vale of woe;



If no more on earth we meet, in  
Heaven we hope to have a seat,  
Where 'this morning of life ever-  
more. —Elder Thomas Hart

COMPOSED TWO DAYS BEFORE  
HIS DEATH  
THAT GREAT DAY

That great day for which all others  
were made,  
For which the earth was formed,  
and its foundation laid;  
At that great day of recompence,  
Behold devoid of fear, the fatal book  
unfold.

Then wafted upward to the blissful  
seat,  
From age to age, the song free grace  
they repeat;  
Our God, our life, our light, our  
Saviour see,  
And with His Angels, praise only  
Thee. —Elder Thomas Hart

POETRY

(Selected)

"In eighteen hundred thirty-three,  
It pleased the Lord to let me see  
The dangerous state that I was in,  
All polluted with a cloak of sin.

He taught me first that I was blind  
And always was to sin inclined,  
Also that I had always stood,  
Opposed to God and what was good.

I then was filled with many fears,  
For I have spent full eighteen years  
In sin and folly, and could see  
No way for my recovery.

I viewed the terror of the Lord  
And thought that he my soul  
abhorred;  
He seemed to frown me from his  
face  
And say: 'With me you have no  
place.'

I thought while in this state of mind,  
I was the worst of all mankind,  
I would have changed my doleful  
case  
With any one of Adam's race.

I viewed the Christian's happy state,  
With a desire to be his mate;  
Yet felt ashamed to show my face,  
And rather sought some secret  
place.

I felt like I was one alone,  
That like me surely there was none;  
No friend on earth nor yet in heaven,  
Nor hope that I should be forgiven.

But wondrous and almighty grace!  
The Lord unveiled his smiling face  
And had me come to Him and live  
And said, 'I freely all forgive.'

It was August, the last day,  
That he removed my guilt away,  
And spoke with such a charming  
voice,  
That all within me did rejoice.

His glorious face I did behold,  
With such a joy as can't be told;  
The whole creation seemed to be  
Praising the Lord in harmony.

Oh, Wondrous love, amazing grace!  
I never shall forget the place  
Where God revealed his love to me  
And set my soul at liberty.

What is this world with all its fame,  
Compared with Jesus' precious  
name!  
What are its vain and transient toys,  
Compared with God's eternal joys!

O Lord, since thou hast been so kind  
And gracious as to change my mind,  
Since thou hast been so good to me,  
May I forsake the world for thee!

(Elder) Isaac Newton Van  
Meter

(1816-1894) of Illinois  
Published by Request

## *Zion's Landmark*

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"Remove not the ancient Landmark  
which thy fathers have set."

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Willow Springs, N. C. 27592

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**VOL. CIV**

**No. 23**

Second Class Postage Paid at  
Wilson, N. C. 27893

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**Wilson, N.C. 27893 October 15, 1971**

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### **VIEWS ON JUDGES 13:5**

A friend requests my views on Judges 13:5. "For lo, thou shalt conceive, and bear a son and no razor shall come on his head."

We acknowledge that we do not understand all, if any, of the deep and hidden mystery of the birth and office work of Samson. However, we do recognize the fact that what was written of him was in the legal or law dispensation which embodied in the ten commandments written by Moses. Therefore, the service which he performed was in types and shadows of which Paul said, "The law, having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year, continually make the comers thereunto perfect."

In many respects his services portray the work of Jesus Christ. Samson delivered Israel out of the hand of the Philistines without the aid, help, or assistance of any man.

Isaiah prophesied of the coming of the Messiah when he said: "He saw that there was no man and wondered that there was no intercessor; therefore His arm brought salvation unto Him; and His righteousness, it sustained Him." Isa. 59:16. Again the prophet said, "For the day of vengeance is in my heart and the year of my Redeemer is come. And I looked and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." Isa. 63:4, 5.

Samson's mother was a barren woman. She was the wife of Manoah. He was born during the time when Israel was held in captivity forty years by the Philistines. The time had come when God should deliver them from the hand of their enemies. Beginning with Judges 13:1, we read: "The children of Israel did evil again in the sight of the Lord: and the Lord delivered them into the hand of the Philistines forty years. And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bear not. And the angel of the Lord appeared unto the woman, and said unto her, Behold, now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for lo, thou shalt conceive and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." Judges 13:1-5.

The requirements of Manoah and his wife were to be in strict ob-



servance of the law of Moses, for if a man or woman should desire to become a Nazarite, he or she must vow a vow and adhere to the requirements, which were: "He shall separate himself from wine and strong drink and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, nor dried. All the days of the vow of his separation, there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow." Numbers 6:3-5. But the angel of the Lord said unto Manoah's wife, "The child shall be a Nazarite unto God from the womb."

The length of time that a man or woman should separate himself or herself to the service of the priest was left to their own option; say, one to forty years, or even more. Be this as it may, they must remain a Nazarite until the end of their vow. An unshaven head was no evidence that one was any stronger than other people, but it was a mark of distinction, or identification, which was proof that such an one's life was consecrated to the service of the Lord which continued until the expiration of the vow, after which the hair could be cut and the beard could be shaven as that of other people and such were no longer restricted in their drink or eating habits. The angel of God said to the wife of Manoah, "The child shall be a Nazarite to God from the womb to the day of his death."

Here, in our day, some officers are required to wear uniforms and by these uniforms these officers are identified as such and the one

wearing the uniform has powers and authority in this capacity, but when their term of office expires, they discard the uniform. So it was with the Nazarite. But Samson was not a volunteer Nazarite. He was a Nazarite from his mother's womb, for the angel of the Lord appeared unto Manoah's wife and told her: "Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not anything unclean: For lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and shall begin to deliver Israel out of the hand of the Philistines."

Samson had long hair, I do not understand that his hair added to his strength, but it was proof that he was a Nazarite. He had the power and authority to execute judgment on the Philistines which was given him by God. Jesus was crowned with glory and honor, but He said of Himself, "My Father worketh hitherto, and I work." Jno. 5:17. Jesus also said, "Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do; for what things so ever He doeth, these also doeth the Son likewise." Jno. 5:19.

Samson was a Nazarite from his mother's womb, which was so stated by the angel of God: "For the child shall be a Nazarite from his mother's womb, and he shall begin to deliver Israel out of the hand of the Philistines." His commission differed from those recorded in Numbers 6:2. They were volunteer Nazarites. They separated themselves to the service of God for

certain times, which continued until the end of their vow. Samson was born a Nazarite and continued in this capacity his entire life, thus typifying Christ in this respect, also in strength, and for the purpose of Christ our spiritual Nazarite who came to bring salvation and deliverance to His people. Samson was an instrument through which the Israelites were delivered from the Philistines.

When one nation goes to war against another nation, they draft soldiers, they gather huge armed forces; the purpose of which is to defeat their enemies and seek freedom or gain the cause for which they are fighting. The first account we have of Samson's supernatural strength is when he killed a young lion who roared against him. "He rent him as he would have rent a kid." See Judges 14:5, 6. After this he went down to Ashkelon and slew thirty men and took their spoil. See Judges 14:19. In his revenge for wrong done him, he caught three hundred foxes and took fire brands, and turned tail to tail, and put a fire brand in the midst between two tails. When he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives." Judges 15:4, 5.

Samson smote the Philistines, hip and thigh. He found a new jawbone of an ass and put forth his hand and took it and slew a thousand men. See Judges 15:5. There have been many wonderful warriors who have done wonderful things with swords and spears, but nothing to compare with Samson who slew one thousand men with the jawbone of an ass.

Samson went forth as a

conqueror and to conquer. Samson regarded not his own life. What he did in taking vengeance upon the Philistines was not for his own sake, but to take the reproach and persecution off of his people (Israel). God clothed him with the authority to punish the Philistines which was a righteous indignation against this wicked nation.

Even though the hand of Samson was displayed in a wonderful way in defeating his enemies, this was done by the Spirit and power of God, as it is recorded in Zechariah 4:6. "Not by might nor by strength, but by My word, saith the Lord." The destruction of the Philistines began with Samson and ended with David, both of whom are types of Jesus, of whom the apostle said: "He is the Author and Finisher of our faith." Heb. 12:2.

Let us remember that Samson was a Nazarite from his mother's womb, for the angel of the Lord appeared unto Manoah's wife and said, "For lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." After Samson slew many of the Philistines they were determined, if possible, to find out where his strength lay. They appealed to his wife who was also a Philistine, to obtain the secret from Samson. They pledged to give her eleven hundred pieces of silver. Here we again see him a type of Jesus who was betrayed by Judas Iscariot for thirty pieces of silver.

In Samson's effort to satisfy his wife's intensive and determined inquiries, he gave her many answers which, when they were investigated,



did not disclose his secret. But she continued to urge him to tell her wherein his strength lay, "And it came to pass, when she pressed him daily with her word and urged him, so that his soul was vexed unto death; that he told her all his heart and said unto her, "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me and I shall become weak and be like any other man." When Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath shewed me all his heart." Then the lords of the Philistines came up unto her, and brought money in their hand, and she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him."

It is not to be understood that Samson's strength was in his hair. The locks or length of his hair added nothing to his strength. His strength was in his Nazariteship and when he displayed supernatural strength, as in the case of his killing a lion with his bare hands (see Judges 14:5, 6), the scriptures tell us, "The Spirit of the Lord CAME MIGHTILY UPON HIM, and he rent him as he would a kid and he had nothing in his hand." So his strength was not in his hair, but it was in his Nazariteship—the Spirit of God that came MIGHTILY upon him. The Spirit of God came mightily upon Samson when he went down to Ashkelon and slew thirty men of them, and "Took their spoil and gave change of garments unto them which expounded the riddle."

Again, the Philistines bound Samson "with two new cords and brought him up from the rock. When he came unto Lehi, the Philistines shouted against Samson and the SPIRIT OF THE LORD CAME MIGHTILY UPON HIM, and the cords that were upon his arms became as flax that was burnt with fire, and his hands loosed from his hands and he found a new jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith."

After his Philistine wife betrayed him and she had a man to shave off his seven locks from his head, he was no longer a Nazarite and the Lord DID NOT COME MIGHTILY UPON HIM AND HIS STRENGTH WENT FROM HIM: AND SHE SAID: The Philistines be upon thee Samson and he awoke out of his sleep. "He wist (knew) not that the Lord was departed from him", so he had no strength. The Philistines not only bound him and put him in prison, but they put his eyes out. But, howbeit, the hair of his head began to grow after he was shaven. Then the lords of the Philistines gathered to offer a great sacrifice unto their false god, and to rejoice: for they said: "Our god (a false god) hath delivered Samson, our enemy, into our hand and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport: — and they set him between the pillars."

"Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof three thousand men and women, that beheld while Samson made sport. And Samson

called unto the Lord, and said: O Lord God, remember me, I pray Thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."

Then his brethren and all the house of his father came down, and took him and buried him between Zorah and Eshtaol in the burying place of Manoah his father. And he judged Israel twenty years."

Samson's strength was only a striking demonstration of the great power of God, which "came mightily upon him" and enabled him to defeat and destroy the Philistines. The life of Samson from his birth until his death, portrays in types and shadows the great and marvelous work of Jesus. It was through death that Samson slew the Philistines and delivered Israel. It was through death that Jesus destroyed the works of the devil and delivered His chosen people from eternal death. Paul said, "Forasmuch then as the children are partakers of flesh and blood, He also Himself, likewise, took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

Many eminent, biblical characters were born of women who

had been barren, as Isaac, Jacob, Samuel, and John the Baptist. It is remarkable that the strongest man ever known was born of a barren woman. He was a type of Christ, who was sanctified by God the Father, separated from sinners, and called a Nazarite. He was born of a virgin, as Samson was born of a barren woman.

Jesus Christ came into the world to save His people from their sins. Adam transgressed the Holy Law of God and they who followed after him did the same, for they fell in the ruins of Adam. They were delivered by Jesus Christ from sin and the devil. "His own arm brought salvation to the chosen vessels of His mercy." He kept the law of God to a jot and tittle. He stood between the offenders and God the Father who was offended. He brought in an everlasting righteousness without the aid, help, or assistance of any man. Jesus said, of Himself, "For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." Jno. 6:38, 39. Samson's life was a most amazing demonstration of the power of God through man.

The reproaches of the Philistines against Israel fell upon Samson. Even so, the reproaches of those who made merchandise of the House fell upon Jesus; as it is written, "For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me." Psal. 69:9.

T. F. Adams

Reprinted by request. — ED.



# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY  
*PRIMITIVE OR OLD SCHOOL BAPTIST*

AT  
117 NORTH GOLD STREET  
WILSON, NORTH CAROLINA 27893

VOL. CIV

NOVEMBER 1, 1971

NO. 24

## ISAIAH CHAPTER 41

He pursued them, and passed safely; even by the way that he had not gone with his feet.

Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.

The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

They helped every one his neighbour; and every one said to his brother, Be of good courage.

So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.

But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

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\$4.00 PER YEAR — 2 YEARS \$7.00  
TO ELDERS \$3.00 PER YEAR — 2 YEARS \$5.00

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SECOND CLASS POSTAGE PAID AT WILSON, N. C. 27893

# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### **PREFACE**

Dear Brother Adams,

I was looking through some old periodicals of my mothers and found a copy of The Primitive Baptist for February 15, 1923, in which appeared a very interesting account of the visit of that famous New England minister, Elder John Leland, who visited the south during the time of slavery. It is called "Pride Humbled". Many times we, as children, had it read aloud to us. It made a lasting impression with me, and I wonder if you would have it republished. It was carefully kept by my mother along with a number of old copies of the Landmark, some dated in the 1800's. There are books about Elder Leland but I have not been able to find one now in print.

With best wishes I am,

Sincerely yours,

Ruby A. Roberts

Box 390

Christiansburg, Va. 24073

July 18, 1971

### **PRIDE HUMBLED**

(This incident is told as part of the unwritten or traditional history of Elder John Leland:)

During the latter part of his life, Mr. Leland traveled much over the country on preaching tours, on foot. On one occasion he had been warmly solicited, in writing, by a widow lady to visit the part of old Virginia in which she lived and preached, telling him to set his time and her house was at his service, both as a place of abode and also a place to hold his meetings. Mr. Leland re-

plied to her by setting a day that he would preach at her residence at 10 o'clock a.m. The lady was a wealthy planter, in Appomattox Valley. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been raised in the high circles of life, and knew nothing about poverty, nor had ever associated with laboring classes. She was at this time about thirty-five years of age, and knew nothing of the privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach in her home was that she might make a display of her wealth, and thus have the applause of all her associates; not only to show her wealth but her piety as well; so she went to great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting; no expense nor pains had been spared to have the best and finest of everything in the very best style.

On the evening preceding the meeting several carriages had already arrived, to be there in good time and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused free perspiration which ran down his cheeks, making roads in the dust which had settled on his face during his day's walk. He



walked up to the door of the large stone mansion, and his rap was answered by a black servant, of whom he inquired for the landlady. The servant ran down the broad carpeted hall to a door from which proceeded the sound of talking and laughing. In a very short time a lady, very richly attired, made her appearance, walking briskly and lightly toward the door where Mr. Leland was standing. He had a fair view of her person, and at once read in her physiognomy and deportment something of her leading traits of character.

His intention had been to introduce himself, but before he had time to speak, or before she was near enough for him to address her, she spoke in a rather harsh tone:

"Old man, what do you want here? I have nothing for beggars."

Mr. Leland, in a very soft and unassuming tone said, "Please excuse me, madam; I do not wish to beg for money, but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to foot, she very positively answered, "No, I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house, so I can't take in poor stragglers."

"Well," said Mr. Leland, "I am much too fatigued to travel further tonight. Will you allow me to stay in one of those cabins?" pointing to a row of Negro houses just outside the mansion yard.

After a moment or two of reflection she said, "Yes, you may stay there with the Negroes if you want."

He bowed a very polite thank you,

and turned toward the row of huts. He proceeded to the farthest one from the mansion before he found anyone to whom he could speak, to ask permission to stay, but came at last to the smallest, but neatest of all the huts, where he found seated at the door an old Negro who was fanning herself with the wing of a fowl. He spoke to her very gently: "Good evening, aunty."

His greeting was answered with, "Good evin', Mosta."

"Well, aunty," said he, "I have come to ask a very uncommon favor of you."

"Bless de Lord, mosta, what can that be, fo' please God I'se got nuffin to give anyone!"

"I am very tired from walking all day. I called at the house of your mistress, but she says she has no room for me in her great house. I am too much fatigued to go further, and so I have come to see if you can allow me to shelter in your house."

"Bless de Lord, mosta, I got no 'commodation for anyone; but 'fore a fello' mortal shall stay outdoes, I lets 'em stay in my cabin sho' ef da can put up wid my plain hut. Uncle Ben be in directly, den he can keep you company while I fiex you sumpen to eat, for you looks as though you had not eat a morsel for a long time, and at the same time pointed to a three-legged stool by the side of the door, saying, "set down dar and rest yourself, for you looks so worn out."

Mr. Leland took the seat as directed saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, mosta, Aunt Dilsey never charges anyone yit for sich 'commodations as I could give 'em

for God knows it's poor enuff at best. You say, mosta, you call on missus at de house dar, and she can't take you in? Well, you must 'cuse her, for she's looking for a mighty heap o' company tomorrow dar's a great man to be dar tomorrow what's gwine to preach in her house, an' a good many folks done come a'ready, an' heap mo' coming tomorrow, so missus is mighty busy fixin' for 'em. But here's Uncle Ben," she continued, as an old grey-headed Negro came around the corner, muttering to himself about the carelessness of some of the other Negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who from age, had a long time lived in a small, but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock etc. When he saw Mr. Leland he stopped short and gave him a scrutinizing look, when Aunt Dilsey spoke, saying, "Uncle Ben, don't stare your eyes out at a stranger; dis ole gentleman was out traveling and come to stay in our cabin, kase missus can't let him stay dar, as she's got a heap o' company now."

"Well," said Uncle Ben, "we's commanded dat if a starnger comes along we's got to take him in and give him sech as we have to set before him."

While Aunt Dilsey was preparing supper Mr. Leland learned much about the lady of the mansion from Uncle Ben; he learned, among other things, they were a very religious family, but the hostess had been

raised in the city of Richmond and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Mr. Leland had finished a very good coarse supper, he told his host that he was very much fatigued from a long day's walk, and would wish to retire for the night and that he felt like he wished to return thanks to his Creator for the blessing of the day, and invoke His protection through the night; that if it would annoy them, he would retire to some place out of doors.

"Bless God" said both the old folks at the same time, "we allers likes praying in our house, and nebber goes to bed 'thout one of us tries to pray."

Mr. Leland then took an old well-worn Bible out of his little bundle, and read in a very solemn tone the one hundred and second Psalm. During the reading the two old blacks often said in a low voice, "Amen, bless de Lord." When upon his knees he poured out his feelings in such an outburst of reverential eloquence as was seldom ever equalled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do nor say no more than to fix their eyes on their guest, as though they felt that he was something more than a mortal man. He retired to a corner of the cabin, where he soon fell asleep. When morning soon came he was up early; Aunt Dilsey soon had him a good plain repast, after which he seated himself to read, telling his hostess that he felt too much fatigued to travel, and if she was willing he would rest there until afternoon anyway, and then if he felt better he



would go on his way.

Aunt Dilsey said, "Yes, Mosta, stay jist as long as you want to; we be glad to have you stay with us a fortnight, if you can put up with our far."

Mr. Leland seated himself under a shady tree in the cabin yard with his Bible, waiting to see what the finality would be.

About nine o'clock everything was in a bustle at the stone mansion; all the servants were called dress in their very best. Carriages began to arrive by the dozen until the hall and every part of the large and elegant building was crowded to overflowing, but, to their dismay, no preacher made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him. So everyone was full of anxious expectation, supposing that when he came he would be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half-past ten, eleven o'clock was announced by the clock on the wall, and no minister.

The company had by this time become restless, and were about to disperse, when Aunt Dilsey went to her mistress and said:

"Bless de Lord missus, why don't you get that ole man who stayed in our cabin last night to come here to de door and pray, 'fore de folks all go home; he prayed in our cabin last night and dis morning', a 'fore God in all my born days I nebber heard sich praying 'afore. He's settin' right dar now, under de tall pine tree; an' as de preacher's not come, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of

the company, the matter was talked of among the congregation when it was agreed to have that old straggler, as they called him, come and pray before the congregation broke up. So Aunt Dilsey went to where Mr. Leland was sitting, and said, "Mosta, de folks all dispointed bout de preacher comin': he am not cum and dey wants you to go down and pray for 'em 'for dey all breaks up. Mosta, I wants you to pray jis like you did las' night."

Mr. Leland walked down to the front door and, standing on the steps, repeated a short hymn by memory, sang, then engaged in prayer; but by the time his prayer was ended all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much, he would talk to them a few minutes; and as a foundation, or starting point, he would read a short passage from the word of truth, which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for twenty to thirty minutes, the hostess, who had refused him the hospitality of her house the evening before, became so deeply affected that she ran and prostrated herself at his feet and would, had he allowed her to have done so, have washed his feet with her tears. It was said that she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery and ornamental dressing and became an humble and plain Christian. Though she was a professor before, her

whole deportment underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact it was said that if preference had to be given to any, it was always in favor of the poor and needy.

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#### FEELS HUMBLE AND THANKFUL

Dear Brother and Sister Adams,

We missed you dear people at our Association at Montgomery Church, Blacksburg, Va. But we were blessed with a good association all three days. One person offered to the church on Friday and on Sunday another offered. Both were received. On our regular meeting Sunday, another came forward and was received. All three were baptized Sunday, September 19th. They were: Brother and Sister Joseph A. Bugg of Christianburg, Va., and Sister Zella Hite also of Christianburg, Va. It had been sometime since anyone had offered and everyone was very happy.

Brother and Sister Adams, I am Mrs. Iowa Sowers' Daughter. She has taken the Landmark for many years. She has been sick since February and she is in bad condition. She had another stroke today. We do not think she can live many more days, although everything is in the hand of our God, who has all power in both heaven and on earth. It is awfully hard to stand over dear Mother and see her suffer. We just cannot understand why she has to suffer so long.

Mother always passed the Landmark on to me and my husband to read so we have always read it. We

have enjoyed each one. My mother always liked the sermons you have written in it, her subscription was out in August and I am sending you a money order for seven dollars for two years.

When you and Sister Adams are in this vicinity we would be glad for you to visit us. My husband is a deacon at Montgomery Church. We both feel that we are too unworthy to be in the church, particularly at times, but we are sometimes blessed with some assurance and reconciliation which causes us to feel humble and thankful to the good Lord. If you have a mind to do so, please remember us.

An unworthy brother and sister in hope,

Vernie Bolt and wife,  
R.F.D. No. 1, Box 32  
Blacksburg, Virginia, 24060

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#### IN LOVE AND FELLOWSHIP

Dear Brother and Sister Adams,

Here is my renewal to the dear old Landmark. I am rather late and I am sorry, but I am forgetful. I try but, My Precious Ones, I am not my own keeper. I cannot do as I would like to do. Is it thus with you? I am so shaky I cannot write well, but that is the way with me. I hope I am thankful just to be able to be alive, by the mercy of God, nothing I have done, but I do hope I can stay able to continue going around my home and wait on myself as long as I live. I do not get to church as I once did, since my dear companion and my dear brother have passed away.

My days are lonely. I love to go to our meetings and shake the hands of the children of God. They mean so much to me. I feel so unworthy to claim to be one and if I be, I am the least one.



Please take all mistakes in love and pity and when at the mercy seat, I hope you will be given a mind to pray for this sinner.

I am herewith enclosing five dollars to renew my subscriptions to Zion's Landmark for another year. Use the remaining one dollar as you see fit.

In love and sweet fellowship to two precious saints. God bless you, Floyd, and Pauline.

Your sister in hope, the least if one at all,

Nellie Snider,  
R.F.D. No. 2, Box 6  
Denton, N. C. 27239

Thank you dear Sister, we will use the extra dollar to help send the Landmark to a less fortunate Little Child of God, who is not able to pay. May the Good Lord bless and keep you always.

PWA (Pauline W. Adams)

#### A REVIVING THOUGHT

Dear Elder Adams,

I do think that many times we neglect things we should put first, one of these things is to send money for the renewal of Zion's Landmark. I do enjoy my Landmarks very much. I am sixty-seven years of age and as far back as I can remember, I will say about 1913, my mother, Mrs. Bashie Jackson, was taking it. They were easy for me to read. Many times I would get to myself and read of the dear ones' experiences of grace, and I could not read them without crying, but I did not want my mother to see me cry.

I go to Burlington and Bunker Hill Churches and I would love to visit other churches, but I do not drive so I have no way very often. I

depend on my sister and her husband, Mr. and Mrs. Morris Apple, to take me and they live in Burlington. I do love the sound doctrine and if I do not hear all the words, the sound is good to me.

Enclosed is five dollars. Please continue my Landmark for another year and use the extra dollar as you see fit. Please send me dear Elder and Sister Jefferson's address. I hope they are both well and can still go places. I surely did enjoy the two visits I made to hear him preach in Bakersfield, California. I had three sons on the west coast at the time, but I only have one there now.

I hope you and Sister Adams are well. Today is a lovely, beautiful, cool day here. The Good Lord has so wonderfully blessed me all through life, thus far and I do not want to complain when I have pains that linger. I have not, as yet, had any serious illness, the Lord has been so good to me. I feel to depend on Him wherever I may be. I delight to hear His truth defended.

May the good Lord bless and keep you both in His care.

A lover of the Primitive Baptists and the doctrine.

Mrs. Maie Prevo  
3400 High Point Road,  
Greensboro, N. C. 27407

#### RETAINS SUBSCRIPTION

Dear Brother Adams,

I am sending a check to renew my subscription for the Landmark. I have been taking the paper for several years, and get so much comfort from reading the experiences of others. I feel that I can witness with many of them. I feel that we all have to travel through a wilderness as one alone, but we are not alone. There is One with us

greater than man.

I hope you and Sister Adams are well. I am about as usual — I am never well anymore. Come to see us whenever you can.

With love to you both, for  
Christ's sake, is my prayer,

Mrs. W. B. Smith

RFD 5

Stuart, Va. 24171

October 12, 1971

### FOUND GUILTY AND FORGIVEN

Dear Brother Floyd,

I hope this finds you and Sister Pauline well. If this is not by the grace of God my effort is in vain. For sometime I have tried writing but I felt to be so weak and vile I could only hope God would show me why the road I thought led to good, led to destruction.

It is so against my feelings to hear God's name blasphemed and His word rebuked or contradicted. When I do not approve of conversations I sometimes hear, I keep silent, but often each breath is a prayer to the dear Lord to convict and forgive the ones who are thus engaged in unwanted doings. I want to hear His command louder and louder until the will of the flesh is consumed. I can say with the poet: "Prisons would palaces prove, if Jesus would dwell with me there." Flesh is as the grass of the field, it flourishes for a time, but soon withers away and dies. I feel that I can say with the writer that "Cursed be the man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord. For he shall be like the heath in the desert and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a

salt land and not inhabited. Blessed is the man that trusteth in the Lord and whose hope the Lord is, for he shall be as a tree planted by the waters and that spreadeth out her roots by the river and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

The Spirit can never be quenched. As Christ drew His last breath on the cross, old man in nature thought he had conquered. The very elect, no more to hear of, but praise God — Christ lives in the hearts! Once stony, now flesh, that man see himself as nothing, be it God touched him. A peculiar treasure worth more than could be found below.

Brother Floyd, if not deceived, to suffer spiritually can never be compared to physical suffering. I feel I would rather suffer physically, if nor deceived. Timothy said: "If we be dead with Him, we shall also live with Him, if we suffer. We shall also reign with Him." II Tim. 2:11, 12.

Miriam Lee

Four Oaks, N. C.

### LOVE FOR A DEAR PEOPLE

Dear Brother Adams,

I think of you often, in fact I dreamed of talking to you one day this week. I have not been to church since July, but I hope, however, to go next Sunday. I am dictating this letter from my bedside.

I have had the greatest shock and deepest sorrow of my life in the loss of a dear relative and close friend. He was a brilliant young man and was to enter Wake Forest University this fall, being the oldest and first born, he was a favorite son of his father and mother. I am enclosing a



clipping from the Statesville Newspaper. He was killed instantly, alone and almost in sight of their Lake Norman home. Please return the clipping.

This was given to me a few weeks ago:

"Thou shalt see my glory soon, when the work of Grace on earth is done."

Our church has called for a fifth Sunday meeting this month and the Lord willing I will be there. I would be glad for you to visit me and come to our meeting on this fifth Sunday.

I am enclosing a check for fifty dollars as a donation to help you with the expenses of the Landmark.

With love, I remain

A brother in hope,  
B. C. Clinard  
620½ West Fourth St. Office 101  
Winston-Salem, N. C. 27101

INDIGENT FUND

Lucy T. Stone, Bassett, Va.	\$ 2.00
Hubert Browning, Durham, N.C.	3.00
Marion Mulholland, Lambertville, N.J.	10.00
Miriam Lee, Four Oaks, N.C.	2.00
Thomas I. Rice, Burlington, N.C.	3.00
Mrs. Daisy Dezern, Collinsville, Va.	1.00
Mrs. Jonathan Bass, Fremont, N.C.	1.00
J. V. Jones, Athens, Ga.	4.00
Mrs. W. R. Money, Laurel, Delaware	3.00
Elder Sam L. Gilbert, Winston-Salem, N.C.	5.00
Mrs. H. C. Holloman, Bunnlevel, N.C.	1.00
Mrs. D. A. Allen, Roxboro, N.C.	1.00
James D. Ballance, Raleigh, N.C.	2.00
Mrs. Lorena Talley, Mebane, N.C.	4.00
Lorene Hooker, Williamsburg, Va.	1.00
Annie Barber, Danville, Va.	1.00
Mrs. Thomas Inman, Tabor City, N.C.	1.00
Mrs. Mary C. Clifton, Danville, Va.	1.00
Mrs. Harvey B. Marsh, Carthage, N.C.	1.00
Mrs. Marcus Whitfield, Timberlake, N.C.	1.00
Mrs. Lorena Talley, Mebane, N.C.	1.00
O. L. Surratt, Riner, Va.	1.00
Nathan Phillips, Indian Valley, Va.	2.00
Mrs. Madeline Lowry, Toast, N.C.	1.00
Mrs. Alma Blalock, Stem, N.C.	1.00

Joe McLamb, Wade, N.C.	1.00
J. E. Pace, Ridgeway, Va.	1.00
Mrs. W. C. Whittington, Dunn, N.C.	1.00
Jeffie Fitzpatrick, Commerce, Ga.	2.00
O. H. Brooks, Atlanta, Ga.	3.00
Mrs. W. E. Murden, Portsmouth, Va.	3.00
J. C. Carroll, Newport, N.C.	1.00
Mrs. Awine McLamb, Annapolis, Md.	1.00
Mrs. J. A. West, Benson, N.C.	1.00
Magdaline Bowman, Eden, N.C.	1.00
Graham Jackson, Godwin, N.C.	2.00
Otis Gulley, Garner, N.C.	1.00
Alonzo Barefoot, Newton Grove, N.C.	2.00
Roy Payne, Dobson, N.C.	3.00
John Money, Dobson, N.C.	1.00
Homer Minter, Ridgeway, Va.	3.00
Mrs. Sanford Rhodes, Stoneville, N.C.	1.00
Buddy Cratts	1.00
H. N. Wilson, Reidsville, N.C.	1.00
Elder R. L. Ellis, Winston-Salem, N.C.	1.00
J. S. Phillips, Christianburg, Va.	7.00
Elder J. T. Whitley, Stanfield, N.C.	5.00
Mrs. Lillie T. Edwards, Marshville, N.C.	1.00
Elder W. C. Edwards, Matthews, N.C.	5.00
Richard Smith, Concord, N.C.	3.00
Coy Furr, Albemarle, N.C.	3.00
Mrs. A. L. Cobb, Angier, N.C.	1.00
Mrs. Dallas Jones, Coats, N.C.	1.00
Mrs. Victor Walters, Efland, N.C.	3.00
Mrs. Freelon Goodman, Norwood, NC.	1.00
Wilbur G. Brown, Florence, S.C.	3.00
R. G. Willis, Morehead City, N.C.	3.00
C. L. McBride, Eden, N.C.	2.00
Mrs. Annie R. Williamson, Wilson, N.C.	1.00
Thomas Jordan, Hampton, Va.	1.00
Mrs. Jimmy Gray, Roxboro, N.C.	2.00
Mrs. G. C. Jackson, Durham, N.C.	1.00
L. R. Phillips, Christiansburg, Va.	3.00
Elder E. B. Ault, Weslaco, Texas	2.00
B. C. Clinard, Winston-Salem, N.C.	50.00
Nellie G. Snider, Denton, N.C.	1.00
Mrs. Alice Smith, Reidsville, N.C.	1.00
Mrs. R. D. Shreves, Reidsville, N.C.	1.00
Mrs. Christian T. Boykin, Wilson, N.C.	1.00
D. A. Thompson, Smithfield, N.C.	1.00
Jacob Ferrell, Lucama, N.C.	1.00
Mrs. Maie Prevo, Greensboro, N.C.	1.00
Mrs. Elsie Stewart, McLeansville, N.C.	1.00
Mrs. Chester Idol, Kernersville, N.C.	1.00
H. D. Thompson, Selma, N.C.	1.00
Mrs. Esther Parson, Boomer, N.C.	1.00
L. T. Rhodes, Wilmington, N.C.	1.00
Elder J. B. Pollard, Jacksonville, N.C.	5.00
A. W. Trott, Maysville, N.C.	6.00
Mrs. Zora Singleton, Wilmington, N.C.	1.00
Mary Lee Edwards, Greenville, N.C.	3.00
Mrs. Clifford Hodges, Mount Airy, N.C.	1.00

## *Zion's Landmark*

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"Remove not the ancient Landmark  
which thy fathers have set."

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### **Editor**

ELDER T. FLOYD ADAMS  
Willow Springs, N. C. 27592

### **Associate Editor**

ELDER J. M. MEWBORN  
Willow Springs, N. C. 27592

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**VOL. CIV**

**No. 24**

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Second Class Postage Paid at  
Wilson, N. C. 27893

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**Wilson, N.C. 27893 November 1, 1971**

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### **FISHERS OF MEN**

"Cast the net on the right side of the ship and ye shall find." Jno. 21-6.

In this chapter is set forth both the works and the failure of man; also, the demonstration of the power of God. In the third verse of this chapter Peter saith unto the disciples, "I go a fishing." The other disciples said, "We also go with thee. They went forth, and that night they caught nothing. To my mind this net represents the gospel preaching; this ship, the true church of God, and God's servants are fishermen. Matt. 4:19: "I will make you fishers of men." Luke 5:10: "From henceforth thou shalt catch men."

In order for God's servants to cast the net on the right side they are dependent upon Jesus to preach Christ and Him crucified; that there is none other name given under heaven among men whereby we must be saved. This is the way the Lord's people believe it. It is in

accordance with their experience, therefore when the net is cast on the right side, or the true gospel preached, so to speak, the fish are very readily caught.

Naturally speaking, when a net is cast into the water the fish do not try to get into it; neither do they try to stay out, but soon they find themselves entangled in the net. Then they begin to flutter, but the more they flutter, the greater the entanglement. Following this they are carried ashore where they die. So it is with the quickened sinner. When the gospel net is cast on the right side of the ship; that is, when the quickened sinner, sitting under the sound of the voice of the gospel minister, who represents the fisherman, he is caught unaware in that he hears the minister, much to his astonishment, relating his experience and describing his condition. Then it is that he flutters, in that he questions himself as to who told the preacher these things. He endeavors to conceal the truth; the truth that he feels has been revealed. He denies it as much as possible in his actions. Thus, in his fluttering, he finds himself more entangled. Next, he is carried ashore and dies.

To my mind, the shore represents deliverance, and when the quickened sinner reaches deliverance he dies to the perishable things of this world and all things become new.

T. F. Adams

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### **UNION MEETING**

The next White Oak Union is appointed to be held with the church at Cedar Island, the fifth Saturday and Sunday in January, 1972 if the Lord wills. Those who would be given a mind to come and be with us follow U. S. 70 Highway to Cedar Island, N. C. Elder Dewey



Humphrey was chosen to preach the introductory sermon. We invite our brethren, sisters, and friends, especially our ministering brethren to visit us.

H. A. Young,  
Union Clerk

#### SISTER MARY E. THOMPSON

On August 4, 1971, it pleased our Heavenly Father to remove from our midst, Sister Mary E. Thompson. She was born September 14, 1893, to Charles D. and Eliza Peedin Thompson. In 1912 she married James D. Thompson. She is survived by two daughters, Mrs. Coy Mitchell, and Mrs. Henry Bass, with whom she made her home the last five years; two stepdaughters; two brothers, and two sisters.

Sister Thompson united with Little Creek Church the third Saturday in November, 1951, and was baptized the following Sunday at Holt's Lake by her pastor, Elder T. F. Adams. She loved the glorious doctrine of salvation by the grace of God, and that we are kept and directed by His hand alone. She possessed a good hope, and we feel she has gone to that eternal rest to be with the saints of God. She was a faithful member, always doing what she could in the church and in her daily walk of life.

We extend our deepest sympathy to her loved ones. We shall all miss her.

Be it resolved, that a copy of this obituary be sent to the family, one sent to Zion's Landmark, and one be made a part of the church records.

Done by order of the church in conference October 16, 1971.

Brother I. R. Casy)  
Sister Lizzie Parker) - Committee  
Sister Nola Olive)

#### OBITUARY

Sister Bessie Clayton, the daughter of Lumiel and Frances Clayton of Roxboro, N.C. was born June 10, 1881, and departed this life March 7, 1971, making her stay on earth eighty-nine years, eight months and nine days. In July, 1948, she moved her membership by letter to Middle Creek Church, where she was a faithful, lovely member, always filling her seat when her health permitted, as long as she lived. She loved the church and the doctrine of salvation by grace.

Sister Clayton was the mother of fifteen children, five of whom preceded her in death. She leaves five daughters, five sons, several grandchildren, the church membership and a host of friends to mourn their loss, but we do feel that our loss is her eternal gain.

Her funeral was held on March 8, 1971, in Middle Creek Church by her pastor, Elder S. J. Sauls, assisted by Elder T. Floyd Adams and burial was in the Willow Springs Primitive Baptist Church Cemetery by the side of her husband, Zeb Vance Clayton who preceded her in death by several years.

Be it resolved that a copy of this obituary be sent to the family, a copy to Zion's Landmark and a copy kept on our church records.

Done by order of Middle Creek Church in conference, in the April meeting of 1971.

Elder S. J. Sauls, Moderator  
Brother Thomas R. Whitley, Church Clerk

Sister Alice Perry)  
Sister Nellie Clayton) Committee  
Sister Minnie Stephenson)

#### IN MEMORY OF SISTER LORA JACKSON REYNOLDS

We, the members and friends of Harnett Church, bow in humble submission in the death of our sister and friend, Lora Jackson Reynolds.

Sister Lora was born March 14, 1907 and died August 3, 1971, making her stay here on earth 64 years. In her passing, she leaves to mourn her: her husband, four children, twelve grandchildren, three sisters, and four brothers.

She was received a member of the church on Saturday before the first Sunday in September, 1932, and was baptized by our late pastor, Elder M. F. Westbrook. She was the daughter of the late Brother Blake and Sister Ava Jackson, who were faithful members of our church.

Sister Lora, we feel, was a true believer of Salvation by Grace and Grace alone. She was a faithful member of Harnett Church until the time of her illness which occurred just three months before our God called her home.

Her funeral was conducted by her pastor, Elder J. M. Mewborn. Her body was laid to rest in the Harnett Church Cemetery beneath a beautiful mound of flowers. We feel she is resting in God's eternal love, awaiting for the Lord to come and call for our bodies to be raised, to be like Him, and to be satisfied.

We wish to extend our sympathy to her family, brothers, and sisters. We feel our loss is her gain. Therefore, be is resolved that a copy of this be recorded in our church record, a copy sent to the family, and a copy sent to Zion's Landmark.

Done by order of Harnett Chuch in conference on the Saturday before the first Sunday in October, 1971.

Elder J. M. Mewborn, Moderator

Sister Oba Honeycutt,

Sister Zora Spell

Committee

### RESOLUTIONS OF RESPECT

The subject of this resolution of respect, Sister Ida Willis, of Beaufort, N. C., died May 29, 1971, at the age of 94 years. She was a faithful, lovely sister. She was not able to attend church services for some time due to afflictions. May we say "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." We feel sure that Sister Willis is resting, awaiting the call of her Redeemer to the Heavenly Glory that is prepared for all who love the Lord.

She leaves three children: Mrs. Eva Johnson of Beaufort, N. C., Mrs. Sara Gray of Oxford, N. C., and Mr. Martin Willis of Morehead City, N. C.; four grandchildren, five great-grandchildren, and many other relatives and friends. Her funeal was conducted by Elder J. B. Pollard of Jacksonville, N. C., at the Ruhama Primitive Baptist Church in Morehaed City, N. C. Her body was laid to rest in the cemetery at Atlantic, N. C.

May it be resolved: First, that we bow in humble submission to God who doeth all things well. May her children be comforted by the God of all grace.

Resolved: Second, that a copy of these resolutions be placed on the church record, one sent to the family and one sent to the Zion's Landmark for publication.

Done by order of Ruhama Church in conference July 10, 1971.

Elder Horace Bryan — Moderator

Sister Annie Higgins — Clerk

### RESOLUTION OF RESPECT

#### MARY KING

Sister Mary King departed this life on June 22, 1971, at the age of seventy-three. Her paretns were the late John A. and Sarah

Lassiter King. Her funeral was conducted at Clement Church by the pastor, Elder T. Allan Johnson. Surviving are a brother, John W. King of Goldsboro; and two sisters, Mrs. F. E. Allen of Clayton, and Mrs. Jack J. Hamilton of Smithfield.

Mary united with Clement Primitive Baptist Church in September, 1932, and believed in Salvation by Grace. She loved the church very much and was faithful to attend meetings when possible for her to do so.

We, at Clement, feel a loss at her passing and will miss her, but we feel that she is at rest where there is no pain or sorrow; She is awaiting that day when all God's little ones will be awakened in the glorious likeness of King Jesus and carried to that city whose Builder and Maker is God.

Therefore, be it resolved that a copy of this be placed on the church record, a copy be given to the family, and a copy sent to Zion's Landmark for publication.

Done by order of Clemont Church in Conference.

Elder T. Allan Johnson, Moderator

W. A. Langson, Clerk

Annie Langdon, Committee

Beulah J. Parrish

### OBITUARY

Once again we are called upon to record the passing of one of our precious brethren. Brother Malcom Thomas Langdon of Angier, N.C., Route 1, was born in Johnston County October 10, 1885, the son of the late Bernice and Pollyanna Stephenson Langdon. He passed from this life August 3, 1971.

In August, 1932 he married Ada B. Barbour, and to this union were born two children: a son, Graham Langdon, and a daughter, Mrs. Leawood King of Willow Spring, N.C. He was received into the fellowship of Fellowship Church and was baptized in May, 1961. His funeral was held at Fellowship Church by his pastor, Elder W. D. Barbour. Surviving, in addition to his son and daughter, are: a stepson, Bronzo Barbour; two stepdaughters, Mrs. Willie Jones of Clayton, N.C., and Mrs. W. T. Carpenter of Raleigh, N.C.; two sisters, Mrs. Sarah Willis of Clinton, N.C., and Mrs. Viola Dupree of Coats, N.C.; 20 grandchildren and 9 great-grandchildren.

The many friends who called to pay their last respect for Brother Langdon were a token of the exteem in which he was held. We feel that he fought a good fight and kept the faith



and that heaven is his reward. He is greatly missed by one and all, but we trust our loss is his eternal gain.

We, the members of Fellowship Church, extend our sympathy to his faithful children who kept him in their homes and were so mindful of his needs during his years of affliction.

This obituary is written by request of the church in conference September 30, 1971. One copy of this obituary is for publication in the Zion's Landmark, one copy to be sent to the family, and a copy placed on the church record.

Written by: Clyda Parrish  
Elder W. D. Barbour, Moderator  
E. H. Dupree, Clerk

#### MRS. SALLIE PRILLAMAN

By request of Sister Nellie Wray, I will attempt to write an obituary in memory of her mother — Mrs. Sallie Jarrett Prillaman. She was born June 6, 1885. She was a daughter of Patrick and Lurinda Ingram Jarrett from near Bassett, Va.

Early in her life, Mrs. Prillaman was married to John Allen Prillaman who preceded her in death a number of years. To this union were born five children, all of whom still survive. They are: Mrs. Stuart O. Prillaman, Mrs. Nellie Wray, Mrs. Estelle Prillaman of Collinsville, Va., Mrs. Marie Carrol, Portsmouth, Va., and Mrs. Grace Flippen, of Roanoke, Va. Two sisters, Mrs. Bertha Prillaman, Henry, Va., and Mrs. Daisy Barnes, Bassett, Va.

After receiving a precious hope in the Lord Jesus Christ, she was received into Reed Creek Church in June, 1944, and was baptized by Elder Dan P. Helms. In the early months of 1953, when the division came, she came out and became one of the charter members of Collinsville Primitive Baptist Church and was a faithful member until her death. During the last several years of her life her health went down but still she came to her church whenever she could. We have great confidence in her profession of a new birth. We sincerely believe that she had been born again and that Jesus Christ had established His dear Kingdom in her heart and soul. She was given faith to look unto Him as the days of the years of her life came and went and she traveled in the greatness of the strength He supplied. No doubt many and many a time she was blessed to pray and though we, who have

this hope, find in our experience that we live in the hill country, filled with hills and valleys, sometimes up and sometimes down, as described in the Book of Psalms 102:10: "Because of thine indignation and thy wrath: for thou hast lifted me up and cast me down."

We feel, at the end of her journey, she was given faith to say as did the Apostle Paul, "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Hence forth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also, that love His appearing." Sister Prillaman was seriously ill the last few months of her life, and she was placed in Montvale Nursing Home, Montvale, Va., where she remained until her time came to be called Home. We feel satisfied that God was with her, for He promised to ever be with His little Children. Her journey ended May 15, 1971. Her funeral was conducted at Collinsville Funeral Home by the writer and Elder H. D. Prillaman.

We feel that she was blessed to preach her own funeral by her walk, but we endeavored to comfort those who were grieved at her passing, and we can say that Elder Prillaman was blessed to set forth the doctrine that Sister Prillaman believed — the doctrine of Salvation by Grace and grace alone.

She was buried in the Prillaman Family Cemetery near Bassett Forks, Va., there to await the coming of her dear Lord and Savior to come and call for the sleeping dead. We find recorded in I Cor. 15:51, 52. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed."

May we all who have this hope, meet in that day never to part again.

Elder Layton Wingfield.

#### OBITUARY IMO V. LOWE

I write in memory of Mrs. Imo Lowe who was born October 22, 1899, and died October 3, 1970; a life on this earth of 70 years, 11 months, and 9 days. Her last rites were held at Fisher's Gap Primitive Baptist Church on October 5, 1970, at 2:00 P.M., by Elder

Garland Payne. Interment was in Carson Family Cemetery.

Survivors include three daughters: Mrs. Odessa Brown of Zepher, Mrs. Io Harrison of Lowgap, and Mrs. Estelle Wilkinson of Dobson, N.C.; three sons: Quillon Lowe of Galax, Va., Roger Lowe of Mt. Airy, and Herbert Lowe of Wilmington, Del.; 21 grandchildren; a sister: Odessa Colvard of Cincinnati, Ohio.

Mrs. Lowe was a native of Surry County, N. C. She was the daughter of William "Bill" and Violet Hodges Carson. She was married twice, the first time was to W. K. Lowe from which union Quillon and Roger were born. The second marriage was to E. V. Lowe from which Odessa, Herbert, Io, and Estelle were born. Both W. K. and E. V. died at an early age, leaving Mrs. Lowe with the responsibility of six children. She was blessed to provide for herself and the six children by hard work on the farm and by a strong determination to make the best of the situation. She was a successful teacher as well as a farmer. She taught at Oak Grove, a one-room school with four teachers. She also was a substitute teacher at Lowgap School. She was a great lover of poetry. Two of her favorite selections of poetry were "Crossing the Bar", and "The Raven."

Her belief in the Old School Baptist doctrine was very much instilled in her life and was evident until her death. Many of her brethren and church friends classified her as being a true and devoted Mother in Israel.

By her son,  
Roger Lowe

#### MOTHER

Oh, dear Mother, how lonesome it is here without you!

But, as I go along life's weary road, I continuously think and talk with you.

Mother, I am sure the advice you gave me from day to day was that of an Israel Mother.

Mama, I try to think—hasten the day—when I'll be with you in Hope and in Spirit.

Mother Dear, I know you are in heaven where no peace-makers are needed.

Most wonderful Mother, I am very honored to be your son,

For I have gained great distinction by being a part of you!

Mother, I am sure that your footprints on the sand of time will be here for all eternity.

Roger Lowe

#### RESOLUTION OF RESPECT BROTHER LEWIS GOODWIN

We, the members of Cedar Island Primitive Baptist Church, desire to bow in humble submission to the will of our Heavenly Father, who called from our midst Brother Lewis Goodwin on May 4, 1971, at Sealevel Hospital.

He was born April 14, 1893, the son of John William and Missouri Daniels Goodwin. Brother Lewis and his wife, Julia, joined the church the second Saturday in July, 1938, and were baptized by Elder Ransom Gurganus the same afternoon at 2:00 P.M. He remained a faithful member, always filling his seat as long as he was able. He is survived by his wife, Sister Julia Goodwin, two daughters: Mildred Bradt of New Bern, N.C., and Lois Goodwin of Cedar Island, N.C., one son, Alvah Goodwin of Cedar Island, eight grandchildren and eleven great grandchildren. Also surviving are two sisters: Sister Cora Daniels, and Sister Dean Goodwin, and one brother, Bernice Goodwin.

His faithful and devoted companion was blessed to be able to care for him through his declining health of the past few years until his death. We know and believe God doeth all things well. He has His appointed time, and doeth according to His will. He has taken him to his Eternal Home where there is no sickness, pain, nor sorrow.

His funeral was conducted at the Cedar Island Church by Elder Dewey Humphrey and Elder Sam Gilbert. His body was laid to rest at the Goodwin Cemetery to await the coming of Jesus who will change it like unto His own glorious body.

Be it resolved, that a copy of this obituary be sent to the family, one sent to Zion's Landmark for publication, and one be made a part of the church record.

Written by order of the church in conference, July, 1971.

Alton Goodwin  
Cedar Island, N.C. 28520

#### OBITUARY OF SISTER LUCY HARDEE MILLS

It is with a sad heart that I try to write in memory of our beloved mother, Lucy Hardee Mills. She was born November 26, 1886, to the late James and Rebecca Tyson Hardee, in Pitt County, N. C. and departed this life on January 10, 1970.

She was united in marriage to Jethro R. Mills on December 5, 1905, who survives. To



this union were born two daughters: Mrs. Gentry Porter and Mrs. Durward G. Hart; three sons: Elbert, Lyman and Dr. Wardell H. Mills. There are also eleven grandchildren, sixteen great-grandchildren and one brother surviving.

Mother was united with the Red Banks Primitive Baptist Church, Pitt County, N. C., June, 1910, along with her husband. She was a faithful member and was known far and wide among the brethren and friends. She was always ready to do anything she could do for the benefit of her church and spent many hours in the service of her brethren. Mother was never happier than when she and Daddy were privileged to entertain their many brethren, sister and friends in their home. She was a faithful and devoted mother, both to her family and to her church. All shall miss her greatly and we believe our loss is her eternal gain. As ill as Mother was for several months before her passing, she was always grateful for the many brethren and friends who visited her. She was blessed to bear her afflictions with utmost patience.

Funeral services were conducted at Wilkerson's Funeral Home, Greenville, N.C., by her pastor, Elder Linwood McKinney, assisted by Elders Leslie Coke and Joe Sawyer. She was laid to rest in Greenwood Cemetery. The presence of a large and attentive congregation at the service was evidence of the high esteem in which she was held and the lovely flowers spoke silently of their love for a friend who has passed away.

May our Lord and Savior, Jesus Christ, grant that we may be reconciled to our loss and give us thankful hearts for the gift of such a faithful Mother and friend and enable us to say, "Thy will be done."

Mrs. Durward G. Hart

#### JETHRO R. MILLS

It is with a sad and lonely heart that we attempt to write the obituary of our dear father, Jethro R. Mills. He was born on June 8, 1883, and departed this life on July 10, 1971. The funeral was conducted on Monday, July 12th by his pastor, Elder A. L. McKinney, assisted by Elders D. B. Stokes, Jr. and M. E. Garner. The throng of people and abundance of floral designs were evidences of the high esteem in which he was held by his many friends and relatives.

Daddy was a son of James Allen Mills and Anliza Arnold Mills. On December 20, 1905, he was married to our wonderful mother, the

former Lucy Jane Hardee. To this union was born eight children, three of whom preceded them in death. The surviving children are J. Elbert, Lyman M. and Wardell H. Mills; Mrs. Gentry S. Porter and Mrs. Durward G. Hart. Also surviving are eleven grandchildren and seventeen great-grandchildren. Our mother passed away January 10, 1970.

On the second Sunday in June, 1910, he, with his beloved wife, was baptized; she had been received into the fellowship of the church on Saturday and he on the Sunday following at Red Banks Church. They were baptized by Elder G. W. Stokes, their pastor. A few years later he was ordained a deacon and remained in that office until his death.

Daddy was true to his profession and we believe he was a true Primitive Baptist, if there ever were one. He always filled his seat at church unless providentially hindered, and he loved to visit his sister churches. His home was always open to all of his brethren and sisters of like faith and order. At the time of his death he was the oldest member of Red Banks Church in both age and membership. Dearest Daddy, thou hast left us  
And our loss we deeply feel,  
But 'this God who hath bereft us,  
He can all our sorrows heal.

The golden chain is broken  
A voice we love is stilled,  
A place is vacant in our home  
Which never can be filled.

He is gone but not forgotten,  
Never will his memory fade,  
Sweetest thoughts will ever linger  
Around the grave where he is laid.

We feel our great loss but know Daddy is in a place far better than we who remain behind — the Lord giveth and the Lord taketh away.

Written by his saddened and lonely daughters, Jane M. Hart and Elsie M. Porter.

A. L. McKinney - Moderator

Lillian Sutton - Clerk

#### OBITUARY OF BROTHER JOHN ARRINGTON

Brother John W. Arrington was born in Franklin County, Virginia, October 2, 1886 and died July 6, 1971. His wife and his parents — Robert Lewis and Ellen Jane Arrington — preceded him in death. Survivors are: two brothers — Ben T. Arrington of Princeton, W.Va., and F. J. Arrington of Athens, W.Va.

Brother John united with the church in the year of 1926 and attended services as often as he was able. He was a barber by trade and was most efficient in this vocation. He spent his latter years in nursing homes.

His funeral was conducted by Elders W. E. Branch and L. B. Hylton on July 8, 1971 at Memorial Funeral Home, Princeton, West Virginia. His body was laid to rest to await the resurrection of the dead, when we believe he will be called home to sing God's praises and render honor and glory to His blessed Name.

Therefore, be it resolved that a copy of this obituary be placed on the church records, a copy given to the family and a copy published in Zion's Landmark.

Done by order of the church August 7, 1971.

Elder W. E. Branch, Moderator

Sister Marilyn Shaw, Clerk

#### OBITUARY

We, at Old Union Church, bow in humble submission to the will of our God, who, in January, 1971, called from our midst Sister Sadie Rains. She joined the church at Old Union in November, 1932. She married Brother E. P. Thompson first, who was a faithful deacon at the church for several years prior to his death in 1966. Then, she later married Brother Rains whose membership is at Little Creek Primitive Baptist Church.

Her funeral was held at the church at Old Union January 24, 1971, with Elder C. T. Harward conducting it. She was a faithful member, always attending regularly until she was stricken sick and could not attend. We feel that our loss is her eternal gain.

Be it resolved, that a copy of this obituary be sent to the family and a copy to Zion's Landmark for publication; also, that one be recorded in the church record.

Done by the church in conference, Saturday before the second Sunday, in June, 1971.

Elder C. T. Harward—Moderator

Gilbert Thompson)

Eva Thompson) Committee

#### OBITUARY

##### ELDER A. B. BARHAM

We desire to bow in humble submission to Thy will, O God, wherein it has pleased Thee to call from our midst, Elder A. B. Barham, who we believe was called by Thy Holy calling and was blessed to walk humbly and faithfully before Thee and Thy children.

Brother Barham, or Mutt, as some knew him, was the son of the late Joel T. and Minnie L. Barham. He was born on May 6, 1900. When he grew to manhood, the Lord blessed him with a precious companion and a sister in Christ. He was married to the former Sudie Rorrer on April 16, 1922, and to this union were born four sons: Richard B., Donald E., William B., and Robert L., all who survive to mourn his passing. Brother Barham departed this life on May 19, 1971, making his stay on earth seventy-one years and thirteen days. Elder Barham also left behind to mourn his passing three sisters, three brothers, seven grandchildren, one great-grandchild, and a host of brethren and sisters in Christ, as well as many friends, from coast to coast. To know him was to love him.

We believe that the God of all Grace manifested His Son, Jesus, to and in Brother Barham and caused him to believe that all of the works of man would come to naught, but the works of God are from everlasting to everlasting, wherein he received a blessed and precious hope in Christ. Brother Barham united with the church in November, 1927, and was baptized the following month by Elders G. M. Trent and G. W. Hill. In 1934 he was ordained to the gospel ministry, and in 1954 was elected clerk of the Salem Association. At the time of his death, he was a member and pastor of Oak Forest Church, as well as pastor of Helena and Stories Creek of the Lower Country Line Association. Brother Barham served his brethren faithfully and in the spirit of love. The church, the household of faith, was more precious to him than anything this world did afford or had to offer.

We miss Brother Mutt, but would not wish him back into this world of toils and tribulations from which he desired so much to be delivered. We feel that he has been through the gate of death, which is the gateway to everlasting peace. This writer feels that all who loved Brother Barham knew that he was given to love and to preach the gospel of our Lord and Saviour Jesus Christ. He was one who stood firmly in the truth.

His funeral was conducted at James Street Primitive Baptist Church in Burlington, N.C., by Elders L. P. Martin, Melvin Shelton, and Hugh D. Wray. He was laid to rest to await the coming of his Lord and Saviour Jesus Christ.

This obituary is compiled by order of Oak Forest Church in conference, August 21, 1971.

Humbly submitted,

Hugh D. Wray

















